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THE

COLONIAL CHURCH
CHRONICLE,

AND

Missionary Journal.

(V14)
1860.

"Christianity is to be considered as a trust deposited with us in behalf of others, *in behalf of mankind*, as well as for our own instruction. No one has a right to be called a Christian who doth not do somewhat in his station towards the discharge of this trust."—BISHOP BUTLER.

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DIRECTIONS TO THE BINDER.

Proposals for a Church at Galle, Ceylon	with	January.
Spiritual Wants of Brisbane	„	February.
Appeal, Additional Fellowship at St. Augustine's	„	March.

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CONTENTS.

ORIGINAL ARTICLES, CORRESPONDENCE, AND DOCUMENTS:—

	PAGE
Adelaide, Bishop, Letters Patent . . .	424
Africa (Central) Oxford and Cambridge Mission . . .	41
— and Canterbury . . .	399, 401, 412
— Debate in Convocation . . .	252
— (South) Bishop Capetown on Missions in . . .	17
Anniversary (159th) of S. P. G. . .	241
Athens. American Mission . . .	54
Augustine, St. College, Appeal for Fellowship, &c.	226
Brisbane, Bishop of	65, 426
Calcutta, Bishop's Charge . . .	51, 95, 133
— Missions in Diocese . . .	376
Cambridge. Hostels for Eastern Christians	150, 161
Canada, Election of Bishops . . .	183
Canterbury and Central Africa . . .	401, 412
Capetown, Bishop of, Support of Clergy	214
China, Church Missions in . . .	342, 417
— R. C. Missions	103
— Military Confirmation . . .	119
Colonial Church, Endowment of . . .	396
— Patronage of	393
Columbia, Bishop of	144, 181, 389
Constantinople, Mission of English Church	286
— Syrian Refugees in	354, 422, 472
Delhi Mission	259
Edeyenkoody, Female Education . . .	220
— Mission	261, 292, 327
Erungalore Mission	86
Female Education, Importance of . . .	225
Gibson, Mrs. Margaret, of Galle . . .	13
Grahamstown, Diocesan Synod . . .	218, 393
—	454
— Return of Bishop	179
— St. Bartholomew's Ch. Consecration	392
— Support of Clergy in Diocese	176
Grey, Sir G. Address to	63
Hindu Monastery, Visit to	336
Huron, Bishop, and Trinity College, Toronto	347, 382, 426, 464
India, Extract of Letter	139
— Missionary Labour in	191
— Questions on Missionary Labour in	225
— Native Ministry in	416
Indian Missions, Thoughts on Wants of . . .	373

ORIGINAL ARTICLES, CORRESPONDENCE, AND DOCUMENTS, *continued*—

	PAGE
Italy	448
— Church in	431
— North, Letter from	191
Japan, American Mission to . . .	3, 140
Kafir Industrial Institution . . .	120
Kaffrarian Missionaries' Conference . . .	300
Massacre of crew of the A. Gardiner . . .	240
Melbourne, Act concerning Offences of Incumbents	175
— Ordination in Diocese . . .	45
Mission in Sixth Century	165
Missions, Prayers, by Bishop of Sarum . . .	267
Missionary Bishops	118, 201
— Report of Convocation	73, 81, 245, 247, 250
— to Heathen	169, 209
— Allegiance to Church of England	213
— Canon Law in relation to . . .	126
— Consecration of	121
Missionary Exhibitions to Universities . . .	441
— Scholarships, D. Chester . . .	148
— Union of St. Augustine . . .	237, 266
Missionaries, Want of	27
— Training of	14
Native Ministry in India	416
Newcastle, Visitation of Bishop . . .	142
Newfoundland, Journal of Bishop . . .	21, 58
New York, Annual Convention . . .	417
New Zealand, Endowment of See . . .	119
— Ordination of Natives . . .	320
Palestine and S. Syria, Excursions in . . .	29, 68, 106, 192, 228, 273
Rome, Education of Missionaries at . . .	432
— English Chapel at	149
Roman Catholic Prelates, Precedence in Colonies	471
Scotch Bishops in England	356
Scotland, English Chapel in . . .	40, 79, 117
S. P. G. Meeting of Secretaries . . .	228
— 159th Anniversary	241
Societies and "Times" Newspaper . . .	65
Spain, Mission to English in	1
Sandwich Islands, American Mission . . .	480
St. Augustine's, Native Students at . . .	480
Support of Clergy, Bishop Capetown . . .	214
Sydney, Metropolitan Visitation of Bishop	321
— Ordination at	456
Syria	361
Syrian Refugees at Constantinople . . .	354
—	422, 472
Tasmania, the Church in	459

	PAGE
REVIEWS AND NOTICES OF BOOKS:—	
Proposal for Missionary Bishoprics Stated and Examined	34
Sermon (W. E. Scudamore)	38
History of Ancient Sanskrit Literature, (Max Müller)	75
Progress of Pongas Mission, 1859 (Caswall)	77
Substitution of Roman for Indian Characters (Caldwell)	111
Charge, Bishop Barbados, and Sermons (Caswall)	114
Madras and Cuddalore in last Century	115
Influence of Christianity on Character and Position of Women (Kay)	<i>ib.</i>
Sermons (Burrows)	<i>ib.</i>
Addresses to Candidates for Ordination (Bishop Oxford)	156
Veracity of Book of Genesis (W. H. Hoare)	158
First Steps of Zulu Mission (Bishop Natal)	195
Des Principes de la Réformation (Bishop Oxford)	196
Society for Propagating Gospel among Moslems (Muhleisen-Arnold)	197
Ordination Sermon (Bishop Madras)	234
Charge (Bishop Rupert's Land)	235
Pass and Class (Burrows)	<i>ib.</i>
Sermons (Warden of St. Augustine's)	<i>ib.</i>
Divinité du Christianisme. Traduit de l'Anglais (De Fresne)	274
Why I left the Communion of the Church of Rome (Felix)	275
Tribes of South India (Kearns)	277
Sermon for S.P.C.K. and S.P.G. (Harold Browne)	317
Reply to certain Statements made by Sir R. G. Macdonnell on Diocesan Synod of Adelaide. (Russell)	313
Report of Salisbury Anniversary of S.P.C.K. and S.P.G.	314
Missionary Pupils (Philipps)	358
Restoration of Jews (Raine)	359
The Minor Prophets, Commentary (Pusey)	<i>ib.</i>
Journal of Voyage of Visitation (Bishop Newfoundland)	397
Report of S.P.G. for 1860	398
Seeing and Hearing, or first Impressions of Natal, with second series (Mackenzie)	433
Wolflingham, or Convict Settler	435
Prayers for Missions and Missionaries by two Clergymen	473
Greek Testament, with Notes (Canon Wordsworth)	474
Report. London Diocesan Church Building Society, &c.	<i>ib.</i>
— St. George's Mission	<i>ib.</i>

	PAGE
COLONIAL, FOREIGN, AND HOME NEWS:—	
Africa	237, 360
America	436, 439
Antigua	198, 237
Bombay	475
Brisbane	237, 475
California	399, 436
Canterbury	319, 400
Capetown	116, 436
Cawnpore	239
Chiniquy, Father	160, 436
Columbia	38, 78, 236
Colombo	436
Constantinople	237
Gibraltar	159
Grahamstown	278, 360, 399, 436, 475
Huron	78, 315, 399
Illinois	436
India	116
Indiana	158
Kansas	237, 278
Labuan	116, 198
London Missionary Studentship Association	360
Mauritius	278
Melbourne	39, 78, 159, 237, 476
Montreal	38, 315, 360, 475
Montrose	40, 79, 117
Natal	317, 436
Newcastle	78
Newfoundland	236, 277, 360, 398
New Jersey	39
New York	277, 436
New Zealand	320
Nova Scotia	38, 198, 277
Paris	198
Perth, Australia	39
Prince Alfred	436, 440
Prince of Wales	360, 398
Quebec	315
Rome	78
Rupert's Land	158, 198, 399
St. Helena	39
Sierra Leone	116
Sydney	198, 315, 360
Syria	319
Toronto	198, 200, 436
Victoria	399, 437
Wellington (New Zealand)	78, 437

REPORTS OF PUBLIC MEETINGS:—

S.P.C.K.	39, 78, 116, 159, 199, 238, 278
	316, 437, 476
S.P.G.	40, 80, 118, 159, 200, 239, 279
	317, 479
— Special Meeting on Missionary Bishops in Africa	318

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

JANUARY, 1860.

CHURCH OF ENGLAND MISSION TO THE ENGLISH IN
SPAIN, AND TO ENGLISH SAILORS IN SPANISH PORTS.

WE have already, more than once, called attention to the religious state of the English in Spain, and in other parts of the Continent. We had hoped that, under Mr. Buchanan's auspices, a chaplaincy would have been long since established at Madrid. We know that the measure has been in contemplation for more than twelve months; but the nomination of a chaplain has, it appears, been only just made. It is still therefore a fact that in the whole of Spain there is but one acting British chaplain and one British church. Meantime, there are "thousands of our countrymen *resident* in Spain, as merchants, clerks, engineers, ship-builders, miners, founders, navvies; or *occasional visitors*, as tourists, invalids, masters of vessels, and sailors; and for them, no church but the Roman Catholic is to be found, except at Malaga." Not at Barcelona, not at Granada, not at Cadiz, not at Seville, is there a finger raised to show that Englishmen and Englishwomen have any religion at all, or an effort made to provide for the spiritual needs of the men, women, and children who speak the English language, and hold, or at one time held, the English Church's faith.

An attempt is being now made to remedy this lamentable state of things. A mission is being organized, the purpose of

which is "to send out, under the sanction of the Bishops of London and Gibraltar, as soon as funds can be obtained, an experienced clergyman, whose instructions will be to visit all the towns and villages where there are British settlers; to encourage the people to do their duty, by the offer of assistance from the Church at home; and to organize, if possible, permanent chaplaincies in all the large cities and chief ports."

Thus, at length, is initiated a movement which ought long since to have been both begun and carried through. We trust too much to the desultory efforts of individuals to remedy an evil which lies at their doors, or to establish a good which is needed. We say, "Let the permanent and occasional residents in Spain provide their own chaplains for themselves." But this system breaks down. We have found out its hollowness in other spheres. We do not leave sanitary improvements to be instituted and carried out by individual energy. We have commissions, agents, secretaries; in short, organization. The Church has no agency abroad, whereby to stir the unwilling into action. If men will clear away the moral filth, and establish some fountains of pure water, well and good; but if not, who has any concern with it but themselves? This, however, is not the principle of either the New Testament or of common sense. Even common sense, and the experience of the working of Societies at home, would teach us that there is a fund of zeal in men which will do and endure much, when once elicited, but which is apt to remain quite latent and cold unless stirred into life by something acting upon them from without. We augur, therefore, great possible results for good from the mission of an experienced clergyman (in the absence of the Bishop himself), who may exert himself in different parts of Spain, in centralizing scattered efforts and desires, and in setting on foot the organization necessary for the establishment of British chaplaincies where they are so much needed.

There is a further purpose in the proposed plan. It is to provide the English sailors in the Spanish ports with the ministrations of religion. This, again, is a thing greatly needed to be taken in hand. The conduct of too many of our sailors in foreign ports is such as few Englishmen care to inquire into, or would believe if they knew. We happen to know that a few years ago, the English sailors on board all the vessels at Malaga, with the exception of one ship, were refused leave to land on Sunday, for the purpose of attending the Church service; and this was done, not from disregard to religion on the part of the officers, but from fear of the scandal which the inevitable drunkenness and disorderly conduct of the sailors on shore would cause in the town. What a festering mass of evil does this one

fact lay bare ! What a field of labour in ministering to "English sailors in the Spanish ports" is displayed ! But it is no easy matter to deal with English sailors, whether in foreign or in home ports : witness the state of Portsmouth, Plymouth, Southampton, and other great ports. We are glad to see that the person who appears most active in the present movement is one who has already bought experience in the work which he proposes to undertake. The Rev. Alexander J. D. D'Orsey has already carried on a mission to the English sailors in the port of Funchal, while he was chaplain at Madeira, and we have seen some gratifying testimonies to the success of his endeavours. We hope that he will be equally successful in the larger sphere now opening to him.

There is another point of view from which we must likewise wish well to the proposal before us. Efforts have been made, for some years past, to make foreigners comprehend something of the nature of the English Church and her doctrines. These efforts have met with remarkable success among Gallicans, as is known to the readers of the *Observateur Catholique*, and of the *Union Chrétienne* ; but the Gallicans are a small body, and elsewhere—more especially in Spain—there remains the same crass and dull misapprehension, which Englishmen seem so little careful to remove. If the present conception be realized, it will, no doubt, be of great incidental assistance to the labours of the Anglo-Continental Society. The primary object of the "Church of England Mission to the English in Spain, and to the English Sailors in Spanish Ports," meets with our full approval and sympathy ; and we cannot but see that, should it be carried out, the incidental good which might result from it would be considerable.

M.

Correspondence, Documents, &c.

AMERICAN MISSION TO JAPAN.

(MISSIONARY-BISHOP.)

THE Board of Missions of the American Church has lately considered the question of sending a Missionary-Bishop to Japan. It was brought forward by Bishop Whittingham, of Maryland, who is, we believe, one of the most learned and eminent of the prelates of our sister Church. He has not succeeded in carrying the question ; perhaps it is reserved for our own Church to send a Bishop to that country. We think we shall be doing good service in laying before our readers the

debate which took place on the subject. We call attention to the fact that the speakers were almost unanimous in favour of Missionary-Bishops.

“On Tuesday, October 15th, the Bishop of Maryland moved, that the Board request the House of Bishops to constitute Japan a separate missionary jurisdiction, and nominate a Bishop for the same. He was confident that the true way to propagate Christianity was to send one with the commission of chief. Fifteen years ago he reluctantly opposed the sending of a Bishop to China, on the ground that there was then no special providential opening in that country. He was not satisfied that he was then wrong; but God had blessed it, and he did not regret that he had then been overruled. The case was entirely different in Japan. In China, we Americans were regarded as only ‘second-chop Englishmen.’ In Japan we had been the first to appear in that strange land, which had been most wonderfully opened to us. There was no such case in the history of the world. We ought to send a bishop there at once. He supposed one or other of our present missionaries to China would be the man. He begged the Board not to forego such an opportunity. It was now just the right time. We ought not only to thank God for the past, but to take courage for the future, and we should receive blessings more signal than ever before. The field was second in magnitude only to China. When the Church had no fairer prospects in China than now in Japan, we rightly, and in the fear of God, sent a Bishop there, confident that God would further his own work in his own way. We now had a similar opportunity. Shall we make the beginning in the best way? or in a way incomplete and inadequate? Without a Bishop the mission would labour under a disadvantage from the beginning. We ought not to begin as *quasi*-Presbyterians. We knew what it was to be deprived of an episcopate, and how impossible it was to plant the Church well and thoroughly without it. They must remember that the work was, to plant the Church in an empire, and he hoped the Board would not put so early a blight on so good a work.

Dr. Minnegerode asked whether we had any guarantee that our lodgment in Japan would be permanent? It might prove to be a mere experiment. He thought it more judicious to test the matter for a year first.

The Bishop of Maryland asked whether St. Paul was sure of a permanent lodgment in Macedonia before he went over to help them? The directions in the written Word were as plain and express as by visions. We were there taught when and how the work was to be done. The *where* was when men were received kindly in Japan and allowed religious topics to be discussed. It was an extraordinary course in that Board to ask, Who is our guaranty? The strength of the Lord and His Spirit,—such was our guaranty, and we don’t ask man for security. Do not let us shudder at a small crevice. Do not shrink from responsibility. God will make us wonder at the result, if what He gives us to do, we will only do with all our might.

The Bishop of Louisiana said the Committee had thought of it, but

the ground was only just broken, and Christian caution was needed. He thought we ought not utterly to disregard common sense, but should count the cost before they began to build. They might be compelled to retire. He thought we had done all we ought to do at present. The episcopate was not absolutely necessary at the very outset. It was not best just now to saddle the Church with the support of another Bishop, when there was nothing for him to supervise.

Dr. Stevens asked what the Japanese missionaries had to attend to at present? Were they allowed to preach? No. Could they distribute Bibles? No. They could only teach a few interpreters, and thus quietly pave the way. Can it in any manner then require a bishop? The Bishop of China was within three days' sail, and could more easily visit Nagasaki than the Bishop of Florida or Iowa could visit remote parts of those dioceses. Our lodgment was not yet certain. Mr. Liggins's letter said that we must be slow. If at the end of three years a bishop were wanted, he would gladly send one, but not now.

The Bishop of Delaware heartily sympathized with the earnest and impassioned feeling of the Bishop of Maryland. He thought it best, however, to wait till some one of the missionaries had proved himself to be just the man, and then let him be called back and receive the higher office. It must not be forgotten how jealous a nation the Japanese were.

Dr. F. Vinton said that the empire of Japan had been opened to Christianity by one near and dear to him, by affinity and otherwise,—one who had looked forward to the establishment of the Church in that land as the crown of his wonderful success. He was glad to see the proposal made. The Japanese were a people of peculiar intelligence. They looked down on the Chinese as an inferior race. The women there were on an equality with the men: they were not shut up in harems, but were the companions of the men. In Japan there were never public or private gatherings of men alone; but women were always present, as helpmeets in sympathy as well as labour. He agreed with the Bishop of Maryland, that 'apostles with brethren' ought to be sent out, and would gladly vote for a Bishop now, if he could see the way clear. But they had already provided for episcopal superintendence by requesting that Japan be placed under the Bishop of China. He put it to the Bishop of Maryland whether that would not be enough for three years? The nation was jealous and watchful: that was his only doubt. He thought they could better send a Bishop at the next General Convention.

The Bishop of Maryland gathered additional reasons for his views from what he had just heard. They look down on the Chinese, we are told, and yet we are for sending them only a Chinese Bishop! Their inference would be, that that Bishop might be very good for the Chinese, but would never do for them. Christian prudence required them to send a Bishop. We ought not to yield to this time-serving, half-hearted policy, and give a half-handful only, when we ought to give *both* hands full. The Japanese, no matter how jealous

they might be, would be no more afraid of a Bishop than of a priest. But which would be most *respectful* to them? Would they show the more deference to the inferior grade, or to the highest and best? Let us give them at once the best we have. What the Chinese stand upon is a high grade. They have no respect for a second or third chop mandarin. It was common sense to pursue the same plan with the Japanese. A Bishop eats no more, and wears no more clothes, than a priest. Why, then, should we send a deacon, rather than a Bishop? Was it that a Bishop would encounter more danger? He was ashamed of such an argument! In the name of God, let us trust more in the strength of God, and be deterred by no consideration of prudence or timidity. The trouble is, we don't *believe* in our privileges. He reminded them of the time, many years ago, when he had pleaded hard with them to send a Bishop to Texas: and they had let the chance go by, and had not caught up with the work until now, when they were just sending the first Bishop there. He hoped they would not delay the work in Japan in a similar way.

Dr. F. Vinton contended that they were all agreed in the principle and in the importance of an Episcopal head; but we *have* an episcopal head in Bishop Boone, which is all that the present needs require. As to expense, there was a difference between a Bishop and a presbyter. In the East, a certain manner of living was necessary in the superior office, in order to secure respect. He was prepared to move for an increase of Bishop Boone's salary. In the port of Shanghai, there were sometimes 100 foreign ships at a time, and the draft on the Bishop's hospitalities was continuous. To ask him to support this on only \$1,500 a year, was a disgrace. He ought to be in a more respectable position as to money affairs, so as to support the dignity of the office, by dispensing the charities, and showing the courtesies and generous hospitalities, that properly illustrated his office. No Bishop would spend it merely on himself,

The Bishop of Maryland's motion was then put, and lost.

On Wednesday, October 16th, Dr. Talbot moved a reconsideration of the vote on Japan, which was carried, and the discussion was resumed.

Dr. Andrews opposed the sending a Bishop there now. He opposed with reluctance, especially after listening to the fervour with which the Bishop of Maryland always supported every measure for the propagation of the Gospel. It was not the distance nor the expense that weighed with him; but he did not think the way was yet open. We only had two missionaries there, and they were only teaching English. No apostle had ever opened his work in a heathen country on this basis. We had not a man as yet who knew the language. He was never discouraged where the Gospel can only be preached, even if fifteen or twenty years were lost in preparations. There was no such long waiting in apostolic times. Could not the Church rise to this faith at home, if there were only earnest wrestling in prayer? If this were done, our preachers could *go*, and would go, whether they were persecuted or not. Wherever the Gospel was

preached by apostles, even at the worst, 'certain clave unto them.' When Bishops, priests, deacons, and laity were willing and ready to go to Japan, he would never oppose.

The Bishop of Maryland said that precisely the same argument had been used against Missionary-Bishops at home. There were no men to be had. But, thank God! we had had more faith than that. Have we not the men? Then what was the meaning of that *Gloria in Excelsis* that so lately rose within these walls? If men are needed to go to Japan with their lives in their hands, let us call them to go in the name of Christ, and in the power of Christ,—and they will be found, and they will go, whether it be to serve God in a grammar school, or a courtyard, or on the block, or at the stake. If they shed their blood, that blood will be the seed of the Church. A Saul will spring up from the blood of every Stephen. It is only a want of faith that hinders us,—the want of a faith that shows itself in works, and by working in Christ's way, and as He himself set us the example. How can we pray, with cold hearts, 'Thy will be done,' and yet refuse to follow our pattern, and do as He taught us? He thanked God, the Church was shaking off the trammels of her worldliness. We should never ask 'whether it would *pay*,' or 'whether it would *tell*,' or whether it was in accordance with worldly prudence; but boldly send forth the full commission, according to Christ's word, and in Christ's name, and it would bear good fruit through all coming generations.

Mr. E. A. Newton said, Presbyters only were needed to begin. Bishops were needed only for the complete organization of results. . . .

Capt. Dupont was satisfied now that we ought to have a Bishop in Japan. But the difficulties were very great. . . .

Bishop Bedell said that our mission in Japan was as yet a mere experiment. Our missionaries had met with a very cool reception; and, without the earnest efforts of our American Consul Harris, they would have had to go back again, like the Chinese merchants that had been sent off at the same time. They were allowed to remain only because the Japanese desire to learn English. The law denounced the penalty of death against any one who should become a Christian. No one could even listen to the preaching of the Gospel, without incurring the heaviest penalties. It would be a long while before they would be allowed to instruct the people in Christianity. At present all they could do was to introduce scientific books that were tinged with a Christian spirit. He would not be surprised to learn, at any moment, that they had been ordered back to China. By the treaty, it was only Americans and missionaries that were allowed to worship God according to their consciences. If a Bishop had nothing to oversee, why make him a Bishop? If at the end of three years the work needed a Bishop, he would be for sending him out, without fear of dollars and cents. Where this plan is taken, it will never fail. But until people see some beginning they will not give their money.

On Thursday, October 16, the Rev. Mr. Nelson, Missionary to China, resumed the discussion for sending a Bishop to Japan, by request.

That the movement should be made was not only not surprising, but was most natural. The work in China and in Japan was so entirely distinct, that he could not conceive how a Bishop in China could do any missionary work in Japan. The language of the two countries had no sort of connexion. The Chinese language is monosyllabic; the Japanese has inflexions. He did not know anything of that language himself. The Bishop of Victoria was an exemplification of the inconvenience of doing without the knowledge of the language; for he was not able to do missionary work in the province over which he presides, except through an interpreter. Bishop Boone, on the contrary, is perfectly familiar with the dialect of his province. Our Prayer-book has been translated also, and is intelligible to any of the natives. If there was any Bishop under the sun whose hands were already full, it was Bishop Boone. His health, moreover, was delicate, and he had been worked down by the burden of his own Mission. Where then could he find strength or time for another besides? Before the Bishop left for the last visit to the United States, he was so utterly broken down, that death was to be feared. One Sunday morning he was so weak, that, under his (Mr. Nelson's) urgency, he made up his mind that night to sail for America. As to Japan, the questions concerning it resolved themselves into two: 1st, was it practicable for Bishop Boone to bear the burden? and 2d, if not, was it worth while to have it under the supervision of any Bishop? In China they had tried the experiment of a Mission with a Bishop, and with no Bishop. From the very conception of the Episcopal Church, the Church with *no* Bishop was not only imperfect, but was in a false position. Presbyterians, Congregationalists, and others, do not need a Bishop. Their system is different. Ours requires a Bishop; there are things which he alone can do, and all works badly without his supervision. Was it said that it was not worth while to send a Bishop with no work to do? The question showed little knowledge of the Foreign Mission work. Like St. Paul, such a Bishop's labour must be more abundant. Our Mission in China worked badly when the Bishop was away. We needed him as our leader, adviser, example. When he was gone, we drag, and crawl, and always feel our false position. Was it said that the work in Japan was an experiment? So was it in China when our Bishop first went to Shanghai. Was the treaty with Japan in an unsatisfactory condition? It was still worse with China at the time referred to. The door was quite as wide open in Japan now as it was in China then. It is reasonable to expect the law of the land there to be changed *first*. When Bishop Boone went to China, the missionaries could not even enter the city, and they were indebted to the English Consul for opening the city to them. Now they have a church in the centre of the city of Shanghai. The Chinese then had opened only certain ports, and strangers were restricted to a small district around the cities. In Japan they had greater liberty than this already. The affability of the population was particularly pleasing, and they were more accessible than the Chinese. With a little enterprise we need not be backward. He was sorry that the views he was

expressing were not those of the Foreign Committee, and regretted much to differ from them, for they had always been so wise and kind; but as he was asked, he could give nothing but his own opinions, such as they were. He was asked whether any animosity or jealousy had been manifested towards us in Japan? He said that we had two young men now there, who were protected by the treaty in the free exercise of their religion, and with the right to build suitable churches. An edict of full toleration does not come first; it can only be gained by years of working and waiting, as in China. We know the past history of Japan, and the difficulties resulting therefrom. We must satisfy them that we do not pursue the plans of the Romish Jesuits, or anything like them. The Cross, he reminded them, was now no longer trampled on. The written Chinese aided in communicating with the Japanese, for Chinese was the Court language (somewhat like French in Western Europe), and was much used in trade, and keeping accounts, and printed books; the two languages, in books, being often arranged in parallel columns. As to Messrs. Liggins and Williams teaching English, there was, he said, no better way to learn Japanese, and they must do *that*, of course, before they could do much else.

The Bishop of Georgia said that Bishop Boone had no desire to be charged with the oversight of the work in Japan. He spoke by authority in asserting that Bishop Boone's episcopal cares were now a vast deal more than his health and strength could well endure. He thought it would be better, however, to wait till we could send as a Bishop one who knew the Japanese, rather than send from this country one who was entirely ignorant both of Chinese and Japanese. We want further information from that country before we are ready to act.

The Rev. Mr. Nelson granted that a man could, of course, do better with a knowledge of the language than without it.

Bishop Bedell said that a letter had just been received from the Rev. Mr. Williams, in Japan, which would be read by his brother, the Rev. William C. Williams, of Georgia.

The Rev. William C. Williams read the letter accordingly, which gave rather a discouraging view of the prospects ahead, and a strong statement of the disinclination of the people and the Government, and the difficulties to be encountered. The letter was listened to with deep interest.

The Bishop of Louisiana said that this letter was conclusive of all argument on the subject. It arrived only the night before, and was, he conceived, a decided instance of providential coincidence to prevent a serious indiscretion.

The Bishop of Maryland could not see the slightest weight in it whatever. Have we to learn that the planting of the Gospel in a heathen land is a work full of difficulties?—that treaties are of difficult construction?—that there will be opposition? Why, this was the very horn-book of Christianity. His brethren astonished him. If the question were, whether we should attempt to establish a Mission, what they said would be of force. But having already established it,

that question was foreclosed. He had heard the glowing language of the Foreign Committee's report touching this Mission, and he blessed God for it. The letter they had heard very slightly modified the facts. Common sense and prudence were as much opposed to sending a presbyter as a Bishop. But if the work was to be attempted at all, let it be done in the *best* way. We have heard from Mr. Nelson that *prudence* requires a Bishop to be sent. We heard the same from the Bishop of Africa, and how the work there had been straitened for want of a Bishop. He was tired of these attempts to make a three-legged stool go on all-fours. If we send deacons or presbyters without a Bishop at their head, we go wrong. We *know* the Church does *wrong* to be thus overlaid by worldly prudence. The world always thought it time enough for religion, until it was too late; and it sneers at our work all the while. So long as our Missionaries to China acted as interpreters for diplomatists and merchants, and made dictionaries of use to traders, it was all well,—but no further. There were only two ways to carry on the work now that it was undertaken: one was the imperfect, the other was the perfect and complete. The Dutch Reformed had already sent out a Mission, to spread the Bible, to teach, and inform the Japanese. Why were not they enough? Why should there be two rival bodies there? What right had *we* to send trouble there at the very beginning to blight the work? It was because the Episcopal Church was the bearer of a commission from Christ, and with that commission was promised his blessing. Let the man go forth, then, bearing that commission in its fullest extent, and able to be a standard-bearer. He disclaimed a blind rivalry with any denomination. If there was *reason* for Bishops here, there is reason *there*. Now was the time to begin in the right way. He did not believe in this going quietly, to teach in a corner and whisper about the Gospel in a sly way. This was not the way in which St. Paul carried the Gospel beyond the bounds of the Roman empire. But it *was* the way in which the Jesuits taught *their* Gospel, until the Japanese loathed the Christian name. Those Japanese know their own history. They know what took place 200 years ago. They know how it comes creeping underground. And Protestant Jesuitism will have as bad results as the Papal. If we succeed, it must be by showing that we are disconnected with Jesuits and Jesuitism, and we must do that by being bold, honest, manly. We must teach them that we have no connexion with the State, and that we have nothing to do with that corrupt form of Christianity that troubled them before. We shall not do that by keeping quiet about our Bishops. The Jesuits did that. Their Bishops were not visible: going as lay brothers. Our best course is to go aboveboard. Our whole strength will be in *elevating* our banners. If we go in the strength of man's wisdom, all our plans will be frustrated; if in the strength of God, our threads may be as slender as gossamer, but they cannot snap. 'Not by might nor by power, but by my Spirit, saith the Lord.' Send what is the Church in substance, not what will be the Church only in name and form, while in reality it is a miserably imperfect something else.

The Bishop of Georgia said one would suppose that we were opposed to the open preaching of the Gospel,—opposed to a real Mission in Japan. It was not so. There was no opposition on our part to preaching the Gospel as boldly as they might be permitted to do. But the question was, whether the Church (shackled by the restrictions on employing such Bishops in other fields afterwards) should send a Bishop to Japan at present. It was easy to appoint a Missionary-Bishop. But if the experiment fails in Japan, what is to become of him? He can take no diocese in the United States. He could not exercise the office and work of a Bishop in this country. St. Paul was not thus hampered. If his preaching were rejected in one country, he could go to another. That is the reason, and the only reason, why we hesitate. Let us be satisfied that, in sending a Bishop, we give him a jurisdiction that will be permanent.

The Bishop of Maryland reminded him of what was said concerning the man that set his hand to the plough, and then looked back.

The Bishop of Georgia said, that without care in this matter we would be very apt to have on our hands Bishop after Bishop, unable to exercise his missionary jurisdiction, or any other. Only let us see first whether our stand can be maintained. There was no difference in principle, and he had no objection to make to anything that the Bishop of Maryland had said.

The Bishop of Maine took the ground that the whole theory of the Bishop of Maryland was unscriptural and unhistorical. He did not claim for himself equal knowledge in the matter, but he had taxed his memory in vain to recal anything like it. Frumentius went first as a layman, and was afterwards made Bishop. Philip preached as a deacon, before apostles visited the ground. Others preached at Antioch, and others still at Rome, before St. Paul went thither. St. Austin of Canterbury began his mission in England successfully, before going back to France to be made Bishop. So Boniface was not a Bishop at the beginning of his mission, nor Willebrord.

The Bishop of Maryland said that his brother was getting too far down for 'primitive' examples.

The Bishop of Maine resumed, mentioning St. Patrick and St. Ansgarius as earlier, and yet instances of the same. *All* the Missions of the Church of England had been conducted on the same principle. In New Zealand, New Holland, West Africa, China,—all over the world, the same plan had been employed, presbyters beginning the work, and Bishops only coming in after substantial success had already been secured. We had now only two young men in Japan, and they had been there only four months and ten days, and already it was gravely proposed to send a Bishop, and establish a branch of our Church in Japan! He must understand the Scriptures and history much better than he did now, before he could see that this ought to be done at the very commencement. At the very time when the voice came from Macedonia, 'Come over and help us,' the Apostles did not come down to Troas, because they were 'hindered.' We ought to respect such hindrances as providential, and be willing to let

Providence lead us. The door that now seems to be open, may close against us soon. At any rate, we shall learn in two years ; and this motion ought not to pass, at the outside, before next General Convention.

Mr. Huntington urged that the British and American Governments have sent expeditions, and have shown such interest in opening Japan, that it was hardly possible that country could be closed again. That interest was likely to increase still further. No effort will shut out civilization, and any effort made in that direction will cause in its reaction a freer intercourse than before. Tricks such as that played by the Japanese about the silver coin would never be submitted to by Europeans. He saw no force in the opposition to this measure. Certain of the unfavourable reports came through the Dutch,—not a reliable source, for they were alarmed lest they should lose their monopoly of Japanese trade. The Japanese were a much better nation than the Chinese, and no objection was made against this motion that would not have applied much more strongly against sending a Bishop to China at the time it was done.

The Rev. Mr. Peterkin thought it was time that this discussion should close. He was glad it had taken place. They could all vote more intelligently now than they could have done the evening before, and he should still vote *for* the appointment of a Bishop for Japan, though he had never participated in any discussion where he felt so ready to acquiesce either way. There was evident unanimity of purpose ; the only difference was as to the mode. And where men were sincerely desirous to do their duty, their very failures were overruled for good. He was often surprised that, as among the Moravians, some skilful mechanics did not volunteer to go as missionaries, contenting themselves with a mere support, and giving the surplus of their earnings for the support of the missionaries who laboured in the Word and doctrine. He cordially supported *all* the Mission works of the Church.

The Bishop of Maryland said that there was yet one very strong argument derived from expediency. In sending a Missionary, you send him to an entirely different race, of different ways of thought, associations, conceptions, sympathies. These differences weaken his power. He must get men *from among themselves*, as soon as practicable, to assist in the work, and until then little was really done. This was already the case in our African and Chinese Missions. The attainment of a native clergy was a great step in every Mission. In Africa, a native poet had appeared, who composed short snatches of hymns in the native dialect, which were sung in public worship. There is victory ! It shows that the Gospel has taken hold. But in order to get this, we must send one who, by his commission, has power to *send others*. We must send one to Japan who has the right to ordain. He alluded then to the Chippeway lately ordained, who was preaching the Gospel of peace to the Dacotahs, the hereditary enemies of his tribe. The Church can never do this without a Bishop. *Ubi Episcopus, ibi Ecclesia.*

The Bishop of Western New York thought that both might be gratified. The Mission was already begun by two presbyters, which was a triumph for the Bishop of Maine. He was now in favour of sending a Bishop to take care of them, which would be a triumph for the Bishop of Maryland. If a man could be found who knew the language, he would send him at once.

The question was then put to the vote, and *lost*, 19 *Ayes* to 30 *Noes*."

MRS. MARGARET GIBSON,

FOUNDRRESS OF THE NATIVE FEMALE ORPHAN SCHOOL, AT POINT
DE GALLE.

WE stated in the *Colonial Church Chronicle* for December, that an estimable lady, who had devoted fifty years of her life to female native education in Ceylon, had lately left a portion of her estate for the maintenance of her school. Since then we have been favoured by a missionary from that island with the following memoir :—

"The history of every benevolent institution stands closely connected with the character of its founder. They mutually reflect interest and importance on each other. Every 'work of faith and labour of love' finds its spring in some human heart. It owes its existence to the mind which conceived and the hand which executed it. And, again, the principles which lead to useful exertion may be fairly tested by their practical results. Where these are genuine and lasting, there must be a corresponding reality and power in the individual agent. It is interesting, therefore, to observe the connexion between the two, and to trace in every good work the development of the character of its author.

In the records of philanthropy, none perhaps possess a greater charm than the unobtrusive labours of Christian women. The modesty of their sex, and their domestic and social character, for the most part, withdraw them from the public gaze. They often choose the least frequented paths for their secret devotion and silent activities. And thus they are content to do the work of God in the world, without seeking human fame and applause. But time reveals the fruits of their patient love and zeal. The hidden rills which long flowed in quiet, from divine springs, gradually swell into rivers of blessing, conveying spiritual fertility and verdure in their course.

These remarks may not inaptly introduce the following brief sketch of a venerable and esteemed Christian lady, who lately closed a long career of active benevolence and usefulness at Point de Galle, in the island of Ceylon.

Mrs. Margaret Gibson was the daughter of Mr. Sharpe, an English

merchant at Madras. She was married at an early age to the late William Carmichael Gibson, Esq., formerly Master-Attendant of Galle, who superintended the landing of the British troops at that port, in February, 1796, on the capitulation of the Dutch, and who died there in 1832. Her residence at the station, for a period of sixty-two years, was marked by unwearied exertions for the benefit of the poor. During a scarcity which prevailed in the year 1812, she was the means of providing food for numbers of destitute natives, who, through her active and judicious arrangements, were thus kept from starvation. In 1814, she commenced a charity-school near the town, on her own responsibility, for the children of the poorer classes, for whose education she continued to provide, when there was no other school in the place; while she was instrumental in imparting religious instruction to many, who would otherwise have remained in ignorance, for some time before any chaplain or missionary was appointed to the station. Finding the school to grow on her hands, she determined on transferring it to a more eligible and convenient locality. Possessing some property on the brow of a hill, commanding a beautiful sea-view, three miles distant from the Fort of Galle, she proceeded to build a house upon it as a residence for herself and family, giving it the name of Buona Vista. She planted it with a grove of cocoa-nut-trees, which now gracefully crowns the hill, shading it from the rays of the sun, and promoting a cool and pleasant temperature. Wells were dug, giving a plentiful supply of pure fresh water, and various arrangements made to promote convenience and comfort. She then obtained a grant of land, of about thirteen acres, on the lower part of the same hill, from the Colonial Government, and with funds raised among her own personal friends in Ceylon, in India, and in England, erected a large substantial boarding-house and day-school, 'for the fatherless and the unfortunate.' One hundred children, boys and girls, found accommodation here, and were gratuitously fed, clothed, and taught, under her maternal superintendence. They were instructed in the ordinary branches of an elementary English education, and provided with industrial occupations, to qualify them to obtain their own livelihood. The boys were brought up to different trades,—as carpenters, tailors, and shoemakers; while the girls were trained in the use of the needle, for sewing, embroidery, and lace-making. Some of these are now pursuing their respective vocations in the town of Galle. The industrial portion of the establishment has been given up for some years, being found beyond her strength to manage in advanced life, needle-work only being retained. But religious training has always formed a prominent feature in the school. Many a native orphan child has here found the shelter of a Christian home, while removed from the corrupting influences of a heathen household. A considerable number have been baptized and confirmed, some of whom have been communicants at the Lord's table—a regular attendance being required at the services of the Church of England. And although time has wrought its changes, there is encouraging reason to believe that the good seed has been sown in many a young heart in

this institution, through the instrumentality of its benevolent and respected foundress.

It is difficult not to be struck with the strength of mind and perseverance shown by this exemplary lady in the work of usefulness to which she devoted her life. Her compassion was early awakened by observing the moral destitution of the people among whom her lot was cast, while their poverty and ignorance appealed to her Christian sympathies. Relieving first their temporal wants, she established a sort of claim to provide for their spiritual necessities. Her heart especially yearned over the degradation of many of her own sex, both of European and native descent, which determined her to establish a school chiefly for the benefit of orphan girls. She thus became a rallying-point, and a centre of moral influence to all around her. And although the social atmosphere in which she then moved was by no means favourable to a work which required much self-denial and patient exertion, her energy and devotion enabled her, by God's blessing, to overcome all the difficulties which beset her path. Being relieved in middle life from family cares, by the marriage and departure of her two daughters and the death of her husband, her time was devoted to the relief of the destitute and bereaved, so that 'the blessing of him that was ready to perish came upon her, and she caused the widow's heart to sing for joy.' Nor were gratifying testimonies wanting from the wise and the good to the value of her labours. Her school was honoured by visits from such men as Bishops Middleton, Heber, and Wilson, who bore witness to her excellence and usefulness. And she was aided by contributions from many valued friends, who took a warm interest in her work, although her own pecuniary sacrifices were neither few nor small. Thus did she pursue 'the even tenor of her way,' continuing to superintend her school to the last, with wonderful energy, notwithstanding the infirmities and sufferings of age, until her death, on the 25th of August, 1858, when she peacefully expired, at the advanced term of eighty-five years. She was followed to her grave by the sympathies and regrets of a large concourse of people of all classes, native as well as European, who were anxious thus to testify their appreciation of her character, and their respect to her memory.

The importance of the work to which Mrs. Gibson devoted her time and energies cannot be over-estimated in its influence on the evangelization of a heathen people. Accustomed to look upon woman only as a menial in the task of domestic servitude, they could not deem her a fit subject for education, or to be worthy of an equality with man by her elevation in the social scale. No one at all acquainted with the East can be ignorant of the fact, that native females are viewed as mere 'hewers of wood and drawers of water.' They have been so long and habitually regarded in this character for centuries past, that any proposition for their instruction has generally been at first received with incredulity and contempt. And in places where the influence of Christianity is unknown, there is a positive reluctance to send native girls to school. To overcome this tendency

ought therefore to be the earliest effort and steady aim of the Christian Missionary. For the influence of the wife and mother is incalculable for good or for evil ; and unless the minds of native women are early brought under mental and spiritual cultivation, there can be no well-founded hope for the moral and social improvement of the native races. So convinced was the estimable lady whose character we have been depicting of the importance of this matter, that she made every effort to bring the Singhalese girls around her under immediate Christian influence, by removing them from the contaminations of heathenism, and keeping them under her own watchful eye. The want now felt throughout India and Ceylon is to multiply such institutions, as the best nurseries of the Church, to raise the native character at the fountain-head, and thus to purify the stream as it flows along. And not the least important result of such a movement would be to provide Christian wives for the native young men trained up in our missionary seminaries abroad, who might otherwise, by forming heathen alliances, be tempted to relapse into apostasy from the faith.

It is gratifying to add, that the good work commenced by this honoured lady is likely to be carried on for the benefit of the poor orphan children whose welfare she had so much at heart. She has bequeathed the Institution, in trust, to six trustees, including the Bishop of the Diocese, to be kept up as a charity-school, but without any pecuniary endowment for its maintenance. It is proposed, therefore, to raise an endowment fund, the interest of which could be applied to enlarge and extend the operations of the school. The number of children was considerably reduced during her latter days, when age and infirmity prevented her bestowing the same attention upon them as in former years. There are at present twenty-five pupils, of whom fifteen Singhalese girls are boarders, for whose tuition in English one native male teacher is employed, and two female teachers for needlework. The annual expenditure is about 120*l.* ; but the Colonial Government have consented to continue a grant of 90*l.* per annum, which had been allowed for many years past, on condition that the school should be placed under proper superintendence, and the balance is dependent on voluntary contributions. The *Society for the Propagation of the Gospel* has agreed to send out a married clergyman from England, with a salary of 300*l.* per annum, and an available residence on the spot, to take charge of it, and to make it the basis of a Mission among a large Buddhist population in the neighbourhood. A well-qualified missionary and his wife are therefore required, who would devote themselves with single-minded earnestness to this work, learning the Singhalese language, and seeking to be practically useful in a wide and promising field of labour.

In closing this sketch of the character and labours of the late Mrs. Gibson, it may not be uninteresting to record the fact, that she bore a spiritual relation to a distinguished Christian soldier and statesman, whose loss India will long have to mourn. Her godson, Sir Henry Lawrence, who was born in Ceylon, had a spirit of enlarged benevolence and practical wisdom kindred to her own, which led him to

found an asylum in Northern India for the orphans of British soldiers, an institution which promises to perpetuate his memory more surely than the records of fame. The coincidence is not less remarkable than pleasing, that both these honoured individuals should have been thus led, apart from each other, to a similar course of benevolence, in providing for the friendless orphan under different circumstances. There can be no doubt that the same blessed Spirit animated the hearts of both to an honourable and useful career, the results of which can only be known in eternity."

BISHOP OF CAPETOWN ON MISSIONS IN SOUTH AFRICA.

THE following is an extract from a sermon which was preached by the Bishop of Capetown, in St. George's Cathedral, on Sunday, September 18, 1859. The text was, Matthew vi. 33, "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

"How little has the civilized and Christian world yet done for Africa. It has fringed, indeed, its borders here and there with the soldiers of the Cross. It has sought to extend its commerce into portions of the land; but the curse of slavery which it has inflicted upon it has more than counterbalanced all the efforts for its good. What a reproach is it to the civilized white man that he has left for so many centuries his brother man in the degradation in which we find him in all parts of this vast continent. For near two thousand years Christ has been known to Europe; but his name has never yet been heard—the redemption that He hath wrought has never yet been proclaimed to the tribes in the interior of South Africa. It is said that there are at least sixty millions beyond our territories, for whom, as yet, nothing has been done. And within our dominions, how many are there around our very doors, dwelling in the midst of us, who are still, alas, far off from Christ, without hope and without God in the world. Here are thousands, even in this very city, with whom you hold daily intercourse, either followers of the false prophet, or else in heathen darkness, ignorant in either case of the only way of salvation; and in every village and district of the country the same state of things exists. It was chiefly this sad spectacle, which I, more than others, was called to behold, which I could not remedy, which the feeble infant Church of the land could not remedy, even if it had felt—which I fear, brethren, I may not say—that it was called to labour to remedy. It was this which led me to leave my appointed field of labour for a lengthened period, in the hope that I might induce the mother Church to do that which we could not do. To this one object, every day, almost every hour of well-nigh two years, has been devoted. They have been years of much toil and anxiety; but they have not, I trust, been without their fruit.

It is due to you that I should state what are the works in which I

have been engaged, and how far they have been brought to a successful completion. And you will, I feel assured, be not uninterested in hearing about them. There are four works chiefly that I went to England to accomplish:—

1. The subdivision of this unwieldy diocese, by the erection of St. Helena into a separate See.
2. The maintenance of our existing work amongst our English brethren and our coloured brethren.
3. The foundation of missions beyond our dominions.
4. The complete establishment of the native institution founded by our Governor.

A word or two I may offer with regard to each of these. Situated at a distance of near two thousand miles from our shores, it has been impossible for me to exercise a real oversight over the Church of St. Helena. When last amongst my people there, I told them that I never had been, and never could be, a true chief pastor to them; and that the proper remedy was that they should have a Bishop of their own. By their efforts, united with mine, the endowment required by Government has been provided, and a very able and devoted man, whom we may shortly expect amongst us, has been appointed to the office.

The diocese includes St. Helena, Ascension, Tristan d'Acunha, and the charge of the congregations upon the eastern coast of South America; and that See will then be the connecting link between the Churches of America and Africa, being still a suffragan of this province. Much, I think it will be found, may be done by our Church along the South American coast. It may be that the slaves torn from this continent will offer a field of labour to our Church hereafter. Already there is the Patagonian mission, with its headquarters in the Falkland Islands.

Relieved from a charge, the duties of which I could not adequately discharge, my life, God willing, will henceforth be devoted exclusively to the extension of Christ's kingdom on this continent. To the maintenance and extension of the work, both amongst our English and our coloured brethren within the diocese, my main efforts have been directed. You know, my brethren, how largely we have been indebted to the charity of the mother Church in the erection of our churches and schools, and the maintenance of our Clergy and Catechists. It was to renew the subscriptions which had ceased, and to obtain funds for the enlargement of our missions amongst the coloured people, that I have mainly laboured. My efforts have been so far successful that I have been enabled to keep up the payments previously made, and to engage or send out twenty-three additional labourers. The supply is wholly inadequate to the demand. At this moment there are not less than fifteen additional places to which I should feel thankful if I could appoint catechists and schoolmasters. Were our offerings larger towards the support of our teachers, were we, in each of our parishes, doing more towards the maintenance of the work, we might hope gradually, out of our present means, to supply all places

that have claims upon us, and help them during their early struggles. Never again, I think, can the mother Church be successfully appealed to, to help the work yet to be done within this diocese. She feels that she has done enough for this particular work. Her sympathies will henceforth be chiefly drawn out,—her alms will be mainly devoted to the missions beyond our borders, to that noble work in which I have been endeavouring, amongst other things, to interest her.

In not less than four new fields she has resolved that she will plant her teachers, as soon as arrangements can be made for sending them forth. To Independent Kaffraria, to Panda's country, to the Free State, and to the country recently explored by Dr. Livingstone, her sons will, I trust, shortly go forth, to strive to lead men to the knowledge of Him whom to know is life eternal. For Independent Kaffraria a very devoted clergyman has been engaged, who, resigning a living which most men would covet, is prepared, accompanied by his two sons and his devoted wife, to preach Christ to the heathen. For Panda's country, also, men are prepared to offer themselves. One has already resigned a living that he may enter upon the work. For the Free State, too, concerning which I have been very anxious, inasmuch as it was included, twelve years ago, within my diocese, and is a country for which I must in some degree be responsible, until a chief pastor shall be appointed to it, men, I feel assured, will not be wanting.

But the mission which has excited the greatest interest and attention is that which it has been resolved shall be founded in the regions explored by our distinguished traveller, Dr. Livingstone. This our two great Universities have appropriated to themselves. For this they hold themselves responsible. It has been determined that it shall consist of not less than six missionaries, with a Bishop at their head. This has been the last work taken in hand, and is not in so advanced a stage as the others, but will, I doubt not, ere long be in operation. The remarkable feature with regard to this movement undoubtedly is, that in carrying it out it has been all but determined to revert to primitive practices. Men have not only felt that common sense would require that a body of men should not be sent forth to a distant expedition for any work without some one being appointed to lead and direct the enterprise, but they have felt that not to act thus in the great enterprise of a Christian empire is to lose sight of the system laid down for us by our Lord, adopted by His Apostles, and practised by the Church in its earliest days. It is this conviction, which has gradually come over the mind of the Church, which has created the longing, nay, more, the determination, that our missions shall be brought, as speedily as may be, into close conformity with the Scriptural and primitive model.

The fourth and last work in which I have endeavoured to interest the Church at home has been that institution for the education of Kafir children, founded by our Governor, maintained hitherto at his own private cost, and now carried on under my own roof. The im-

mediate object of that institution, as you are well aware, has been that we may give an industrial and a Christian education to the sons of the chiefs of Kaffraria and the adjoining territories, and to other promising youths, that when civilized, instructed, and, we may hope, converted to the faith, we may send them back to their own country, to be a blessing to their respective tribes. The ultimate object which I, at least, have in view beyond this is, that as the Church of England is entering upon a far greater work in Africa than we ventured to contemplate a few years ago, we may have an institution wherein we can receive the sons of chiefs or others from all parts of the interior, and, after educating them here, in the neighbourhood of our capital, at the chief seat of our own civilization, let them return, in whatever capacity they may be best qualified to fill, and extend commerce, and knowledge, and civilization, and education, and Christianity, to the remotest tribes and regions that we can reach. I have, indeed, already written to Dr. Livingstone to say that I shall gladly receive any promising youths that he may see fit to send, and do the best for them that we can. I regret to say that I have not succeeded in raising sufficient funds for the establishment of this institution. For the present, indeed, our Governor, lost to us for a season,—and we will hope only for a season,—has made provision for its support. But I should feel thankful if any of you, my brethren, to whom God has given means, would aid in bearing some portion of the cost of this important work.

What it will become, God only knows. It were presumptuous, at this early period of its history, when its very existence is in danger, to speculate on the subject. That it may become an instrument in God's hand for conferring great blessings upon the benighted heathen of Africa, no thoughtful mind can doubt. If the myriads around us and beyond us are ever to be raised out of their degradation, it must be largely through means of themselves. If the Church of Christ is ever to take deep root in Central Africa, it must be mainly through the agency of a native ministry. Christianity has never been perpetuated in any land save through such means. A sprinkling of European teachers, with native teachers under them, is all that we can hope to see scattered over this vast continent.

With the demands made upon the mother Church from all parts of the world, for men as well as means ; with Japan and China opening out to us ; with India, with its claims, and with its judgments, appealing more loudly than at any previous time to the love and zeal of the Church, it were hopeless to think that we shall obtain a great supply of English teachers, or, if we had them, the means for maintaining them. No, we must train and educate, within this land itself, those who already know the language, and habits, and modes of thought of the people to whom they shall be sent, and who shall be fitted to sustain the life, and endure the hardships, which they who would do Christ's work under the burning sun of Central Africa must be fitted to bear. The future, however, is with God. It is enough for us that we see a plain duty before us. We must be content with this, without looking far forward into what may be hereafter.

The work, so far as we can see, is full of hope. Those who have been entrusted to our keeping have already made much progress in many ways, and give fair promise of bearing fruit, and rewarding those who are toiling for their good. May we, brethren, only do our part. May we be Christ's living witnesses in this land in which we dwell. May we pray earnestly that He will accomplish the number of his elect, and hasten his kingdom. May we feel that the advancement of that kingdom is the work of works which is given to each one of us to do. May our alms and offerings be largely and cheerfully given for its extension, and we shall, each in our measure and degree, be fellow-helpers to the truth, fellow-workers with our God, and be privileged to help forward the dawn of that glorious day, when all the kingdoms of this world shall become the kingdom of our Lord and of his Christ, and He alone shall reign, King of kings, and Lord of lords."

JOURNAL OF VISITATION OF THE BISHOP OF NEWFOUNDLAND IN 1859.

WE think we shall confer an obligation on our readers by giving them, at full, the Journal of Bishop Field's visitation of his bleak and desolate diocese. May God be pleased to stir up the hearts of his servants in England, so that the Bishop may have his hands strengthened by men to work out his plans, and by means to support them.

"The Church-ship left St. John's immediately after the morning services, with Holy Communion, on St. Peter's day. The Bishop was accompanied on this occasion by the Rev. G. M. Johnson (the Society's missionary of the out-harbours) and the Rev. G. Tucker (ordained deacon on the preceding Trinity Sunday) as his chaplains, and by the Rev. R. M. Johnson, appointed to succeed the Rev. A. Gifford in the mission of the Strait of Belle Isle, on the Labrador.

The special objects of this voyage were, (1.) to visit all the harbours and settlements in White Bay; none of which, unhappily, had ever been visited by a clergyman of the Church of England. (2.) To convey the Society's missionary, appointed to relieve Mr. Gifford, to his station on the Labrador. (3.) To celebrate the services of Confirmation and Consecration in all the different missions on the southern and western shores, commencing at Sandy Point in St. George's Bay, and ending at St. John's; thus making a circuit of the whole island.

All these objects have, by God's gracious mercy and help, been successfully accomplished, with no greater hindrance than that occasioned by calms and head winds, and no greater loss than that of an anchor. The anchor was lost by the parting of the chain, while getting under way in St. George's Bay.

Friday, July 1st.—The Church-ship put into Twillingate, after a heavy breeze, which caused some damage to the main boom, and made repairs necessary. Here the Bishop and his companions had the un-

expected gratification of being joined by the Rev. Mr. Hutchinson, on his way to his mission on the Labrador, accompanied by Mr. Botwood, of the Theological College. They were kindly conveyed in a vessel engaged by two American gentlemen (one of them a clergyman) to visit the coast of Labrador, for the purpose of examining and sketching icebergs. Their vessel put into Twillingate that they might have the benefit of the services of the Church on Sunday; and so it came to pass that on

Sunday, July 3d, the Bishop and six clergymen were present at, and took part in, the services in St. Peter's Church at Twillingate; an event of no ordinary interest, where usually one clergyman, alone and unassisted, performs three full services. The Bishop preached in the morning, and administered the Holy Communion, and in the afternoon and evening the other clergy officiated on each side of the harbour.

Tuesday, July 5th.—The necessary repairs having been completed, the Church-ship started for White Bay, but could make no way against a head-wind and heavy sea, and, after with difficulty beating out of the harbour, returned. The next day the attempt was renewed with better success, and on

Thursday, July 7th, the Church-ship ran across White Bay (the wind blowing out) to Little Harbour Deep on the north shore; there on the following day,

Friday, July 8th, the services of the Church (Morning and Evening Prayer) were celebrated, *for the first time in all White Bay*, and were attended by the families of that and a neighbouring harbour, who brought several children to be baptized. The Church-ship then visited in succession Little Coney Arm, Hauling Point, Jackson's Arm, Sop Island, Gold Cove, Purbeck Cove, Seal Cove, and Hooping Harbour, all in White Bay, and all of these, except Jackson's Arm (from which the people followed the Church-ship to Sop Island), the prayers and occasional offices of the Church were duly solemnized; and in all of them the inhabitants gladly and thankfully availed themselves of this novel and unexpected, but long and much-desired opportunity, of profiting by the services of their Church. Several couples came to be joined together in holy matrimony who had been living together for years as man and wife. Parents presented themselves with their children to be baptized or received into the Church. All left their work to attend the Morning and Evening Prayers. It was very sad to observe the great and general ignorance of people apparently so much in earnest: very few, in some harbours not a single person, could read. In one harbour a woman was generally employed to baptize, because she was the only person who could pronounce correctly the sacred form of words; in another harbour two women, by agreement, baptized each other's children. Except in one harbour there was no common burying-place, and burials were conducted by the relatives only, without any form or service. It is yet more sad to consider that this state of heathenish ignorance and alination from Church privileges and all the means of grace was not occasioned, at

least in regard of the young, by their own fault, and cannot by them be remedied.

The visits to these harbours occupied, with some detention by calms and head-winds, from

Friday, July 8th, to Friday, July 22, on which latter day the Church-ship sailed into Canada Bay. Here there was the same need, and the same desire, of the offices of the Church as in White Bay, with this difference, that the inhabitants of Canada Bay are generally persons of somewhat better education, and a more civilized condition of life; none of them, however, had ever before seen a clergyman of their Church in the bay, and some (grown-up persons and parents) had never seen one at all, nor any place of public worship. The Church-ship remained in this bay till

Wednesday, July 27th, and every day the inhabitants came on board to the prayers, and were visited by the clergy in their houses.

All that had been proposed in respect of the French shore on this occasion, and indeed more, was now concluded; though if time had permitted, and a pilot could have been procured, visits would have been made to a few scattered families in the Fishot Islands and in Hare Bay. These are now the only settlements on this part of the so-called French shore which have never been visited by a clergyman. The larger and more numerous inhabited harbours in Bay St. Antony and Quirpon have seen the Church-ship, with the Bishop and clergy, several times, at intervals of four years; the last time, two years ago. These were therefore passed by on the present occasion, and on the morning of

Friday, July 29th, the Church-ship came to anchor in Forteau Bay, on the Labrador.

The Rev. Mr. Johnson and his lady, with their furniture, were landed the same day, and introduced to their future residence and centre of missionary work in the Straits of Belle Isle, and thus the second chief object of the voyage was happily accomplished. The Rev. Mr. Gifford, after ten years' residence and service on this bleak and desolate coast, was thus enabled to resign his mission to a younger man, and at liberty to remove by the first opportunity to St. John's, after introducing his successor to the various settlements on both sides of the strait (fifty miles on each side), in his mission.

Tuesday, August 2d.—The Church-ship started for the southern shore. Hopes were confidently entertained of reaching St. George's Bay before the following Sunday, but the winds were so constantly ahead, and occasionally so heavy, that the Bay of Islands was reached with difficulty, and a harbour hardly made in time for the morning service. However, on that day,

Sunday, August 7th, Morning and Evening Prayers were said on board in Lark Harbour, and the people from the shore gladly attended. Several children were brought to be baptized, and some couples applied for the sanction and blessing of the Church to their union in the appointed order of matrimony. The state of things, in respect of religion and religious ordinances, is nearly the same here as in White

Bay, except that occasional visits (two or three) have been made by the Bishop in his previous voyages. Some idea will be formed of the destitute condition of the inhabitants of these bays, when it is known that in this voyage (in the three bays before mentioned) twelve couples applied to be married, eleven of whom had been united and living together as man and wife (in the majority of cases) for several years; and one hundred and thirty-five persons of various ages were baptized and received into the Church; several of these also parents and advanced in years.

Leaving Bay of Islands on Tuesday, August 9th, the Church-ship encountered a succession of head-winds and calms for four days, and did not reach Sandy Point, in St. George's Bay, till Saturday, August 13th. Here the difference in the condition of the inhabitants, as compared with that of the destitute and forsaken ones before spoken of, was very striking and gratifying—a difference, as relates to religious and spiritual things, wholly due to the Church and School, and the residence for several years of a clergyman and his family in the place. Considerable improvements also have been made of late years, and are still being made. The church has been painted, the parsonage-house is being repaired and enlarged, and a new graveyard round the church (neatly and substantially fenced) was ready for consecration; while the fence of the old cemetery had been entirely renewed. It was still more gratifying to see the church well attended at every service daily (morning and evening) during the Bishop's stay; and on

Sunday, August 14th, the Holy Communion was administered to an increased number of communicants in the morning; and in the afternoon, all with the proper qualifications who had not previously had, or had not embraced, the opportunity, were confirmed. After the Confirmation, the graveyard was consecrated.

Monday, August 15th.—It was here that, getting under way, between ten and eleven o'clock P.M. (the wind having been ahead all day), the chain parted, and the anchor remained in the ground. It was useless to attempt to recover it at that hour of the night, and the Church-ship proceeded, with the hope of reaching the Barrysways in the morning. The wind, however, first died away and then came ahead; and it was two o'clock P.M., Tuesday, August 16th, before the Bishop could land. There is no harbour, and chiefly on that account the Bishop had never before visited the place; the inhabitants of which are very respectable, and live in much comfort. The Church-ship stood on and off, while the Bishop held service, with Confirmation, in a large room on shore. A graveyard was ready for consecration; but the evening had closed in, and there was barely time to reach the vessel before dark. In consequence of light and head winds, the settlement of Codroy was not reached till after five o'clock P.M. on

Thursday, August 18th.—There a schoolroom has been built by the inhabitants, and a graveyard inclosed, since the Bishop's last visit. Both these good works are in great measure owing to the zeal of the Missionary (the Rev. W. W. Le Gallais) of Channel. He arrived the same evening at 10.30 P.M.; and on

Friday, August 19th, the Morning Service was celebrated in the schoolroom, with Confirmation, and the graveyard duly consecrated. It was the first occasion of celebrating any Episcopal service in this thriving and increasing settlement, one of the most important on the (so-called) French shore. It was the Bishop's wish to proceed immediately to Channel (Port-aux-Basques); but it blew so heavily, after returning on board, that it was not thought prudent even to land again. Sail, however, was made at midnight.

Saturday, August 20th.—The wind entirely died away, and the only hope of reaching Channel before Sunday was by rowing the ship's boat round Cape Ray, at least fourteen miles. The Church-ship was accordingly left at half-past twelve o'clock, and by five o'clock the Bishop and Missionary, with the Rev. Mr. Johnson, were safely landed at Channel (Port-aux-Basques), soon enough to telegraph to St. John's and to attend Evening Service in the church. The Bishop was entertained at the Missionary's house, and Mr. Johnson at that of a respectable planter. It was the first occasion of their lodging on shore since their departure from St. John's.

Sunday, August 21st.—Service in the church in the morning, with Holy Communion, and in the afternoon with Confirmation. After the second service, a graveyard, neatly fenced, was consecrated. A full attendance on each occasion. The church is being enlarged for the accommodation of the increasing congregation, and to provide a chancel. The Church-ship hove in sight at three o'clock, and at five was close to the harbour, but was carried back by the turning tide.

Monday, August 22d.—The Church-ship again made her appearance this morning, and succeeded in entering the harbour by twelve o'clock.

Tuesday, August 23d.—The wind being ahead, the Bishop proceeded in a boat with Mr. Le Gallais and Mr. Johnson to the Burnt Islands, eight miles distant. Here, as at Codroy, a schoolroom has been built and a graveyard fenced in since the Bishop's last visit. Confirmation was given in the schoolroom, and the graveyard was consecrated. The day was, unfortunately, very tempestuous, but the people assembled with great alacrity from the different coves as soon as they heard of the Bishop's arrival. After the consecration, which was not concluded till nearly six o'clock, the Bishop and his companions returned in the boat, and reached Channel at 8.15 o'clock. At the three settlements in this mission ninety-nine persons were confirmed. Many candidates were absent. In each settlement a graveyard was consecrated. In the settlements at either extremity a schoolroom has been erected, and in the central one, Channel, the church is being enlarged and improved.

On the two following days (Wednesday and Thursday) and on Friday morning, the wind was still ahead; and, in despair of getting forward in the vessel, recourse was again had to a boat (kindly provided and manned by the people of Channel) in order to proceed to Rose Blanch, the first settlement in the next (the Rev. Mr. Hooper's) mission. The distance is fully fifteen miles; and to row that distance with four hands, in a large boat, and against a head-wind, was no

light undertaking. They started a little before one o'clock, and reached Rose Blanch at eight o'clock, unperceived, as they were unexpected, by the inhabitants. Unfortunately there had been no opportunity of giving Mr. Hooper or the people notice, and therefore Mr. Le Gallais with Mr. Tucker accompanied the Bishop. They all found a lodging in different fishermen's houses. Information was sent round to the people, and on

Saturday, August 27th, Morning Prayer was said in the school-room, and the Bishop preached; some children were baptized, but, in consequence of the absence of the Missionary, there was no confirmation. The Church-ship having been ordered to proceed direct from Channel to La Poile, the Bishop and Mr. Tucker were conveyed to the latter place (another fifteen miles) in an open boat, and arrived by six o'clock P.M. Mr. Le Gallais returned to his own mission. The Church-ship not having made her appearance, the Bishop was lodged at the Missionary's (Mr. Hooper's) house, and Mr. Tucker at the merchant's establishment.

Sunday, August 28th.—La Poile.—The day was so exceedingly wet, and the roads or paths in consequence so deep with mud, that very few persons could attend the services. Holy Communion was, however, administered in the morning, and Confirmation in the evening; but notice was given that both these services would be repeated, God willing, on the morrow. The Church-ship arrived just before the commencement of the Morning Prayer.

Monday, August 26th.—This day was, happily, clear and fine; and the church was full. The remaining candidates for Confirmation were presented, and a large number partook of the Holy Communion. The church here has been lately made more convenient by the addition of a vestry; and other improvements are in progress. The mission is a very laborious and extensive one, containing upwards of a thousand church members.

Tuesday, August 30th.—This was the first and only day of this month in which the Church-ship was favoured with a fair wind, and she reached Burgeo (thirty miles) in little more than four hours. There are two churches in this mission. At Lower Burgeo, the residence of the Missionary (the Rev. Mr. Cunningham), great improvements have been made in the place generally, as well as more particularly in Church affairs; and both are greatly due to the kind co-operation of Messrs. Newman's agent (Mr. Dawe) with the Missionary. A very handsome, large, and well-arranged church has been erected; and the old church, removed and repaired, is converted into a schoolroom."

ORDINATION IN THE DIOCESE OF MELBOURNE.

THE following notice appears in the October number of *The Church of England Record for the Diocese of Melbourne* :—

“NOTICE:—TO PERSONS DESIROUS TO OFFER THEMSELVES AS
CANDIDATES FOR ORDINATION.

The Bishop wishes it to be understood by all persons desirous to offer themselves as candidates for the sacred office of the ministry, that besides being examined in the history and scriptural proof of the Thirty-nine Articles of Religion, they will be required to show that they understand the scope and meaning of the Articles themselves.

These contain the formal authoritative doctrine of the Church; and, in ‘willingly and from his heart’ subscribing to them, every one who is ordained solemnly pledges himself before God that he will, according to the language of the declaration prefixed to them, submit to all of them, ‘in the plain and full meaning thereof;’ and will take them ‘in the literal and grammatical sense.’ Hence it follows, that, whilst upon other points not decided by the Articles, the Clergy may hold and preach diverse opinions; those points to which they relate are so authoritatively defined, that no one is at liberty, without breach of his ordination vow, to teach, in reference to them, any other doctrine than that which is therein laid down.

For the purpose, therefore, of ascertaining that candidates for orders have duly considered and possess a clear intelligent knowledge of these Articles, which (to quote again the prefatory declaration) ‘do contain the true doctrine of the Church of England, agreeable to God’s Word,’ the simple *text* of them will always itself form a distinct subject of examination. Thus, the candidate will be required to state briefly and distinctly the special scope and object of any Article which may be selected by the examiners; to explain the meaning and force of the particular words which are used, and the clauses which are inserted in it; to point out the grammatical and logical connexion of its several parts; and to notice any errors of doctrine against which it is directed. Approval by the examiners on this subject will be an essential requisite for the admission of any candidate to ordination.

By direction of the Bishop.

GEORGE GOODMAN, M.A.,
Examining Chaplain.”

WANT OF MISSIONARIES.

THE following very striking Appeal has been issued by the *Bath and Wells Missionary Candidates’ Association*.

“How shall they hear without a preacher? And how shall they preach except they be sent.”—Rom. x. 14, 15.

There is a great and most pressing difficulty in providing the Church in the Colonies and heathen dependencies of the British Empire, with a due supply of men qualified for missionary work.

More men are wanted, but under our present system they are not forthcoming. The evil is one of the greatest magnitude. In many cases where new missions have been undertaken, or the number of converts has called for an increased staff of devoted servants of their Lord, the want of men, rather than of money to support them, has proved the barrier to the extension of the Church's ministrations. Thus, at the present moment, not only are important missions much crippled in their usefulness, but the lack of clergy threatens, unless speedily remedied, to prove fatal to the existence of the Church in places where, at present, its services are prized and blest.

And this deplorable want is not confined to any particular part of the world. From all quarters of the globe we hear, from the thirty-eight Colonial Bishops, that missions are imperilled and even abandoned, from the impossibility of supplying a sufficient number of clergy to work in the vast increasing fields of missionary labour. The means for their support do not fail, but the men are not forthcoming.

For the purpose of meeting this want, Associations are springing up in many dioceses of England, having the two following objects in view :—

The 1st and most important.—To make known the claims of the Church on the best and most devoted of her sons for Christ's work in foreign lands, and to excite a missionary spirit among the religious young men of the Church of England.

2d.—To provide wholly or in part for the maintenance at any Home or Colonial Missionary College, of such students, chosen from the diocese or county, as may not be able without aid to support themselves.

If but one candidate could thus be sent yearly from each Arch-deaconry in England, we should at once have an annual supply of seventy labourers for the missionary harvest field.

A Diocesan Association has been formed for the Diocese of Bath and Wells. In consequence of a pastoral letter, issued by the Bishop, in March, 1859, six sub-committees have already been formed. Each of them pledges itself to raise the maintenance for at least one candidate at a time.

You are earnestly desired to consider either what personal call there may be on you to offer your service for the Lord's work abroad, or at the least to enrol yourself as a member of this Association with the special view of aiding by prayers, alms, or personal influence, to increase the supply of labourers in the Lord's vineyard.

Suffer an appeal to be addressed to you as the redeemed child and servant of God in Christ.

Each such child of God surely in heart, in lip, in life, should be full of missionary zeal. Is he enlightened, pardoned, sanctified, only for self? Should not Christian faith grasp in its sympathies the total family of man? Its love should travel round the circuit of the globe. Its cry should ever call the ignorant and the dying to the Lord of life. From the high ground of your spiritual privileges, ponder the misery

of the multitudes who are living and dying without our Gospel hope. The number of poor heathen in the world can scarcely be less than 800 millions. Of these, it is calculated that about 50,000 daily pass beyond all means of grace. Further still, from the height of your worldly eminence as an Englishman, look down upon your responsibilities as the subject of that earthly monarch, who last year proclaimed herself to the myriads of British India, as Queen of Great Britain and Ireland, and the colonies and dependencies thereof in Europe, Asia, Africa, America, and Australasia. Consider that well-nigh every fifth inhabitant of the globe counts as a fellow-subject with you of the British Empire, while four-fifths of these your fellow-subjects are strangers to Christ, either heathens or unbelievers.

There is a voice in these simple facts so solemn, and so urgent, that to enforce them is superfluous. Let it suffice, then, to conclude this Appeal by praying you to mark that the most holy motives call you to this most holy work. Immortal souls are perishing; shall we look on indifferent? Satan exercises a world-wide sway; shall we care not to counteract? Our Heavenly King has issued his commands; shall we, his redeemed subjects, not rise to execute? Unparalleled opportunities open all around; shall we not heed the stirring fact? Our God, in His wonder-working Providence, calls our country to convey to all people the glad tidings of his great salvation; shall we refuse the high distinction? Our Church sighs for expansion; shall we refuse the outlet for her zeal? Let our response prove that we are Christians, not in name only, but in reality; and that we joy to present unto Him ourselves, our souls and bodies, our every talent.

The need is for men, and for means to train them. If you cannot go, surely you can help to prepare others. If in no other way, do this by fulfilling the command, 'Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.'

EXCURSIONS IN PALESTINE AND SOUTHERN SYRIA.

PART II. No. 5.

SEA OF TIBERIAS REVISITED—SAIL TO THE NORTH—EXPLORE COURSE OF THE JORDAN—BRIDGE—'AIN ET-TIN—BETHSAIDA—JOSEPH'S PIT—SAFED—TANUS—DELATA—ALMA—THE KENITES—CADESH NÁPHTALI.

Tuesday, May 9th.—Left tents at 9.10 to go north to the embouchure of the Jordan, after again exploring the hot-baths, which were described in my former Journal. There was now only one boat on the lake; the second, which had belonged to the Jews, and was a better craft than the survivor, having been wrecked during the past year. The Hebrew fishermen are now in partnership with the Arabs. I learnt too, with regret, that our faithful guide to Jerash had died six

months ago ; but the story of his deliverance from the imminent danger which he had incurred on our behalf in Nablûs, which had been spread over the country and made a lasting impression on the natives, redounded greatly to the credit of the English name and influence.

Passing close under the lee of the shore, we had a good view of the walls of the old Castle of Tiberias, situated on an eminence at the north of the town, with a massive circular tower of mediæval construction on the shore, probably the work of the Crusaders, but all now rent and ruined by the devastating earthquake on New Year's day, 1837, and never likely to be rebuilt. We had a long and tedious passage, though the distance cannot be more than ten miles ; and the Lake was so rough that some of our party suffered from sea-sickness. It was 1.45 before we reached the Arab village at the mouth of the Jordan. Here I left my companions, to explore the north shore of the lake, and the ruins of Tell Hum, which I had already visited ; and having provided myself with a horse and a guide from among the Bashi Bazouks, of whom ten are posted at this village, I started on an expedition which I had contemplated, but was not able to accomplish, last year.

My special object was to explore the course of the river between the Sea of Galilee and the Sea of Huleh, with reference to the interesting question of the depression of the Jordan valley, which has been ascertained to be several hundred feet below the Mediterranean at the Lake of Tiberias, and being on a level with it at the bridge "Bint Yakûb;" giving to the river a fall of 600 feet in about ten miles. Starting from the village at 2.15, it took us three-quarters of an hour to pass through the delta of the Jordan, as the path was much embarrassed by the many streams into which it is divided. Here we entered a narrow gorge, out of which the river bursts from a rocky channel, formed by the mountains of Jaulân (Gaulonitis) on the east, and those of Galilee on the west. We followed the proper right, *i.e.* the western bank, along the steep sides of the hill, without any path, high above the rocky bed of the torrent, which rushes impetuously along in a continuous cataract, confined in so narrow a channel that it was only by turning aside occasionally to a favourable spot that we could catch sight of its struggling, foaming waters, although their sound was distinctly heard without intermission. One fact I noticed, which strikingly indicated the rapid fall of the river in this part. We were generally riding in water, which came up to the fetlocks of the horses and was running rapidly down the steep incline towards the river, which could hardly be less than 150 feet below us. Our guide informed us that this water had escaped from the bed of the Jordan higher up the stream, but whether it had been artificially diverted for purposes of irrigation we did not ascertain. It could hardly have overflowed from its natural channel, as it is worn so deep by the violent action of the water. Shortly before arriving at Jisr Bint Yakûb (*i.e.* the Bridge of Jacob's Daughter), we found that a dam had been built across the stream, for the purpose of breaking its force, as the bridge

had formerly suffered much from the strength of the current ; and this is perhaps a satisfactory explanation of the escape of the water. Near the bridge the valley expands, and the hills recede more on the east than on the west side. In the small plain between the hills and the river on the east side, a little below the bridge, are the ruins of a Saracenic castle, long since dismantled, but originally designed, no doubt, to guard the passage of the bridge. There was now a guard of twenty irregular cavalry posted in some wretched hovels at the west end of the bridge, to levy an exaction of blackmail on any whom they were strong enough to coerce. They did not however molest us. It was 5.30 before we reached the bridge, two hours and a half after entering the gorge, as our progress had been exceedingly slow, owing to the difficult nature of the ground. It was now too late to go on, as we had wished, to the Sea of Huleh, which did not, however, appear to be much more than a mile distant. The river, which was visible along the whole of its course between the bridge and the Huleh, seemed not to be very rapid. We halted at the bridge a quarter of an hour, and left at 5.45 to return to the Sea of Tiberias by the direct caravan road between Damascus and Egypt. The bridge, I should mention, consists of one pointed Saracenic arch, and is of very deep pitch. We were three hours reaching the Khan, named "Jub Yosîf," *i.e.* Joseph's Pit, long after dark, and did not arrive at our tents at 'Ain et-Tîn, near Khan Minieh, on the lake, until 10.10, nearly four hours and a half from the bridge.

Wednesday, May 10th.—This morning, while our mules were being loaded, we breakfasted under the shade of the fig-tree which overhangs the fountain, to which it also imparts its name ; and a fig-tree seemed to be more than usually suggestive in the immediate vicinity of Bethsaida, the city, probably, of the guileless Nathanael, as well as of Philip and the two brothers, Simon and Andrew. At 8.30 we started on our way, first visiting the Roman waterworks at Tabîga, where we fell in with a carpenter who undertook to show us the site of Seiâda, *i.e.* Bethsaida, and with this view conducted us to some ruins at the head of the aqueduct which is cut in the face of the rocky promontory above 'Ain et-Tin called Ras-Seiâda. The boatman had this morning pointed out Bethsaida at Khan Minieh, but had honestly informed us that this was only a modern identification of a Frank traveller :—a striking example, by the way, of the manner in which erroneous names may be originated, and then perpetuated in the mouths of the natives, until they become invested with the importance and authority of local traditions.

Taking leave of our guide, a very intelligent and agreeable man, who steadily refused *bakshish*—a fact to be noted in this country—we struck across to the *sultana*, or high-road, which we had followed in the dark last night, and reached it at 9.45. At 10.30 we caught up our baggage, which we had sent in advance, at Jub Yosîf, where we halted a few minutes to examine the dry pit into which, according to the Mohammedan tradition, Joseph was cast by his brethren before they sold him to the Ishmaelite merchant men, conveniently situated

certainly on a caravan-road, but unfortunately not on that which connects the country of Gilead with Egypt, as the circumstances of the story demand. At this point we left the Damascus road, and struck into the hills to the left, ascending up a steep wady to an elevated plain; and at 12.20 we came to 'Ain Hamreh, the *Red fountain*, in the deep wady below Safed. Further on, in the same valley, leading up to the town, we passed 'Ain el-'Ayfu, and were pointed out the tomb of Hoshea Ben Beerî, the prophet, venerated alike by Jews and Moslems. As I did not purpose halting at Safed, I was making my way to the castle, when I encountered an old Jerusalem friend, Tanûs Seruji Karâm, a native Christian, originally of the Latin rite, who had become a convert of the American missionaries, and was now employed to purchase a house in Safed, for the establishment of a Mission to the Jews. He was on the way to the Kadi on this business when I encountered him, to our mutual delight, for we had had much intercourse at Jerusalem, and I had always regarded him as one of the most favourable specimens of a native Protestant, produced by the labours of the Congregationalists. He was a native of Safed, and was therefore intimately acquainted with the whole neighbourhood; and as we stood on the tower of the old castle, commanding a magnificent panoramic view, he pointed out in order the various villages and mountains in the neighbourhood. I found that he had been taught to identify this site with the Bethulia of the Book of Judith, on the ground that Bîr Josak, a well about half-an-hour south of the town, is mentioned in that narrative, I know not where. He also pointed out an extensive valley, south and south-west of Safed, with a stream and mills, named Serîn, deriving its name from extensive ruins, under the hill of Safed, with a plain below, on which he thought the army of Holofernes might have encamped. I could not accept the identification, as it removes the scene of the book far too much to the north. It evidently lay near the plain of Esdraelon. I was much astonished at his pointing out to me toward the east a remarkable mountain, called Jebel Kanaan. Strange that the generic name of those old inhabitants of the land should thus linger on the lips of the present inhabitants, after the vicissitudes of four thousand years! It is to be regretted that this remarkable name has not yet found its way into the modern maps of Palestine, and that none of the lists of bearings, taken by Woolcot, Van de Velde, or others, have noticed it. I was therefore the more gratified to find it in Dr. Thomson's recent work, "*The Land and the Book*" (Vol. i. p. 425), whose suggestion as to its origin is worth recording. Under the western extremity of the ridge to which this name is attached, lies the village of Bîria, which Dr. Thomson would identify with the Beeroth, "a city of Upper Galilee, not far from Kadish," where, according to Josephus, the confederate kings assembled against Joshua and the Israelites, previous to their signal overthrow at the waters of Merom. He asks, "May not this name have been given to the mountain, from the fact that the grand army of the Canaanites pitched their camp there on that most memorable occasion?" I cannot

agree with him in his identification of Hazor, the capital of Jabin; but I thankfully accept this account of the name Kanaan.

Leaving Safed at 3.8 we took the road to the north, and at 3.50 caught sight of the Sea of Huleh, from an eminence over which our road passed. At 4.15 we looked down upon the village of Amûka, situated in a deep valley on the right of our path. At 4.40 the village of Taituba was before us, and at 5.20 we reached Delâta. Between these two villages we met a bridal party, full of glee becoming such an occasion, who very properly availed themselves of the wind-fall presented by a party of English travellers, and laid us under contribution of *bakshîsh*. They were very noisy, and made atrocious music with their voices and timtoms. But what struck us most was a character and physiognomy utterly different from that of the people about them, and a reddish complexion, approaching the tint of the copper-coloured Indians, not at all similar to that of the swarthy Syrians; they had round, full faces, and light eyes. Their women, too, were unveiled, and altogether they struck us as belonging to another race, which we were presently able to assign them. For shortly after passing Delâta, and crossing a low range of hills, we came in sight of a wide grassy plain, with buffalos feeding in its rich pasture, and black tents pitched on its sloping sides. We felt no doubt that this was "the plain of Zaanaim, which is by Kedesh," where "Heber the Kenite, which was of the children of Hobab the father-in-law of Moses, having severed himself from the Kenites, pitched his tent" (Judges iv. 11), and that consequently we were here looking upon the scene of that tragedy which made the name of Jael famous in Israel. I need not here discuss the translation or the meaning of the name, for which I may again refer to Dr. Thomson's most valuable and interesting book, where I am happy to see he has anticipated me, if not in the identification, at least in its publication (vol. i. p. 413). We were now strongly impressed with the idea that the wedding party which we had encountered were of that old stock of the Kenites, perpetuated here much as the Samaritans are at Nablûs, and here experiencing the fulfilment of that promise made to the Rechabites, with whom they are identical, by the prophet Jeremiah, which, according to Dr. Wolff, has a further accomplishment in their brethren in the wilderness of the Hejâz. Great then was my satisfaction, at reading in Dr. Thomson's recently published book, so often referred to, that there is "a curious tradition of this thing lingering among the dwellers hereabouts, though confused and mixed up with incredible fables:" he adds, "it is worthy of note that such a tradition is still kept alive in this very neighbourhood, and it suggests the question, whether these Arabs here may not sustain some remote relation to Heber and his heroic wife" (p. 419). He seems not to be aware of the differences between this people and their neighbours, remarked by my companions and myself: but this independent confirmation of our observation is certainly strongly corroborative of our induction, and at least deserves full investigation, the head-quarters of which should be the village of Alma, situated in the middle of the plain, which we reached at 8.15.

And here I cannot but remark another coincidence of names, which can scarcely be accidental. It will be remembered that the main body of the Kenites continued to reside among the Amalekites, after Heber had separated himself from them, and were there found by Saul, when he was sent to destroy the Amalekites, upwards of 200 years afterwards. Whither the Kenites departed we are not told; but it is probable that some would go north, to join their brethren in Naphtali, where, there is good reason to believe, they continued to dwell until the captivity, or at least until the approach of the Chaldean army from the north compelled them to seek temporary security in Jerusalem (Jeremiah xxxv. 11). Now close to Alna there is a ruined site marked in Van de Velde's map as Almelkheit, and another a few miles west of Kadesh-Naphtali, called el-Mulikiyeh; one or both of which appear like a corruption of the name of Amalekite—probably transferred by the southern Kenites to their new habitations. Crossing the plain, we ascended its northern side, and came to Fâra, in the dark, at 6.50: and leaving Deishûm in a valley on our right, reached Kades at eight o'clock.

Reviews and Notices.

The Proposal for Missionary Bishoprics Stated and Examined. By an Incorporated Member of the Society for the Propagation of the Gospel. London: Bell and Daldy. 1859.

THE discussions on the subject of Missionary Bishops have elicited the little work now before us, which we recommend most strongly to the attention of our readers. It appears to us to exhaust the subject, and is written with spirit, and in a very interesting and lively style. The writer justly observes that the *general presumption* in the minds of Churchmen is in favour of Missionary Bishoprics; and he proposes—and we think has succeeded in his design—to give a “sufficient answer to every distinguishable objection as yet publicly made against Missionary Bishoprics.” If the matter were to be settled by argument, we could have no doubt of the issue; but unhappily argumentative objections are too often only pretexts put forward as pleas, whilst the real deep-rooted grounds of opposition are kept back, and remain equally strong in the minds of the objectors when their professed objections have been shown to be entirely groundless.

The author systematically argues his point thus:—1. “There is no dispute as to the right of the Church to send Missions beyond British territory.” 2. It is on all hands admitted to be desirable (even by a Society which has especially objected to Mission-Bishops), that the Missions should have “the benefits of the Episcopal office.” The way in which we cling to the principle of Episcopal rule, even in the worst times, by extending the Diocese of London to the ends of the earth, is very effectively exhibited, and the writer concludes:—

“Let it be supposed, then, that we are all agreed—earnestly and heartily agreed—not only to send priests and deacons to Melanesia, to the Zambesi, to the Free

States, but to afford these priests and deacons, so far as we can, the direction, oversight, support, above all the sympathy, of *bonâ fide* Bishops. What the Bishop of Capetown asks is that, to this end, the intended Bishops should accompany the Missions, should themselves be the living, present centres of the Missions. What is the reply?"—Pp. 11, 12.

This introduces the objections; and first (3.) there are vague terrors and alarms, "of a false move involving interminable mischiefs and entanglements," and all possible and impossible consequences. The answer is simple. Such alarms have been raised at every step of missionary progress: they prevented Bishops being sent to the North American colonies; they were raised against, but have not prevented, the Synodal movement in the colonies.

But more definitely, (4.) "The appointment of such Bishops is forbidden by the sixth canon of the Council of Chalcedon." The answer is complete; and we are glad to find that the views expressed in the last number of the *Colonial Church Chronicle* have received confirmation from the learning and judgment which this writer has brought to bear upon them. He has worked out the question of Canon Law, and brings Van Espen to support his view; and a very apt quotation from a letter of Archbishop Anselm to an Irish king, against an irregularity then common in Ireland, the multiplying Chorepiscopi, or quasi-suffragan Bishops, and consecrating them without proper sees. "If he have not a distinct charge and diocese assigned him, over which to be the overseer, no man can be constituted a Bishop according to the will of God," are the words of Anselm; which have become the accepted expression of the Church's law. Thus it seems, that while the advocates for Mission-Bishops rightly deny that the canon of Chalcedon applies to them, they fully admit the principle that Bishops are not to be consecrated without a special charge; *i. e.* are not to be, at their first consecration, put in the condition into which some Bishops have brought themselves by resignation.

5. Next comes the objection from the want of a Royal mandate, which is turned over by the Jerusalem Bishopric Act; and by a special freedom claimed by the law officers of Capetown for their Bishop.¹ The frivolity of the objection, except as pointing out a technical difficulty which needs to be removed, if it does exist, is well exhibited.

6. The most formidable objection yet remains to be considered.

"The scheme of Missionary Bishops,' it is said, 'has ancient precedent against it. Missions to the heathen, whether within or beyond the limits of the empire, should be conducted through their earliest stages by priests and deacons, catechists and schoolmasters only, if the voice of history is to be respected; and when the victory over heathendom is won, or when a native Church is sufficiently advanced to supply a chief pastor out of its own ranks, then Bishops should be called in to enjoy and consolidate the triumph, and rule the kingdom which others have established!'"—P. 24.

The writer shows first that this is not the real ground of objection, and then that it is absolutely contradictory to the facts of history. The real ground of objection is the wish to keep Missions under the control of Committees.

¹ See *Colonial Church Chronicle*, 1857, p. 170.

"The *Church Missionary Society* has opposed itself, with all its might, to the theory 'that Bishops should have the chief part in the commencement of Missions, and that their presence is needed even in the early stages of the work.' But why? Because history is against it? Not at all; but 'because the Committee regard this theory as incompatible with the agency of voluntary Missionary Societies at home;' because, viewing the case from the vantage-ground of their wide experience, 'the Committee are brought to the conclusion that it is *practically* undesirable' (the italics are my own) 'for all parties, for a Bishop to take a leading part in Missionary operations in their earlier stages;' because, if a 'Missionary Bishop should be sent out, and expected to take part in the work, his *episcopal* functions' (the italics here are not mine) 'must be for the most part laid aside; he must join the Mission as a fellow-evangelist, and place himself under the control of the Managing Committee.' But the *Church Missionary Society* is hardly more than half a century old. The clash between the functions of its Committee and the theory of Missionary Bishops would have been impossible a thousand years before the first existed. And none will say that the early Church endured non-resident Bishops."—Pp. 25, 26.

We are sorry we cannot extract all the writer says.

7. Next comes one of the most effective portions of the work: the exhibition of the absolute untruth—for we must speak plainly—of the assertion respecting "the voice of history." The writer has argued the point first (i.) from the *indirect* historical evidence in favour of Missionary Bishops, which "is grouped principally around two centres,"—the estimate anciently put upon the episcopal office, and the well-known fact that the Churches all referred their origin to Bishops, or, through Bishops, to Apostles." These points are made good by ample and most interesting extracts. He concludes, after citing Tertullian's words, that "*all Churches exhibit their first Bishops ordained by the Apostles, by whom the Apostolical seed was propagated and conveyed to others;*"

"Tinnevely has been the scene of Christian missions for about half a century, and now numbers some 50,000 converts, or persons under Christian instruction, who have never known a Bishop's care. If the ancient Church had grown up under a similar system, would Tertullian's words have been intelligible? Is it to be believed that he would ever have written them?"—P. 31.

8. He then (ii.) traces the progress of the tentative and unofficial means used for the propagation of the Gospel; and next, (9.) adduces (iii.) the evidence indirectly supplied by the Acts of the Apostles and by subsequent history, in the universality of Episcopacy and the very great number of sees, tending to show that Churches must have been founded by Bishops; and then (10.) takes up (iv.) the explicit and direct evidence which is left to us in the instances recorded in ecclesiastical history.

In this part of the work the writer has gone over the same ground as some recent papers in the *Colonial Church Chronicle*, giving other additional instances in the earliest ages, bringing the induction down to a later period, and exhibiting all in the most interesting and lively manner. We hope our readers will see this in the book itself. We only wish to enforce our contradiction of the statement of the objectors cited above, and to call on them for proof. THEY CANNOT BRING ANY. Scarcely in any one known instance in the early ages were there any Christian Churches before a Bishop was sent. There were none in Armenia; there were none in Georgia (Iberia); there

were none among the Ethiopians, though there were places built for the Christian traders on the coast to meet in. The people might wish to become Christians; they might meet and pray together; but they had no priest or deacons among them; they were not even baptized.

After having thus disposed of the *material* objections to Missionary Bishops, he speaks of certain *accidental* difficulties. 11. "What pledge are we to exact that the Bishop shall remain faithful to the Church which sends him forth?" 12. What is to be his relation to the See of Canterbury? And (13.) What limit should there be to the extension—alleged to be possibly indefinite—of the Province of Capetown? (The last question is connected with the particular proposition which occasioned the discussion from which this work arose, —that for the appointment of a Bishop to the Free States.)

It is clear that these three questions indicate the real practical difficulties of the subject in the judgment of thoughtful men. But these difficulties are not objections to the appointment of Missionary Bishops; but, like all other difficulties that lie in the way of our attaining some great object, they are things to be overcome by courage and wisdom. "Who shall take away the stone from the door of the sepulchre?" was an unanswerable difficulty. But earnest-minded people go forward;—and find the stone already taken away. In speaking on these points the writer of this work nobly expresses his faith in our Lord's promises to His Church; and relies on them and on that organization of the Church to which those promises are made. Let our ecclesiastical Rulers humbly endeavour to extend that organization, and to carry it out on the principles of the Catholic Church. To the English (Reformed) Church it is altogether a new and a strange subject. But the history of the Church of past ages will supply parallel cases. It will indicate the principles on which we ought to act; and hold out guidance and warnings to us through the successful or unsuccessful application of those principles in former ages. Let us only remember that we have the past experience of eighteen hundred years, and of all parts of the whole Catholic Church, to aid us.

Lastly, let us be on our guard against that most fatal evil, with assailing which our author concludes, (14.) and which he believes to be the *πρώτον ψεύδος* of the whole—a latent disbelief in the divine origin of Episcopacy.

We regret we cannot make any longer extracts from this work. We will only repeat that the writer appears to us to have exhausted the subject; and while the immediate topic of his work is so ably handled, the varied information and learning brought to bear on it are most instructive; and it has this rare quality, that it does not read like a "learned" work. It is never heavy and never dull.

The discussion in the American Board of Missions, on the question of sending a Missionary Bishop to Japan, will be read with much interest. The Bishop of Georgia ought to recollect that Frumentius was not sent as a Missionary till he was sent as a Bishop. The earnest Bishop of Maryland seems to have pressed the point very

zealously and perseveringly: but to have been opposed, so far as the report indicates the views of the members, not (except to a very small extent) on points of principle, but on practical and special grounds having reference to Japan itself. We do not think that the ancient practice was to send a Bishop to heathens who showed no sign of being willing to listen to his teaching.

We have received from J. H. and J. Parker: *She hath done what she could*, a Sermon preached at the opening of the House of Mercy, at Ditchingham, on St. Michael's day, 1859, by the Rev. W. E. SCUDAMORE. We commend this really beautiful discourse, and the great work which gave occasion to it, to the attention of our readers.

From the Office at 79, Pall Mall: *The Report of the Proceedings of the Committee of the Sunday Rest Association, during 1858 and 1859*, an institution which seems to deserve support.

From Wertheim and Macintosh, the following tracts: (1.) *The Saved and the Unsaved: Solemn Thoughts for the New Year.* (2.) *Grumbler, look at your Mercies*, and (3.) *Sam Selfish*, both by the Author of "Old Peter Pious." (4.) *Little Rupert; or, the Pious Farmer-boy.* We have not had leisure to read these tracts.

Colonial, Foreign, and Home News.

SUMMARY.

THE Bishop of COLUMBIA sailed for his diocese on Thursday, November 17, in the R.M.C. steam-ship *La Plata*.

At a meeting of the *Diocesan Church Society*, on November 9, 1859, the Bishop of NOVA SCOTIA acknowledged the great kindness he had received in his recent tour from the sister dioceses in the British possessions, and from the Church in the United States. He had been received with great courtesy at the General Convention, which had lately been held, and was present at the debates of both Houses. He had been much struck by the superior class of laymen who represented the different dioceses, these being frequently the judges and leading men of the Union. He stated as the result of his observations, that whatever political differences might arise between the two countries, the Church of England would always possess a warm friend in the Church of the United States.

The new and beautiful Cathedral of Christ Church, MONTREAL, was opened for Divine Service on Sunday, November 27, 1859. 1,600 or 1,700 persons were present, and the church was filled in every part. The sermon was preached by the Bishop, from 2 Chron. ii. 5, 6

The Holy Communion was administered. In the afternoon the church was well filled. After the Second Lesson, the Bishop baptized his infant grandchild, the daughter of F. D. Fulford, Esq., and the Dean, the Very Rev. John Bethune, D.D., preached from St. Mark ii. 27. In the evening, the church was quite filled. The Ven. Archdeacon Gilson preached from Psalm lxxxvii. 2. The choir was made up of seventeen male voices, and the singing was very fine.

The first ordination held by the Right Rev. Dr. Odenheimer, the lately consecrated Bishop of NEW JERSEY, took place on Saturday, November 5, 1859, when he admitted to the order of Deacon Dr. W. A. Dod, late pastor of a Presbyterian congregation at Princetown. Dr. Dod was previously confirmed by the Bishop.

The Bishop of ST. HELENA arrived at that island, by the *Imperador*, on Sunday, October 30. He landed about 10 A.M., and was welcomed by a large assemblage. He attended Divine Service at St. James's Church. On the following day, a large deputation of influential gentlemen presented him with an address, to which the Bishop replied at some length.

The Bishop of PERTH sailed for his diocese on Thursday, Dec. 22, in the *Gloucester*. Since his consecration, on St. James's day, 1857, the number of clergy in his diocese has been increased from eight to eighteen.

A very important meeting was held at Melbourne, on Sept. 12 (the Governor in the chair), the object of which was to establish a Missionary Society in connexion with the *Church Missionary Society*, the *Society for the Propagation of the Gospel*, and the *Society for the Conversion of the Jews*. The Bishop moved the adoption of a very interesting Report. The third resolution was as follows:—

“That this meeting recommends that in every parish Branch Associations shall be formed, and meetings regularly held, and collections made on behalf of Church Missions, more particularly for the Missions to the Aborigines and Chinese in this country, and to the islands of the South-Western Pacific, adjacent to these coasts.”

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, December 6th, 1859.*—The VEN. ARCHDEACON SINCLAIR in the Chair.

In consequence of a communication from the Rev. F. Bankes, Principal of St. Andrew's College, Grahamstown, which was forwarded by the Bishop, the Standing Committee gave notice that they would on Tuesday, Jan. 3, 1860, propose that the sum of 500*l.* be then granted towards the College, with the view of adding to it a Missionary department.

In answer to an application from the Bishop of NELSON, the sum of 400*l.* was granted towards church-building in the Diocese.

The Board granted 20*l.* towards two school-chapels in progress at Riversdale, Cape of Good Hope. The Rev. W. F. Taylor, formerly of Tristan d'Acunha, now pastor of Riversdale, being now on a short visit to England, was present at the meeting, and acknowledged the aid

formerly rendered by the Board towards the spiritual wants of Tristan d'Acunha, and the grant just made in behalf of school-chapels. He added, that many of the former inhabitants of Tristan d'Acunha had removed with him to Riversdale.

A letter was read from the Bishop of BRISBANE, dated Marlborough, Dec. 2, 1859. The Bishop asked the Society for a grant for the building of additional churches.

The Board granted towards church-building in the diocese of Brisbane. 300*l.* ; towards a second church at Brisbane, 200*l.*

The grant to which attention was called in our last issue, which had been inadvertently made to the schismatical congregation at Montrose, was rescinded.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, Dec. 16, 1859.*—There being no vice-president at the meeting, the Rev. R. BURGESS was elected Chairman. The proceedings will need confirmation at a future meeting. It had been agreed on that the Society should establish two scholarships for missionary students at Oxford and Cambridge, of 150*l.* a year each. The following electors were appointed : for Oxford, the Rev. Dr. Macbride, the Rev. Dr. Jacobson, and the Rev. E. C. Woolcombe ; for Cambridge, the Rev. Professor Harold Browne, the Rev. Professor Jarrett, and the Rev. Professor Selwyn. The Board of Examiners have lately approved of the following students of St. Augustine's College : Messrs. Hill, Abbott, Cookesley, Bonnaud, Tien, Wilkinson. A debate took place on the propriety of a more solemn sending forth of its Missionaries on the part of the Society. Mr. Marks, who is appointed schoolmaster at Moulmein, was addressed on his duties and encouragements by the Chairman. He is to labour under the Rev. A. Shears, to whose character and efficiency very high testimony was borne by the Rev. R. Gee. A letter was read from Archdeacon Mackenzie, referring to the Mission-station which he is about to leave, and where he has laboured without any remuneration. A grant of 90*l.*, in addition to 40*l.* already voted, was made. A letter was read from the Bishop of Sydney, referring to a loan still due to the Society, and expressing a hope that a remittance would be made before Christmas. A letter was read from the Bishop of Newfoundland, who had been lately for a very short time in England. He is in want of men to fill up vacant stations, and of means to support them. A grant of 100*l.* a year was made for the Rev. Mr. Gabriel, of Island Cove, in compliance with the Bishop's application. A letter was read from Mr. Curtis, the Society's Missionary at Constantinople. Mr. Curtis has been working hard in the school. A grant was made for a schoolmaster. A letter was read from Professor Slater, of Bishop's College, Calcutta. It appears that there are now two Roman Catholic priests, formerly Capuchins, who have been received into the Church of England, and who are now in the College, preparing for missionary work.

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

FEBRUARY, 1860.

THE OXFORD AND CAMBRIDGE MISSION TO
CENTRAL SOUTHERN AFRICA.

THE general interest manifested in the projected Mission to Central Africa, for which the two Universities have made themselves responsible, invites a more detailed notice than we have hitherto attempted of the providential circumstances which have led to this undertaking, as well as of the design contemplated by those who have been most active in its promotion. The fact of the two ancient Universities combining, for the first time, in an enterprise perhaps more distinctively missionary in its character than any hitherto attempted by the English Church might well be regarded, if taken alone, as marking an epoch in the ecclesiastical history of this country, and of this century, fraught with the most hopeful promise for the future; but when considered in conjunction with other circumstances entirely independent of it, yet exercising an important bearing upon the origin and progress of this enterprise, and intimately affecting its prosperous issue, it appears to us so remarkably to indicate a Divine guidance, pointing to the degraded and debased nations of Africa as the objects of philanthropic and Christian zeal, that we cannot resist the temptation to put on record, in their historical sequence, the extraordinary combination and concatenation of events which have resulted in this great and most important Mission. We do so under the deep and earnest conviction that the establishment of the "Oxford and Cambridge Mission to Central Africa" will be looked back upon at some future day as the

very turning-point in the destinies of the African race—as an era in the history of that portion of the continent to which it is directed, parallel to that of the mission of St. Patrick to Ireland, of St. Augustine to the Anglo-Saxons, or of the Missionaries of these later days to New Zealand and the South Sea Islands.

The recent discoveries of Vogel and Barth in the centre of Northern Africa, and of Speke and Burton in the East, synchronising so remarkably with those of Dr. Livingstone in the interior of Southern Africa, mark a progress in our geographical knowledge of the continent within the last decade greater than has been made since the earliest attempts in this century to explore the interior. The blank expanse of the map, unrelieved by a single name or the faintest outline of its physical features, fringed here and there along the coast-line with a narrow belt of names, is gradually being filled in with the routes of travellers from the northern coast to the Niger, and from the Cape almost to the equator; and along these routes we have in certain places mountains, rivers, and lakes laid down from scientific observation, which require, it may be, further verification and investigation to combine them into a complete network, such as is exhibited in a map of Europe, but have already modified and rectified to a considerable extent our preconceived notions of the interior of Africa, and give promise of results as important and interesting as any in the history of geographical science.

Nor is the contrast between the actual and the imaginary more remarkable in the physical than in the moral aspects of the country. The accounts of the various tribes of Southern Africa visited by Dr. Livingstone, compared with the accounts of the Northern tribes derived from the earlier explorers, confirmed by more recent travellers, go far to prove that the worst features of the African character are by no means indigenous, but entirely the results of that abominable traffic imported by foreigners, a reflex of the brutality of the scum of European society which furnished the staple of our slave-dealers and slave-drivers in the seaports of Western Africa and in the slave-markets of the Western world. Wherever the influences of that accursed trade have spread—and it has extended itself throughout the breadth of the land to the north of the equator—it has uniformly had the effect of degrading the people to a level far below that in which it found them. But in the parts hitherto unvisited by slavers, the native African character appears in an entirely different light, and will bear favourable comparison with the best specimens of savages with whom we are acquainted. And it is a providential circumstance that Dr. Livingstone should have succeeded in penetrating to Linyanti in the very year when the Mambári were attempting to intro-

duce this hateful traffic among the Makololo, and in time, it is to be hoped, to stay the progress of the trade, and to divert the energies of this enterprising people into a new and legitimate channel; for independently altogether of the effects of the slave-trade in fomenting feuds between the various tribes, and introducing all those frightful evils which Dr. Barth found rampant in the interior of Northern Africa, the experience of the Missionaries on the western coast has proved that Satan can oppose no more effectual barrier to the progress of the Gospel than this, and that nothing is so calculated to harden the heart against all moral and religious influences.

First among the events of comparatively recent occurrence which would seem to have been designed, in the providence of God, to prepare a highway for the Gospel into the heart of Central Southern Africa, must be reckoned the conquests of that remarkable native chief whose romantic adventures fill too few pages of Dr. Livingstone's large volume. Deriving his origin from the Basutus of the South, near the source of the Likwa, or Gariep, a northern tributary of the Orange river, Sebituane commenced his wanderings as early as 1824, at the head of a small band of his own people, the survivors of a vast horde, who, having been driven from their old seats by a hostile tribe, were defeated by the Griquas in an attempt to force a passage to the west, in the neighbourhood of Mr. Moffat's Mission station at Kuruman. More successful with his reduced band against a hostile confederation of the northern tribes, Sebituane succeeded in establishing himself for a time in the seats of the vanquished Bangwaketse on the eastern borders of the Kalahari desert, afterwards occupied by Sechele and the Bakwains. Hence he was driven by an attack of the Boers, and in consequence transferred himself and his followers to the northern part of the Bichuana country, where he came into collision with the Matebele, under their chief Mosilikatse, who seems to have been little inferior to Sebituane himself in intelligence and in prowess. Here it was, in the midst of the chequered fortunes which attended his career, that he endeavoured to realize the dream of his life by opening a communication with the white men on the western coast; and on the failure of that project was apparently only deterred by the threatening language of his "senoga" Tlapáne from repeating the attempt towards the east.

The expeditions of Sebituane among the various tribes along the course of the Zambesi, on the north as well as the south, had not only extended his influence far and wide, and so enabled him to promote the designs of Dr. Livingstone by indirect means; they had also removed one formidable barrier

to the free course of commerce along the great central valley, by checking the piratical attacks of the marauding Batoka, who from their island fastnesses in the river would seriously have impeded the progress of trade. Sebituane, described by Dr. Livingstone as "unquestionably the greatest man in all that country," was only in his forty-fifth year when Dr. Livingstone succeeded, after several unsuccessful attempts, in opening direct communication with him, very shortly before the death of the chief, which seemed at first sight to threaten the defeat of the cherished projects of the Missionary.

But the confidence which Sebituane had manifested towards this white man, and his earnest recommendation of him to the chiefs and people of his tribe during his last illness, secured for Dr. Livingstone the active and zealous co-operation of Sekeletu, the son, and eventually the successor, of Sebituane; and the constant fidelity of this new ally throughout all the subsequent history of the expeditions, while it cannot but be regarded as a remarkable instance of an overruling Providence, serves at the same time to represent the genuine African character in a most favourable light.

If the career of Sebituane was thus, unconsciously to himself, paving the way for the introduction of civilization and Christianity to the interior of Southern Africa, much more, as might be expected, did the providential dispensations connected with Dr. Livingstone himself, disastrous as they must have appeared at the time, serve to promote the cause which he had at heart. When, under the roof of his father-in-law at Kuruman, he received intelligence of the utter destruction of the labour of nine years in as many hours, by the ruthless malice of the Boers from the Kashan mountains on the East, even his stout heart must have sunk within him at the blighting of his long cherished hopes for the Bakwains, whose chief, his earliest convert, had become, as he so touchingly describes himself, the "friend of his heart's love, and of all the confidence of his heart:" and when he revisited Kolobeng, and witnessed with his own eyes the desolation occasioned by that hostile invasion of European and nominally Christian settlers against the homes of the unoffending natives and his own mission station, it must have required a vast amount of Christian charity to refrain from cursing the authors of so much misery, as well as an abundance of faith not to relinquish the work in utter despair. But the effect of that intelligence and of that visit upon Dr. Livingstone is thoroughly characteristic of the man. He looked upon this attempt to hinder his work as a call to more vigorous endeavours to carry it out to completion. It had come to a trial of strength between him and the Boers, between the Christian Missionary,

that is, and the advocates of the exclusion of the African races from the privileges and blessings of the Gospel, and he could not be mistaken in regarding that conflict as involving the issue between the kingdom of Christ and the kingdom of Satan. The attempt of the Boers to close the interior of the country against the influences of Christianity and civilization resulted directly in those two expeditions—one to the west and the other to the east—which have added so much to our acquaintance with the geography of Southern Central Africa, and which give promise of a practicable highway for lawful commerce between the Indian Ocean and the Atlantic.

Then, again, the apparent accident which led Dr. Livingstone first to attempt communication with the western coast rather than the eastern, though involving at the time such a vast amount of physical suffering, such vexatious delays, such hair-breadth escapes, such perils and perplexities, can only be regarded in the retrospect as direct providential guidance: for, had he adopted the contrary course, and turned his face first towards the eastern coast, as in the review of his labours would perhaps appear most natural, not only should we have lost many of the most interesting chapters of his book, but all that vast tract of country between Linyanti and St. Paul of Loanda would still be a blank on the map.

The heroic spirit of self-sacrifice which led him with true British pluck, or rather with genuine Christian chivalry, to lend a deaf ear to the solicitations of the friendly officers, urging him to accept a passage to England, and which prompted him to turn his back upon the coast and to face again the almost insurmountable hardships of the return journey, in order to keep faith with his two dozen Makololo followers, who had stuck to him so faithfully and so well on his journey westward, had its legitimate reward in the increased confidence which it inspired in the various native tribes of whom his party was composed, or through which they passed; and the fact of his enlisting 114 volunteers to follow him to the eastern coast, every one of whom had such implicit reliance on his word as to await his return at Tete during his visit to England, is a tribute of regard and confidence scarcely less creditable to them than to the honoured object of this well-earned reverence.

But if the course of Dr. Livingstone in Africa so clearly indicates, as it seems to us to do, the purposes of God's returning mercies to that benighted land, the circumstances attending his visit to this country will be found to do so no less. His power over the uncivilized tribes of Central Africa seems well-nigh equalled by the influence which he exercised over all classes of men at home. The confidence of the Government has been

marked, not only by his consular appointment and official command of the exploring expedition, but by the readiness with which they have recently resolved at a large outlay of public money to send him out a second iron steamer, constructed according to his own directions for the navigation of the Zambesi and its tributaries.

That the two great English Universities should delight to honour so eminent a man as Dr. Livingstone, by the rare and exceptional grant of their academic buildings for public lectures, can be no subject of wonder to any who are acquainted with the liberal spirit which actuates those bodies : but that an hereditary presbyterian, the old servant of the *London Missionary Society*, should avail himself of the opportunities thus afforded him, of commending the prosecution of his Christian work in Africa to the Church of England, was hardly to be expected, except by those who were already acquainted with the utterly unsectarian spirit of that large-hearted man ; which has led him, since his return to Africa, to hail the intelligence of the foundation of the See of British Columbia, which followed him thither, with the heartiest and warmest expressions of joy and thankfulness, such as could be exceeded by no member of the English Church, and with invocations of blessings upon her who founded it,—which may God abundantly fulfil, and return also to his own bosom.

Next in the order of God's providence, followed the visit of the Bishop of Capetown, whose office it was to stir up the dying embers of the zeal which had been kindled by Dr. Livingstone's burning words in the two Universities ; and then Mr. Monk became the honoured instrument of giving effect to that commission which his distinguished guest, the African Missionary, had left with Cambridge. Nothing can be conceived more admirable than the indefatigable spirit with which that gentleman, unsupported by any high or influential position in the University,—being simply the Curate of a large and poor parish in the town,—exerted himself among all orders and degrees of the resident members of the various Colleges, until he had succeeded in forming a numerous and efficient Committee for carrying out this project. The ready and hearty response made by Oxford to the invitation of the sister University to combine with her in this undertaking, and the delicate compliment of Cambridge in according to Oxford the position of priority in the title of a Mission originated by herself, are indications, small it may be, but sufficiently significant of the generous and unsuspicious spirit in which the two ancient rivals, heretofore so jealous of prerogative and precedence, have united in this noble undertaking ; which may remind us of one of the tokens of God's returning mercy

to Israel of old, an earnest of the ingathering of the Gentiles ; when the "envy of Ephraim should depart, and the adversaries of Judah be cut off ; when Ephraim should not envy Judah, and Judah should cease to vex Ephraim."

The next noticeable step in the development of the scheme by which the original idea of a Mission was expanded into that of a Christian colony, deserves to be recorded as a remarkable instance of the manner in which one good work promotes and helps forward another. In the Report of the Cambridge Committee, read at the great Meeting in the Senate House on All Saints' day, the estimated expense of sending out the Mission was stated as 1,000*l.*: which estimate was based on calculations furnished by three of the largest Missionary Societies. Within twenty-four hours a resolution was passed, in which the minimum cost of establishing the Mission was stated at 20,000*l.*, and this estimate was the result of the mature practical experience of Sir George Grey. This sudden and startling advance in the estimates was not owing to any previous miscalculation, but simply to the fact, that certain letters of Dr. Livingstone's read at the Meeting on the previous day, had made it manifest that the objects contemplated by the original projectors of the scheme could be but very partially carried out unless there was combined with the strictly religious Mission an industrial and commercial element, having for its object the promotion of lawful commerce and the final extinction of the slave trade, by promoting the cultivation of the cotton-plant and other native produce in Africa, thereby creating a demand for native labour as the surest method of starving the slave market. The strong expression of Dr. Livingstone's conviction, that "were Englishmen, with their religious institutions along with them, here, slavery in this region would be an impossibility," was accepted at once as a principle of action, and that principle has guided the proceedings of the Committee in all their subsequent operations. Now that conviction was expressed in a letter addressed to Miss Burdett Coutts, and in connexion with the hearty tribute of his admiration, poured out in the fulness of his heart, for the endowment of the Bishopric of Columbia ; and thus it came to pass, that the noble act of individual beneficence displayed on the western coast of North America led to the vast expansion of this scheme, having for its design the evangelization of Central Africa.

The name of the excellent Governor-general of the Cape Colony has been mentioned, and his part in this great work must not be passed over in this *résumé* of the origin and progress of the Central African Mission. Little could he have anticipated, when he received his recall, that there was a pressing

necessity requiring his presence in this country, utterly unconnected with his official duties, and yet such as would enlist his entire sympathy. But that recall, which, as the Metropolitan of Capetown wrote to the Bishop of Oxford, "staggered and excited the country from one end to the other," which filled the minds of all interested in the missionary cause with dismay, and threatened the extinction of some of the most hopeful work ever yet undertaken in the colony; that recall it was which has been providentially overruled to give to this projected Mission a character and standing which it could have derived from no other circumstance. The reality, and sobriety, and well-tryed sagacity of Sir George Grey's own character afford a guarantee to all who know his past history—and none concerned in the missionary cause can be entirely ignorant of it—that a work which has the sanction of his honoured name must not only be good and benevolent, but also wise and practical. But this is not all: not only has his countenance and support given such prestige to the Mission, as has effectually secured it against all cavil and suspicion, but his assiduous attendance at the meetings of the Committee has rendered invaluable aid in settling many of the principles and details of the various arrangements in many departments of the scheme. Meanwhile, the machinery which he has set in motion in the Cape Colony itself has been steadily at work, providing in the industrial schools and in the Kafir College, founded and maintained in great measure from his private resources, the very staple of which the mixed colony of Europeans and Africans ought to be composed: and now he is to return to his government to carry out that work which, says Bishop Gray, "I believe no other man will, or probably can do;" and to lend his utmost aid, as he has undertaken to do, to establish the projected Mission. May the richest blessings of God's grace attend him, in his going out and coming in, for ever.

One other fact must complete this review of the leading events in the past history of the Central African Mission. It was no accident that brought Archdeacon Mackenzie to England at the very time when his presence was necessary to undertake the leadership of this enterprise. He had returned from Natal, in consequence of an offer which had been made to him of more directly missionary work than that in which he had been principally engaged during upwards of four years; but, owing to various circumstances, which need not here be detailed, it appeared very probable that he would have to return to his comparatively restricted sphere of duty. His high academic distinctions;—he was Second Wrangler in 1848, and is still a Fellow of Caius College;—his general popularity among all

orders in the University; his known devotion to Missionary work, again so recently attested; and his experience in the language and customs of the tribes of Southern Africa, all pointed to him as the most appropriate leader of a Mission to which it was desired to attach from the first a distinctively academical character. His nomination was carried by acclamation, and with a simplicity and earnestness thoroughly characteristic of the man, he has devoted himself to the work set before him.

Such, then, is a summary of the history of this important project up to the present time; and blind indeed must he be who cannot trace in this extraordinary chain of events the guiding Hand of the great Head of the Church, directing the course of the world and the hearts of men as it were in parallel channels to the accomplishment of His gracious designs towards the long neglected and degraded children of Ham. It is obvious to remark that no human policy or forethought could have brought about such a combination of events, all tending in one direction, and it now remains for the Church of this land to arise and do the work thus directly set before it by that Divine Providence which ordereth all things in heaven and in earth.

With regard to the future operations in Africa itself, nothing is or can be absolutely settled for the present. The Committees, very properly feeling that it is not their province to decide the momentous question of Missionary Bishops, have wisely satisfied themselves with expressing their earnest desire that the Mission may be sent forth under Episcopal direction, and there can be no doubt that this desire will be accomplished in the consecration of Archdeacon Mackenzie.

The advice of Dr. Livingstone has been asked as to the best place for settling the Mission, and his good offices with the native chiefs have been requested with a view to secure it a favourable reception in the country. As many months must elapse before his answer can be received, it is vain to speculate on its probable bearing. Whether he will recommend some part of the country opened out in his former expeditions, along the line of the Zambesi, or that fine country which he has explored since his return, on the fertile banks of the Shire, and the healthy high lands around the Lake Shirwa, must at present be matter of pure conjecture. In a letter addressed to the Secretary in May last, he strongly urges upon the *Church Missionary Society* the importance of establishing a Mission on the shores of the Shirwa; but if from any cause that Society should be unable to undertake the work, it is very possible that he may recommend this new Mission to establish itself in that region. Should such be the case, we can only hope that we may ere long

hear of a similar Mission, having for its design the occupation of some part of that vast territory along the course of the Zambesi; among the Balonda on the north, or the Matebele of the south, if, as we understand, the country of the noble-spirited Makololo has been already supplied with teachers, however inadequately, by the *London Missionary Society*; for it would be sad indeed that tribes which have been once brought so near to the borders of civilization and Christianity should be permitted still to go on in the gross darkness of heathenism. To the leader and his associates in this noble enterprise, we believe it will be a matter of perfect indifference where they shall settle. They are prepared to go forth, in the spirit of the Patriarch when called from Ur of the Chaldees, to take possession, in the name of Christ, of a country in which at present they have not so much as to set their foot on, assured that whatever portion of the field they are set to cultivate is a destined portion of Christ's inheritance.

Meanwhile there is work enough to be done in England to beguile the time that must elapse before Dr. Livingstone's answer can arrive, and we are glad to hear that a Sub-Committee has been formed for organizing a general appeal, and that the head of the Mission is already zealously engaged in pleading its cause throughout the country.

We would earnestly bespeak for him the cordial sympathy and hearty co-operation of all who are interested in the cause of Christian Missions; and we will mention one fact, in conclusion, in the hope of provoking to emulation the Christian philanthropist by the example of the mere advocates of humanity and social improvement. It is a very significant fact that the "Cotton Supply Association," whose chief seat is at Manchester, have felt such a lively interest in this projected Mission, in consequence of the commercial element that has been introduced into it in its recent development, that they have reprinted *in extenso* the Report of the Cambridge meeting, and have circulated it in an extra number of their Reporter. That Association, consisting of men of all creeds and denominations, has for its sole object the supply of the English market with raw cotton of the best fibre at the lowest price; but so important do they deem this Mission for developing the resources of Africa, that they have, of their own accord, opened communication with the promoters of the Mission, and most liberally offered to co-operate with them to the utmost of their power.

But the Christian philanthropist, however sensible he may be of the incidental advantages of the mercantile part of the scheme, which may be carried out in connexion with the Mission, though not by the Missionaries themselves—for Sir

George Grey insists strongly, on grounds of policy alone, on their keeping aloof from traffic and trade—will know that the only true remedy for the inveterate evils of heathen Africa is to be found not in any social or political, or even educational nostrums, but only in the wholesome medicines of Christ's doctrine, only in the leaves of the tree of life, which are for the healing of the nations; and his prayer will be that that vast tract of heathendom, watered by the Zambesi and the Shire, may be permeated by the river which makes glad the City of God, so that "the wilderness and the solitary place may be glad, and the desert may rejoice and blossom as the rose."

Correspondence, Documents, &c.

THE BISHOP OF CALCUTTA'S CHARGE.

DEAR SIR,—Through the kind thoughtfulness of a friend in India I have been favoured with a copy of the Bishop of Calcutta's primary Charge, on which, with your permission, I desire to make a few remarks. It is so full of interesting and important statements bearing upon the present state and future prospects of the Indian Church; and delivered, as it was, when the Indian Empire itself was but just recovering from that terrible stroke which, in the mysterious providence of God, had been permitted to come upon it,—that I think the *Colonial Church Chronicle* will do good service to the Church by allowing some of the salient points of the Charge to be brought forward prominently and discussed in its pages. Permit me therefore, without any further prefatory remarks, to enter upon the subject at once. For the sake of order and perspicuity, and to render reference to the Charge easy, where any may be desirable, I shall adopt the Bishop's classification of his "four groups of subjects."

1. The relation in which the Government of India stands to Christianity, especially with reference to Education.

In a Report of Public Instruction in the Lower Provinces of Bengal for the years 1857 and 1858, published (it may be presumed) with the sanction and by order of the Government, for the first time since India has been a dependency of the British Crown, for the first time after a century of occupation, has the monstrous theory been formally, and unblushingly, and in so many words avowed,—that the GOVERNMENT OF INDIA HAS NO CONNEXION WITH CHRISTIANITY! I read the sentence with amazement—I transcribe it with considerable hesitation—knowing not only how it will offend the feelings of all who honour our holy religion, but also that it would hardly meet with credit by many who do not understand the *Indian policy*, without a reference to the public document itself. "Government" (I am quoting

from the Charge) "is said there" (in the Report) "to exist for a specific purpose, for the protection of life and property, and for facilitating the production and distribution of the material means of happiness;" and it is added, "that it is as unmeaning to talk of a Christian government as it would be to talk of a Christian system of police, or a Christian system of roads and canals."

The Bishop, after deprecating the "introduction into the Report of that which is in fact Warburton's theory of the object of a State—a theory which has been justly and vehemently controverted," and after animadverting on the positive tone in which the writer of the Report endorses it, and the monstrous inference which is made from it, proceeds to show, that "the theory itself, so far from being generally admitted, is opposed to that of even the greatest *heathen* philosophers, Plato and Aristotle, and that it is contrary to the doctrine of all great English writers on ethics and politics, down to the eighteenth century"—quoting Burke, Coleridge, and Arnold, as among the most illustrious opponents of the theory in modern times. When reading this passage it occurred to me that the Bishop would have strengthened his argument considerably had he referred to what St. Paul says, with reference to the duty of government, in Rom. xiii. 4, where, speaking of the "powers that be," he says: "he is the minister of God to thee for good;" and this, be it remembered, was said of *heathen* governors—how much more forcibly does it apply to a *Christian government*!—and surely the "good" contemplated by St. Paul was not merely temporal good, but of a far higher nature—not only that which referred to the production and distribution of the material means of happiness, but that which referred to the culture of the mind—the production and distribution of the means for insuring the spiritual happiness of the subject.

The Bishop then proceeds to show, in unmeasured language, the mischievous tendency of the inference sought to be deduced from Warburton's theory, in the explicit denial that we have any right to call a government Christian! (pp. 8, 9.)

"It reduces it [Christianity] from a universal redemption and a Catholic religion, containing a divine and perfect code of morality, to a mere collection of abstract doctrines and ritual observances. It encourages the notion, that it is one out of many religions, '*our* religion,' as we are apt to call it, instead of the one revelation of God to man; a religion for the West, as Mahometan, and Brahminical, and Buddhist creeds are religions for the East, instead of the mighty Truth which, rising in the East, has already subdued the West, and will one day reconquer the East, which was its birthplace. The universal moral supremacy of Christianity is a principle as essential as its most sacred and innermost doctrines, such as the Incarnation and Atonement: for unless it is everything, it is nothing; it must be either a human tradition, or the divine code which claims to regulate in moral questions all earthly institutions."

We come next to the *vexata quæstio*, the introduction of the Bible into Government Educational Institutions. Most of the Indian Mis-

sionaries who have at all thought on this most perplexing subject will, I think, agree with the Bishop in his non-sympathy with the agitation and excitement which this question produced in England—a question than which there is none so beset with difficulties in the whole range of our educational efforts, apart from the very serious difficulty that meets you *in limine*—the want of fit (*i.e.* Christian) teachers. I for one should be disposed to deprecate the introduction of the Bible “as part of the authorized Government course” of instruction; in other words, of making it a class-book for Hindus and Mahomedans. I know something of the natives of India, and I feel satisfied that the evil which the Bishop apprehends (in page 26) will inevitably follow—“The Hindus” (and Mahomedans) “will come to consider the Bible as a mere outward symbol of the English Raj, and its study as nothing but a part of a secular policy directed against their national customs.” Now, what is this but in, Scripture language, “to cast pearls before swine”?

The Bishop very judiciously suggests, that the study of the Bible should be for the present, *ex necessitate rei*, entirely voluntary; and I cannot help thinking that it would be far better to let volunteers *apply*, than set up a separate time and place for Christian instruction to inquirers. In the one case, *volunteers*, however few, would make an impression; in the latter, any failure or shortcoming might create ridicule.

With reference to the opinion that the teaching of the Bible might be safely intrusted to unbelievers, because the Word of God would make its way by its own inherent power, I can only urge against this, as the most practical argument, the experience of the *Society for the Propagation of the Gospel*: after many years of actual trial of this system, in some very large vernacular schools, in the Hourah and Tolly Gunge Missions, it at last wisely came to the decision to close all schools for which Christian teachers could not be provided. It acted on this decision. After a time the Society's schools were reopened under Christian teachers; and although the attendance of the boys is not so numerous as under the old regime, yet the education imparted, both in secular and sacred subjects, is far more satisfactory, and the work is altogether more hopeful.

And, after all, the imparting of all sound knowledge in our Indian schools is antagonistic to the ancient learning, and destructive of the idolatry of India. The various elaborate branches of Hindu learning—geography, astronomy, metaphysics, medicine, &c. &c.—are one and all of them so embodied in their Shastras that you cannot separate profane from theological lore: *all* claim the same divine authority, all assert the same title to infallibility; so if you prove the falsity of any one of these systems, you in fact shake confidence in the whole. If you, for instance, upset their scheme of geography or astronomy, you do not upset a *physical* truth, but in their judgment you demolish a *theological* truth, and you substitute a theological truth.

I know several natives (one now a professor of the Missionary College at Calcutta) who were first led to abjure Hinduism, not from

any conversation with Christian men, nor from reading Christian books, but simply from the effect produced on their minds by the daily routine of the studies in the Hindu College ; thus proving that even an exclusively secular education has produced a most satisfactory result. I cannot gainsay the fact that for some years to come the study of the Bible must be voluntary ; but the Government of India can help us in a more efficient and important way ; which the Bishop so beautifully describes in this passage (pp. 18, 19)—

“Thus, strictly speaking, education must be the work of the Church, helped and encouraged by the State ; but as this is at present impossible in India, the best substitute is, that the professors and masters should be persons who will silently diffuse a moral and religious influence over their teaching. We do not indeed want them to proselytise,—it would be most dishonourable for them, at least in their public instructions, to attempt it ; but they should be persons who in all their teaching, and still more in the daily example which they set before their pupils, will show that they are Christians, and that they believe Christianity to be in two senses universal—universal as to the classes and races for whom it is designed, and universal as to the subjects over which it claims to be supreme. Under such teachers, some pupils at least will perceive that intellectual studies, however successfully pursued, cannot of themselves satisfy the heart of man ; and the result of an education given in such a spirit, will surely be something better than Deism, or Pantheism, or, worst and vilest of all, an indifference to everything higher than worldly comfort and advantage.”

Let the Government of India see that the principals, and professors, and head-masters they appoint be men possessing this great and essential qualification, and thus let them discharge their conscience before God. I stop for the present. BENGALLENSIS.

AMERICAN MISSION AT ATHENS.

WE have on former occasions laid before our readers reports of the progress made by the Missionaries in Athens of the Church in the United States. Their object is not to interfere with the National Church in Greece, but to establish schools, and to raise the character of the education given to the clergy and people. The following is an extract from the Report of the Foreign Committee of the Board of Missions at their last annual meeting :—

“CHRISTMAS CELEBRATION OF THE MISSIONARY SCHOOLS, 1858.

Dr. Hill states that upwards of four hundred of the pupils were present on the occasion of their Christmas celebration, 1858. A large number of Bibles, Testaments, and other religious books and tracts, was distributed.

In his account of gifts to the several classes of scholars named, he says,—

‘Twenty copies of the New Testament were given to those who can read fluently, and commit to memory a weekly portion of Scripture, which forms the basis of the religious instructions they receive from us. Our schools are, strictly speaking, Scriptural schools; nowhere else in the Christian world, that I know of, is the Bible made so exclusively the book of instruction, as in our missionary schools.’

ANNUAL EXAMINATIONS.

Under date of June 5th, 1859, Dr. Hill writes as follows:—

‘Our annual examinations terminated on the 3d instant, most satisfactorily to ourselves and to the numerous friends and visitors who witnessed them. We commenced on the 30th May, occupying nearly the whole week. I cannot refrain from expressing my deep sense of gratitude to our gracious God, who has brought us, under circumstances of so great prosperity, in the enjoyment of undiminished health and vigour, to the close of our twenty-eighth year of missionary labour in this interesting field. To my great surprise, I read yesterday in the government official newspaper, published under the immediate direction of the Minister of Religion and Public Instruction, the article of which I send you an English translation. The editor of the paper, and the writer of the article, is a fine scholar, and certainly no one here is more capable of judging of the value of our labours; for he has not only known us from the day of our arrival, being himself an Athenian by birth, but his excellent wife was one of our earliest pupils when we opened our school in the wretched cellar of the only habitable dwelling among the ruins of Athens, in July, 1831. She lived with us seven years, up to the time she was married, and is a most exemplary pious wife and mother.

“Translation of an article in the Government official paper, published under the direction of the Minister of Religion and Public Instruction, Athens, May 23d (June 4th), 1859.

Truth comes to light sometimes unsought.—MENANDER.

The examinations of the pupils of the school under the direction of Mr. and Mrs. Hill, which commenced on the 18th (30th) of May, terminated yesterday, 22d May (3d June). For eight-and-twenty years have these excellent persons pursued, with great self-denial, the work of instructing the rising female generation of Greece, yearly sending forth into our community the precious fruits of their increasing labours.

In 1831, when the present flourishing capital presented only a shapeless mass of ruins, and the best habitation (a palace at that time) would be regarded now as a wretched hovel,—when as yet the unholy cry from the minarets of the false prophet, *thrice a day*, fell harshly upon the ears of the true worshippers of God,—these benevolent followers of Christ, having abandoned, with true evangelical self-denial, the comforts and elegancies and pleasing enjoyments of home, ap-

peared among us, like the star of morning, promising a day of brightness; and, in the face of unexampled difficulties, established, amidst the ruins of Athens, the *first school* for the education of *females exclusively*. Planted then in weakness, this *sapling* took root downwards, and, through the blessing of the Most High upon the untiring care and culture of those who planted it, became, in process of years, a lofty spreading tree, bearing and bringing in an annual return of noble fruit. From its shoots, during successive years, other offsets were transplanted into various soils throughout the country, and others again from those; so that, 'rightly dividing the word of truth,' one may truly say, that from *this root* all the numerous existing schools of female instruction throughout our country have sprung. It is for these reasons that all who have any respect for truth and sincerity must ever regard with respect and pious gratitude this *original parent stock*.

In this Institution, from its *outset*, with a proper foresight of the necessities of the country, *schoolmistresses* were prepared and properly trained; and in process of time were sent forth into every part of Greece. Here, too, were educated the greater number of those who are now *heads of families*; and when they themselves became *mothers*, here they brought their infant daughters,—gratefully remembering the advantages they had enjoyed in these schools, and well persuaded that nowhere else will they receive such care and instruction. They know that these schools are the very best among the existing female seminaries of education. This Institution, we are happy to know, is ever steadily advancing towards the highest point of perfection, as with a *flowing sail*, filled with breezes from heaven. It is an undeniable truth, that whatever in this world is based upon the eternal principles of *Gospel morality*, as taught and exemplified by *Jesus Christ our Lord*, must *ever advance*, while, on the other hand, all that *opposes itself* to '*the truth as it is in Christ*,' will perish utterly in the gulf of rash presumption.

With these truths before us, we deem it superfluous to say more than that the examinations in these schools, which terminated yesterday, have again showed us that they are steadily pursuing an onward course, constantly sending forth into public life a succession of *pious well-educated young females*, trained to *every good word and work*, and endued with principles which, while they serve as guides to happiness *in this life*, afford their possessor a well-grounded hope of *happiness hereafter*, when the present fleeting state shall be exchanged for the realities of a never-ending eternity."

In one of his letters Dr. Hill writes as follows:—

'In addition to our usual openings for the circulation of the Word of God, there has of late been opened to us another and an important door. There exists here a Normal School, for teachers of common Schools; the pupils are all young men from the country, supported in whole or in part by the demi of their respective places of birth,—and to some an allowance is made by the central government. At the end of their course of education, they are sent off to their places of birth,

or to other districts, with a diploma as communal teachers. For a year past or more, to each one of the young men thus leaving the school, on his being appointed teacher of a public school in the provinces, along with his diploma there is given an order on me for Scriptures and tracts. I have before me twenty-four of these orders, or rather requests; and I find I have distributed in this way to these young men (and it would do your heart good to see with what gratitude they receive these books) the following: 300 New Testaments, 124 copies of Isaiah, 124 of the Pentateuch, 370 copies of the series "Line upon Line," &c., 320 assorted Tracts, 100 Heavenly Manna, 320 "Scripture Characters;" making in all 548 copies of the New Testament and parts of the Old, and 1,112 tracts of various kinds.

I have to report also, that since the death of my lamented friend, Mr. Righter, the late Agent of the American Bible Society in the Levant, his successor, the Rev. Mr. Bliss, who usually resides in Constantinople, has placed at my disposal 1,000 copies of the New Testament, for distribution among the public schools of Greece. This is in addition to the 1,500 New Testaments received previous to Mr. Righter's death. This distribution of the Scriptures in the public schools, in all the provinces of Greece, is in virtue of an arrangement made with me and the Director-in-Chief of Public Schools, with the approbation of the Minister of Public Instruction.'

As an indication of the good results which have followed Missionary labours in Greece, it may be stated that an editorial article, published on the 3d January, 1859, in the *Αἰὼν*, one of the most influential papers in Athens, holds this language:—

'This is not the first time we have felt it our duty to call the attention of our ecclesiastical authorities to the importance of authorizing the publication of an edition of the Sacred Scriptures, in a cheap and commodious form, as well as of other works of religion of various kinds. This is a pressing desideratum which is sensibly felt. The former editions of the Sacred Scriptures were badly executed and dear. The Synod of Greece has allowed the distribution of the beautiful and correct edition of the New Testament printed in Cambridge, England, but that edition is exhausted. It would be well, therefore, if the Synod would undertake to reprint, with the aid of Government, an edition of that commodious, cheap, and handsome Cambridge version of the New Testament.'

The writer of this article (which appears as an editorial) goes on to speak of public preaching in the Greek churches. He considers, he says, 'that the Greek clergy have not only a holy, but a national ministry confided to them—the formation of the moral character, and the development of the mind and feeling with regard to divine things, through the preaching of the Word of God.' He recommends the preaching clergy to avoid all vain display of learning, and to 'preach the Word' with the utmost simplicity; 'not with enticing words of man's wisdom;' and to imitate in this, as in all other respects, the example of the Great Preacher, our blessed Lord and Saviour, who always spoke to the people in a language and a style adapted to their comprehension.

The preacher should never forget that the simpler the style of his preaching, the more practically elevated it will be, because that will render it more like the Gospel standard; for in the economy of Divine grace, the Gospel—that superhuman rule and outline of all spiritual teaching—is the simplest, and at the same time the sublimest book the mind of man can imagine. Jesus spoke to fishermen, to be understood of fishermen, for that was his object; and in every age since, the powerful and the wise of the world have bowed the head before the unapproachable majesty and sublimity of those simplest of discourses.”

It was resolved, at a meeting of the Board on October 15th, “That a special committee of five be appointed to report to the Board, at its next annual meeting, upon the Greek Mission, in all its bearings and relations, as a Mission of this Church.”

It was resolved, at a meeting on October 17th, “That the appointment of the special committee on the Greek Mission is not to be regarded as expressing any disapprobation of our esteemed Missionary in Greece, but as a measure to strengthen the confidence of the Church in this interesting Mission.”

JOURNAL OF VISITATION OF THE BISHOP OF NEWFOUNDLAND IN 1859.

(Concluded from p. 26.)

Wednesday, August 31st.—Morning service was celebrated, with Confirmation, in the church at Upper Burgeo, and on

Thursday, Sept. 1st, the new church at Lower Burgeo was consecrated in the morning, with the Holy Communion; and in the afternoon seventy-two persons (the numbers of each sex exactly equal) were confirmed.

Friday, Sept. 2d.—A head wind afforded the people of Burgeo an opportunity of again profiting by the presence and services of the Bishop and his chaplains, of which they thankfully availed themselves.

Saturday, Sept. 3d.—The Church-ship ran with a fair wind to New-Harbour Rencontre-Bay (forty-seven miles) by 3.30 o'clock; soon enough to send notice to the people of Fransway and Rencontre. These settlements are in the Mission of Hermitage-Cove, but at the distance of thirty miles from the Missionary's (Mr. Colley's) residence.

Sunday, Sept. 4th.—The Bishop went in his boat to Rencontre in the morning, and confirmed the candidates, previously examined and approved by the Missionary, in the new schoolroom, and administered the Holy Communion. Returned to the Church-ship for the Evening Service, and confirmed the candidates from Fransway and New-Harbour on board; and then went on shore, at the latter place, to consecrate a graveyard. It was a matter of great regret to all parties that the Missionary was not present, and particularly as it was known

that he would himself be much disappointed, but every necessary arrangement had been made by him, that, in the event of his absence, as little inconvenience as possible should be felt. Not expecting the Bishop before the next day, he was actually holding service at a small harbour within eight miles of Rencontre.

Monday, Sept. 5th.—The Church-ship sailed to Great-Jervis-Harbour, stopping for a short time off the Harbour, in which Mr. Colley was supposed to be, to apprize him of the Bishop's presence and progress, but it was too rough to admit of holding any closer communication. The sight of the Church-ship, it was supposed, would convey sufficient information.

Evening prayer was said in the schoolroom at Pushthrough.

Tuesday, Sept. 6th.—The weather had sufficiently moderated to allow Mr. Colley to follow the Church-ship in his boat, and Morning Service, with Holy Communion and Confirmation, was held in the schoolroom at Pushthrough. In the evening the Bishop and Clergy went in a boat to Bonne-Bay, and, after Evening Service in a planter's house, consecrated a graveyard. They proceeded from thence in a boat (fifteen miles) to Hermitage-Cove, whither the Church-ship had gone in advance, and arrived at ten o'clock P.M.

Wednesday, Sept. 7th.—The seats and other furniture of the church in Hermitage-Cove, sent from England by the same generous friend who built the church, and put up this summer, are in good keeping with the church itself; very convenient and handsome. Fifty-one persons were presented for Confirmation in the Morning Service, after which the Holy Communion was celebrated; and on the following morning,

Thursday, Sept. 8th, in the same church, a few from the distant parts of the Bay, who could not reach the Cove the day before, were confirmed, making the whole number in this Mission 107. In the afternoon the Bishop and Clergy were rowed across the Bay; first to Pickaree, where, after Evening Prayer in a fisherman's house, a graveyard was consecrated; and then to Gaultois, for the same Service. The boat was kindly furnished by Mr. Gallop, the agent for Messrs. Newman and Co. at Gaultois, who also conveyed the party back to Hermitage-Cove in a schooner (the wind being ahead and the sea too high for a boat); and was unremitting in his attentions to the Bishop and his friends, in every way in which he could forward their object and promote their comfort.

Friday, Sept. 9th.—The Bishop and Clergy crossed Connaigre-Bay to Harbour-Briton, stopping on the way at Great-Harbour, to hold Morning Service and consecrate a graveyard. Here they were joined and assisted by the Rev. Mr. White, the Missionary of Fortune-Bay, and Rural Dean. The Church-ship, which had been sent round, arrived at Harbour-Briton during the Evening Service.

Saturday, Sept. 10th.—A graveyard was consecrated at Little-Bay, about five miles from Harbour-Briton.

Sunday, Sept. 11th.—In the morning the Holy Communion was administered, and in the afternoon Confirmation, in the church at

Harbour-Briton, in which the Service is conducted with that attention to order and decency which becomes the church of the Rural Dean, and the successor of the Rev. Mr. Mountain, whose memory is cherished with deep respect and affection by the inhabitants. It was intended to have consecrated a piece of ground lately added to the churchyard, but in consequence of heavy rain falling at the time, this service was deferred till the morrow.

Monday, Sept. 12th.—The graveyard was duly consecrated ; after which an attempt was made to leave for English-Harbour and Belloram, but the wind failed and came ahead.

Tuesday, Sept. 13th.—The Church-ship, on her way to Belloram, put into English-Harbour (West), where at the Evening Prayers in the schoolroom Mr. White presented some candidates for Confirmation. After remaining about four hours for this service, the vessel proceeded to Belloram.

Wednesday, Sept. 14th.—The Rev. Mr. Marshal presented a large number of young persons for Confirmation, who made their responses in the orderly and intelligent manner which has always been noticeable in this congregation. A large number of persons also partook of the Holy Communion. In the evening the Bishop met the principal inhabitants in the schoolroom, to consult and advise respecting a new church, which is much needed and desired, and will shortly be commenced.

The Church-ship was detained at Belloram by a heavy gale till

Friday, Sept. 16th, when, though the wind was still very high and ahead, she beat back to Harbour-Briton ; and on the following day the Bishop proceeded in a boat to the Island of Brunet (nine miles), where he was entertained by the schoolmaster, Mr. Snellgrove.

Sunday, Sept. 18th.—The Services of the day, at Brunet, commenced with the consecration of a graveyard, followed by the Morning Prayer, with Confirmation and Holy Communion, in the schoolroom. After Evening Prayer, the Bishop returned to Harbour-Briton, in a boat sent by Mr. Howe, the agent of Messrs. Newman and Co. who evinced the same desire to promote in every way the Bishop's comfort and convenience as the other agents, already mentioned, of that highly respectable establishment.

Monday, Sept. 19th.—Left Harbour-Briton for Lamaline with a fair wind, but on clearing Fortune-Bay it blew from the south-east with thick fog ; and it was necessary to stand off for the night to avoid the numerous breakers and sunken rocks of that locality. On the following day,

Tuesday, Sept. 20th, when the fog lifted, the Lamaline roads were discovered ahead, and to prevent further disappointment the Bishop and Clergy left the vessel in a boat ; they were met by the Rev. Mr. Rozier (the Missionary), and several of his friends, who kindly came to offer assistance. The Church-ship shortly after anchored in the Roads. The mission-house in this settlement has lately been brought close to the church from a spot nearly a mile off, having been dragged that distance over the snow.

Wednesday, St. Matthew's Day.—In the morning the Confirmation

and Holy Communion were celebrated in the church, with the service proper for the festival, and in the afternoon the Church-ship succeeded in reaching Great St. Lawrence. The next day,

Thursday, Sept. 22d, the Rev. Mr. Gathercole (the missionary) arrived over-land from Burin, a wet and troublesome walk of sixteen miles; and presented his candidates for Confirmation at the Evening Service in the church.

The churchyard, which has been very neatly and substantially fenced, was consecrated for a cemetery. On Friday, Mr. Gathercole accompanied the Bishop and clergy in the vessel to Burin. The church in this place has been considerably enlarged since the Bishop's last visit, and is now probably the handsomest and most commodious wooden church in the diocese.

Sunday, Sept. 25th.—Burin. The Holy Communion was celebrated, as usual, in the Morning Service, and the candidates for Confirmation presented in the afternoon. At this season, unfortunately, many of the male candidates are necessarily absent from all the missions of this bay.

Monday, Sept. 26th.—A skiff, with six hands and provisions, was kindly furnished by Mr. Berteau, the agent of Messrs. Falle's establishment, to convey the Bishop, with his chaplain and Mr. Gathercole, to Rock Harbour, and the third church in this extensive mission. Here also some candidates were presented for Confirmation. The fog became so thick during the service that the Church-ship, which had followed the boat, was obliged to put into Mortier Bay, where she was found by the Bishop and his companions in the evening, and where they were detained all the following day by fog and head-wind.

Wednesday, Sept. 28th, began with thick fog, but the Church-ship escaped before noon, and reached Oderin (in the Harbour-Buffett Mission) soon enough for evening prayer in the church, preparatory to the services of

Thursday, Michaelmas Day, in the same place, where Holy Communion was administered in the morning, and Confirmation in the afternoon, both, unfortunately, in the absence of the missionary (the Rev. Mr. Meek); to the great regret of his flock, by whom he is much respected. It was useless, however, to look or send for him through a Mission which has four churches, and some seven or eight other places of holding service, in a circuit of considerably more than one hundred miles.

Friday, Sept. 30.—Sailed from Oderin to Harbour-Buffett, the residence, or rather head-quarters, of the missionary. He was returning in his boat from the opposite side of Placentia Bay when the Church-ship beat into the harbour.

Saturday, Oct. 1st.—To visit Spencer's Cove, on the other side of Long Island (in default of taking the vessel, which might have caused greater delay), it was necessary to proceed in a boat to a settlement called Haystack (eight miles), then to walk by a marshy path (two miles), and lastly to take a boat to cross the harbour.

These journeys occupied till nearly three o'clock P.M. At four o'clock, Evening Prayer with Confirmation was said in a schoolroom, lately built by the people; after which the ground lying round it, neatly fenced, was consecrated for a graveyard. The party could not leave to return till six o'clock, when it was getting dark; and it came on to blow so heavily ahead that they did not reach Buffett and the Church-ship till after eleven o'clock.

Sunday, Oct. 2d.—Harbour-Buffett. The church, greatly enlarged and improved since the Bishop's last visit (two aisles and a chancel having been added, with suitable furniture), was well filled morning and evening. Upwards of fifty persons (the majority men) partook of the Holy Communion, and twenty-nine were confirmed. None who had been examined and received tickets were absent—a circumstance which happened only in this harbour.

A very violent gale from the south-west, with heavy rain, delayed the Church-ship the two following days.

Wednesday, Oct. 5th.—Left Buffett at six o'clock for Arnold's Cove, where a Confirmation was held in the Morning Service on board. It was the Bishop's first visit to this cove. The harbour not being considered safe at this season, the Church-ship sailed immediately after the service for Woody Island, but in consequence of head-winds, and no wind, did not arrive there, though the distance is only fifteen miles, till midnight.

Thursday, Oct. 6th.—The church at Woody Island remains still unfinished, or rather unfurnished, the building itself being complete. The behaviour of the congregation, however, is much more orderly than in former years. There was Confirmation in the Morning Service, but both here and at Arnold's Cove more than half the male candidates were absent.

The Church-ship left immediately after the morning service. A gale was evidently brewing, but it was hoped that the Isle of Valen might be reached and the harbour made before it became too violent. The Isle of Valen was reached, but before the harbour could be entered the gale had become so very heavy that it was not considered prudent to attempt it, being on a lee shore, and the entrance exceedingly narrow. The Church-ship therefore ran back in the gale to the Burgeo Isles (nine miles), about which there was no such difficulty. The gale, however, increased to a degree which the Church-ship has not experienced since the hurricane of 1846; and many persons quite expected she would drag her anchors and be driven on shore. This continued, with only occasional lulls, through the whole of Thursday night, Friday, Friday night, and till the evening of Saturday, when the wind gradually died away, but not soon enough, or in such manner, as to admit of removing the vessel; therefore, as the only mode of reaching the Isle of Valen on

Sunday, Oct. 9th, the Bishop, with one of his chaplains and the Rev. Mr. Meek, left the Church-ship and Burgeo in a boat, between five and six o'clock A.M., and reached the harbour soon enough to assemble a small congregation in the church for the morning service.

Holy Communion was administered, and the Bishop preached as usual, and in the afternoon, when the congregation was much larger, the candidates for Confirmation were presented. This was the fourth church and sixth station in the Harbour-Buffett Mission, at which, in this visitation, Confirmation was held, and the churches at the two extremities are, in a straight line, nearly sixty miles apart. What must be the labours and trials of such a Mission !

In the evening the Bishop returned with his companions in their boat to Burgeo. This day saw happily concluded all the work which the Bishop had contemplated in this visitation. All the Missions, and all the churches except one, on the south shore of the island, had been visited, and in each church, as well as in many schoolrooms, and sometimes on board the Church-ship, Confirmations had been held, with Holy Communion and other usual services.

Monday, Oct. 10th.—Orders were given to sail for St. John's this morning, but, lo ! another gale of wind, and another day's imprisonment at Burgeo. And thus it came to pass that the Church-ship remained longer in a harbour which it was not intended to visit, and in which there was no special work to be done, than in any other harbour or place in all the circuit.

Tuesday, Oct. 11th.—The "Hawk" once more spread her wings, and directed her flight for St. John's, but was doomed to nearly another day's delay from the exactly opposite cause to that of yesterday, being becalmed the greater part of that day and the following night, off the island of Valen ; but on

Wednesday, Oct. 12th, a fair and favourable wind sprang up, which carried the Church-ship safely and speedily to the Narrows, soon after daybreak, on

Thursday, Oct. 13th, when she gallantly beat in against a breeze, which no other square-rigged vessel and very few boats would face, and came to anchor in the harbour of St. John's at nine o'clock A.M.

In this visitation divine service was celebrated in forty-eight different places (in many of them several times) ; viz., in sixteen on the so-called French shore (twelve of which had never before been visited), in one on the Labrador, and thirty-one in the Missions on the south shore. In thirty-three Holy Communion was administered, and Confirmation in twenty-eight ; one church and thirteen cemeteries were consecrated.

S. D. G.

ADDRESS FROM THE BISHOP OF CHICHESTER AND SOME OF THE CLERGY OF HIS DIOCESE TO SIR GEORGE GREY.

THE following documents tell their own history. We offer our best thanks for the opportunity which has been afforded us of laying them before our readers :—

"To his Excellency SIR G. GREY, K.C.B. &c.

SIR,—On the occasion of your revisiting the neighbourhood of Bodiam, the home of your boyhood, we, the Bishop and Dean of Chi-

chester, the Archdeacon and Clergy of that portion of the diocese in which your old parish is situated, desire to express to your Excellency our admiration of the Christian spirit in which you have administered the high office of Colonial Governor in Australia, New Zealand, and the Cape.

We would refer with all thankfulness to the constancy and wisdom of your endeavours to extend to the inhabitants of these great provinces the blessing of English justice, the knowledge of English agriculture and other industrial employments.

We admire the noble spirit of self-denial, that large-hearted benevolence, which have entailed upon your Excellency great personal sacrifices,—the depriving yourself of the aid of a private secretary—the bestowing 6,000*l.* in the course of a single year in order to advance the civilization of man and the glory of God.

We feel most grateful to you for the encouragement which you have at all times extended to missionary operations, for the generous support which you have given, the warm-hearted sympathy which you have manifested for our brethren, the Bishops and ministers of God's Word.

But, above all, we heartily thank our Heavenly Father in that He has disposed your Excellency, at all times and in all places, not only to confess your own faith in a crucified Redeemer, but also to give this willing testimony, viz. that the only way by which England can maintain her supremacy among the nations committed to her rule, is, by a faithful adherence to the saving truths revealed to us in the blessed Gospel of our Lord and Saviour Jesus Christ."

REPLY.

"MY LORD BISHOP AND REVEREND GENTLEMEN,—It has pleased Divine Providence to permit me who, as a little boy, had been brought up in a retired village in Sussex, to administer through a period of many years, in her Majesty's name and upon her behalf, the government of distant countries, and to exercise rule over races of men, the very names of which were in my youth almost or quite unknown in the remote parts of England. That same Providence has again, in its goodness, mercifully permitted me to revisit the country of my childhood, and to be met by this most honourable and valuable distinction—the thanks of the Bishop and of the Clergy of this portion of the diocese, and their blessing upon services performed.

For all these great and unusual mercies I trust a truly grateful heart may be given me, and that I may be permitted to show my sense of your kindness in presenting this Address to me, by continuing to strain earnestly so to discharge my duty to my Maker, my Queen, and country, that you may hereafter see that you have not sought in vain to stimulate me onwards in the path I ought to follow, and that you may still be enabled to watch with pleasure the progress of one in whose career you have evinced an interest for which I shall ever feel most grateful, and which has been even more than ordinarily touching to me from my seeing among the names attached to this address some which are endeared to me by many recollections of the years of my youth.

(Signed)

G. GREY."

LETTER FROM THE BISHOP OF BRISBANE.

DEAR SIR,—The appeal which I have issued on behalf of my widely extended Diocese will be circulated with the *Colonial Church Chronicle* for February. Will you allow me to call to it the attention of your readers, and to ask them to give me prompt assistance in the great work now before me. If we occupy the ground at once, we may lay a foundation on which a prosperous Church may be built; if we delay, the work may be taken up by others, and the progress of the Church, with all her fulness of blessings, may be long retarded.

During my short stay in England I shall feel grateful to any of my brethren who may be able to recommend to me earnest and judicious Clergymen or candidates for holy orders,—men with a sound mind in a sound body, and of a gentle, loving spirit. And so far as my other engagements will allow, I shall be glad to avail myself of any opportunities which may be afforded to me, through the kindness of my brethren, to preach sermons or attend meetings in their parishes on behalf of my Diocese.—I am, dear Sir, truly yours,

E. W. BRISBANE.

35, Westbourne Park Road, London, W.

 CHARITABLE SOCIETIES AND “THE TIMES”
NEWSPAPER.

OUR readers have most likely seen the letter of “S. G. O.” in the *Times*, in which he endeavours to destroy the confidence of the Subscribers to the *Society for the Propagation of the Gospel* and the *Church Missionary Society* in the management of these Institutions. We should be very glad if our limits would allow us to reprint the seasonable and excellent reply of “The lay Auditor for 1858,” which appeared in the *Times* of January 19. It is, however, the less necessary as the readers of the charges have had an opportunity of reading the defence. We have great pleasure, however, in complying with a request for the insertion of the following excellent letter, which appeared in the *Standard* of January 21:—

“SIR,—Your excellent periodical being the recognised record of Missionary operations, I feel that it is an appropriate medium for the discussion of subjects of Missionary interest. Most of your readers will have lately observed in the columns of the *Times*, several letters on the subject of the management of our charitable societies, signed ‘S. G. O.’ Several cases of actual fraud and misrepresentation having been exposed by ‘S. G. O.’ he proceeds to a scrutiny of the accounts of other societies, which, like Cæsar’s wife, were considered ‘above suspicion,’ and, with the aid of ‘an eminent accountant,’ has shown some apparently very marvellous entries in the balance-sheets.

Now, when I say that he who would correct others should be him-

self correct, I do not fear being charged with the enunciation of any new doctrine. With the usual amount of impartiality displayed by that journal, the *Times*, after inserting an attack on the two great missionary societies of the Church, immediately lends weight by a leading article to the insinuations of their pet correspondent, before either Society, or any one in their behalf, can possibly deny or explain 'S. G. O.'s 'notes.' Now, as a subscriber, and intimately acquainted with the *Society for the Propagation of the Gospel*, though not on its Committee, I may perhaps be allowed to make a few remarks.

'S. G. O.' gives from the Report of the *Society for the Propagation of the Gospel* items of home expenditure amounting to 10,807*l.*, and a little further on gives 15.3 as the proportion per cent. of this home expenditure to the receipts. On looking at the balance-sheet referred to, I find the receipts on account of which home and management expenses were incurred by the Society amounted to 102,592*l.* Surely the per-centage of 10,807*l.* to this sum is 10.5, rather a different figure. We are not, however, favoured with the per-centage of expenses of the other Society under review (the *Church Missionary*), though S. G. O.'s figures (38,000*l.* out of 163,000*l.*) would show it to be 23.3, or more than double that of the *Society for the Propagation of the Gospel*. 'S. G. O.' refers to the audit as being dated on January 1. I find in my copy, January 31. 'S. G. O.' says, that 'one of the auditors is a member of the Standing Committee,' but forgets to add, that he is also an eminent authority in matters of account; the other, he asserts, 'is not elsewhere mentioned in the Report.' On page 28, however, I find a third of the page occupied in recording his decease between the time of the audit and the issue of the Report.

The 'accountant' announces that 'there is nothing on the face of the accounts to show that the Treasurers are parties thereto.' Once on p. 9, and twice on p. 11, the balances are stated as 'due from the Treasurers.'

But the best point of 'S. G. O.'s' remarks to a man of business occurs when he grumbles, because a balance-sheet is not a dated ledger! He discovers so large a sum as 30,000*l.* stated as being 'deposited at interest,' but 'finds no entry of any interest being acknowledged,' although an amount is charged as having been paid as interest on a loan. Wonderful discovery! Did it never occur to our accurate friend that a balance-sheet shows the particular state of the funds on some given day, and not a dated account of the year's transactions? Did it never occur to his 'accountant' to ask when the 30,000*l.* was deposited? Whether it happened that at the date of the balance-sheet any interest had accrued due?

The Society, I find (see the *Mission Field*), supports upwards of 400 missionaries, and a large number of catechists, schoolmasters, &c. Of course these draw their salaries quarterly, though the Society receives about three-fourths of its income at the end of the month of December. Perhaps, then, this 30,000*l.* only became available for putting out to interest a few weeks before the date of the balance-sheet; and perhaps the loan had been required by the Society in the

middle or end of the previous year, to meet liabilities in consequence of not having received a proportionate amount of income to expenditure. These things occur to me, and no doubt the Society will officially state the facts. Perhaps if 'S. G. O.' had helped the funds of the Society, and then made inquiries, the course would have been more gentlemanly.

Great stress is laid by 'S. G. O.' on the fact of the Society declining to publish the name of their banker. Now, suppose they did; a clergyman, perhaps, would send them 5*l.*, composed of the contributions of Brown, Jones, Robinson, &c. Would the bankers' clerks correctly copy all these particulars for the Society to print? And if they did not, fancy the indignation of Brown and Co. when they found their names not printed.

Another crime is the expenditure of a large sum for deputations (2,000*l.*). This only shows that the Society has learnt that to obtain money they must spend money. Farmer Jones and Mr. Sharp won't part with their subscriptions without the sight of a 'live missionary.' Ten years ago the Society spent only 600*l.* in this department, and received 93,000*l.* instead of 137,000*l.* It is a very judicious expenditure, and certainly far from extravagant, although the *Times* takes occasion to give vague hints of 'hotel bills;' so that it is only just to state that, from the kind hospitality so generally and so cheerfully afforded by the country clergy, 'hotel bills' are very rarely incurred by deputations, even if the Society paid them.

The salaries of the secretaries and clerks are also criticised in a manner which displays the profound ignorance of the writers respecting their subject. Were they acquainted with the number and abilities of the gentlemen on the Society's staff, they would find that their salaries are in reality insufficient, and their energies often greatly over-taxed.

An inquiry is raised as to the 'average salaries paid to missionaries.' The peculiar circumstances of different foreign countries causes the rate to vary considerably, and in many cases the missionaries only receive a portion of their stipend from the Society. One of the best features of the *Society for the Propagation of the Gospel* being the practice of making each mission become, by degrees, self-supporting. An 'average' would therefore only mislead.

Numerous lesser stars shine out after seeing 'S. G. O.'s' letters, and the evident nursing his contributions receive from the editor. A secretary announces what 'ought to be done' in the management of charities. However, I have found his plans, or better ones, are all adopted by the *Society for the Propagation of the Gospel*, and have been for years. Either the collector or a treasurer's clerk is bound to be in the office the whole time it remains open. These officials give large and ample security, and are subject to 'every test of the legal appropriation of funds which can be devised.' The address, &c., of each letter and the amount of postage paid on it are entered, and checked, and examined. Every parcel issued by the Society (and they send out some 12,000 every year) bears a number referring to full

particulars in the books of the clerk issuing the invoice, and again entered in those kept in the warehouse where the parcel is packed. Every letter received is entered, numbered, indexed, and arranged, after being opened by the Secretary, and entered, with particulars of all money enclosed, in his presence, in a book.

Of course, I need not allude to the absurdity of these writers in arguing that, because it is not exactly so stated, the vouchers had not been seen by the auditors. Of course they had, every one of them.

Well, now comes the question, *Who* ought to audit the accounts? Some one's word must be relied on. Have professional auditors always proved infallible? How did they serve the shareholders of the Royal British Bank? Are not men of position and ability, who have no interest in the matter, as good auditors as any?

I scarcely know which is most to blame, 'S. G. O.,' for rushing into print with his insinuations, or his patrons of Printing-house-square for their indelicate haste in helping on suspicion before a reply could be made. I have long subscribed to the Society, and can but admire their real economy of home expenditure, which is very small indeed, compared with their operations, having more than 5,000 district and parochial associations, a quarter of a million of subscribers, and upwards of 700 missionaries, catechists, &c., in all parts of the world. I trust 'S. G. O.'s' letter will induce many to pay a subscription to the Society, and then ask, as they may with a good grace, for any explanations, feeling confident that the results will satisfy them.

I am, Sir, your obedient servant,

London, Jan. 18, 1860.

W.'

EXCURSIONS IN PALESTINE AND SOUTHERN SYRIA.

PART II. No. 6.

KEDESH NAPHTALI—ITS NECROPOLIS—MERJEL-HULEH—TELL EL-KADI, ANCIENT DAN
—SOURCE OF THE JORDAN—MOUNT HERMON—BANIAS, ANCIENT CÆSAREIA PHILIPPI
—ITS MIRACULOUS STATUE.

Thursday, May 11th.—Last evening the Sheikh of the village with his suite paid us a visit while we were at dinner, and underwent the usual cross-examination concerning the ancient sites in the vicinity, which they submitted to very good-humouredly, and, on the whole, passed a satisfactory examination. We found him a stranger to European habits, as this part of the country lies off the grand route, for having watched our performance with the knife and fork for some time in mute astonishment, he directed the attention of his *personnel* to the fact that "these Franks do everything with instruments."

We were up in good time this morning to explore the ruins of the ancient city of Upper Galilee, mentioned under the name of Kedesh of Naphtali, early in the Book of Judges, as the native town or customary residence of Barak the son of Abinoam, from whence he was summoned by the prophetess Deborah to take the command of the army of Israel against Sisera and the hosts of Jabin (Judges iv. 6).

It occurs in the list of the cities whose kings were subdued by Joshua at the coming in of the children of Israel (Josh. xii. 22), and is reckoned to Naphtali (Josh. xix. 37), being also one of the cities of refuge, and a Levitical city (xx. 7; xxi. 32). Situated so near to the northern frontier, it was one of the first to fall under Tiglath Pilezer, King of Assyria (2 Kings xv. 29). The name does not occur, so far as I know, in Christian antiquity. Yet, judging from the remains of antiquity still found there, it must have been a place of considerable importance in the later Roman times. The ruins of the town indeed have almost entirely vanished, having served as a stone-quarry for the village and neighbourhood for many long centuries; but the necropolis, long respected by the veneration of the inhabitants, still exhibits unmistakable evidence of its ancient importance. It is situated on the east side of the village, from which quarter it is approached by a handsome Roman gateway, with portals, having niches at the side for statues. The pilasters supporting the entablature were 14 feet in height in one solid block. The sarcophagi were arranged along the street, and the more elaborate mausoleums skirted it on the north side. The covers of nearly all had been thrown over, and the cases themselves mutilated in quest of treasure. There was a group of three, one single between two double sarcophagi, the easternmost of which had a very richly carved lid, quite perfect. Two had been placed as troughs at the outlet of a watercourse, probably the remains of an ancient aqueduct. Among the more elaborate buildings on the roadside was one which we at first took for a Roman bath, then for a small temple, and at last decided for a *columbarium*, or mausoleum, as we discovered *loculi* under the *débris*, in which were two perfect human skeletons, more recent than Roman times. We were told of an ancient monument in the hill near the city, called Amûd el-Khûdr (the Pillar of S. George), but had not time to visit it.

We quitted Kedesh Naphtali at 9 A.M., and, shortly after leaving the gate, saw sepulchral excavations of the Hebrew type with *loculi* for the corpses. The village is encompassed on three sides by an extensive plain, called Ard Kudes, once very fruitful; but the place is now rendered unhealthy by the proximity of the marshy plain of Zaanaim on the south, which might, however, be very easily drained into the Wady 'Auba and so into the Huleh. We left the Ard Kudes at 10.15, and immediately commenced the descent of the mountain-range into the Ard el-Huleh. It was noon before we reached the plain, for the path was steep, and overgrown with trees; and the baggage had but a sorry time of it, as the mules stumbled down the incline, and tossed their burdens about without any regard to breakage. When this difficulty was surmounted, another immediately began. Our guide was a stranger to the country; and, misled by the other muleteers, he thought he would make a short cut across the plain to Banias. Now the plain is one vast quagmire skirted on the west side by a practicable road, which we must have crossed in our ignorance, and presently found ourselves in a complete labyrinth of marsh,

becoming more intricate the farther we advanced. The beds of the watercourses, which formed a liquid network of rivulets, were paved with tortoises, and were alive with their motion. But our situation was anything but agreeable, as we floundered about in this vast bog, doubting whether we should ever again set foot on terra firma. The curious thing was that, as we looked down on the plain from the mountains of Naphtali, it seemed to be covered with buffaloes and the black tents of the Bedawi herdsmen; and now they had all vanished, and we could not imagine where there was pasture for the cattle, or camping ground for their keepers. It was two hours before we could extricate ourselves from the marshes, and it was nearly 3 o'clock before we reached Tell el-Kadi.

This site is one of the most interesting in Palestine, as marking the northern extremity of the possessions of the Israelites, as Beer-sheba did the southern, so that the name Dan became proverbial even from the days of the Judges, when it was first founded, unto this day. (Compare Judges xviii. 29 with xx. 1.) It is beautifully situated, and fully justifies the glowing description given by Josephus of the site of the idol fane. A conical hill, of moderate elevation, now covered with trees, probably formed the nucleus of the city, which would spread around this acropolis on all sides in the fruitful plain; and there is no difficulty, even in the altered circumstances of the place, in imagining that this now depopulated plain may have fully justified the tempting account given by the Danite expedition of Laish with its inhabitants, "dwelling careless, quiet, and secure, in a very good and large land, where there is no want of anything that is in the earth." (Judges xviii. 7—10.) No place can be more clearly identified, not only by its traditions, but by its modern name, which is merely a translation of its ancient Hebrew name into the Semetic dialect now prevalent in the country;—Cadi being, as all readers of the Arabian Nights are aware, the Arabic equivalent for Judge, as Dan is the Hebrew. Nor is this all; the very Hebrew name itself is still preserved in the stream which issues from the copious fountain at the north-west foot of the hill, and which forms no inconsiderable tributary to the Jordan. This stream—which flows forth as a full-grown river, from beneath some noble trees, whose thick overhanging foliage seems designed to veil the mysteries of its birth—is still called by the natives Nahr Le-dân, which must undoubtedly mean the river of Dan, but probably has no connexion with the latter syllable of the name Jordan, which is always written in the original with a different vowel.

Besides this gushing spring, welling forth from the foot of the hill, there is a very much smaller one in the hill itself, which seems to be the overflow of the exuberance of the parent fountain. We could discover no traces of ruins on or about the Tell, but it is so overgrown with brushwood that they might easily escape our notice; and the name Tell sufficiently describes a heap of ruins. The view from the summit of the hill commanded the whole Plain and Lake el-Huleh to the south, while on the north lay the wide-extended valley of Hasbeia, traversed by the river of the same name, the remotest tributary of the

Jordan, shut in on the east by the glorious Hermon, and on the west by the towering heights of Lebanon, which appeared to rise immediately from the valley, although we knew that the wide Merj Ayûn, and the river Litâny were interposed. The Castle esh-Shekif, beetling on the craggy height which forms the south-easternmost spur of Lebanon, was a conspicuous object, and formed a convenient landmark during our excursions in this district.

We would fain have lingered still at Dan, notwithstanding its bad repute in the history of idolatrous Israel, but our baggage had preceded us to a spot more interesting to a Christian; so leaving Tell el-Kadi at 4.45, we rode through most lovely park-like scenery to Banias, admiring the fair proportions of the Monarch of Mountains, with his glittering diadem of snow, now lighted up by the rays of the setting sun. He rejoices, as is meet, in many names, both in ancient and in modern story. Three are given in one verse, where the name first occurs,—“which Hermon the Sidonians call Sirion; and the Amorites call it Shenir” (Deut. iii. 9); and another variation is furnished when it is next mentioned, as “Mount Sion, which is Hermon” (iv. 48), which identification may serve to explain the much vexed passage in the Psalm (cxxxiii. 3), without recourse to the awkward ellipse supplied in the Bible Version, or to an impossible phenomenon by which it has been attempted to explain the Prayer-book Version; although it must be admitted that the orthography in the two passages militates against my plausible hypothesis. Among the natives in modern times it rejoices in the names of Jebel esh-Sheikh, which I have paraphrased above, and Jebel et-Telj, (the snow mountain,) and is a well-known landmark from all parts of the country. I remember once catching sight of it from near the shores of the Dead Sea, standing out in its majesty so distinct upon the horizon, that I could scarcely believe the evidence of my eyes, familiar as its outline had become to me: for, though the direct distance must have been more than 100 miles, it appeared only a few hours.

We reached Banias at 5.35, just 50 minutes from Tell el-Kadi, and found our tents pitched in an olive-garden on an island just above a picturesque old bridge, originally of Roman construction, in a situation altogether so delectable that I believe we had all resolved before we dismounted to prolong our stay far beyond the time we had originally intended. The proposal to remain over the Sunday was carried by acclamation. We had intended to pass that day at Damascus.

I went immediately to secure the good offices of the Sheikh, and found a ready introduction to his favour in the fact of his having entertained my friend R. in the course of last year. He returned my visit at our tents later in the evening.

Nothing can be imagined more lovely than the site of Cæsareia Philippi, situated in a kind of bay formed by the intertwining of the roots of Mount Hermon with those of Jebel Heisch, which latter forms the southern prolongation or continuation of the mountain-chain on the east side of the great valley of Hollow Syria, being in fact the connecting link between Hermon and Jebel 'Ajlûn. On the rocky

skirts of Hermon, lying to the north of the village, are perched the booths of the principal inhabitants, to which they retire not less from the heat than from the scorpions with which the dust seems to teem during the summer, for the whole soil is composed of *débris* of ruined buildings which scorpions most affect. The watercourses, in which the streams run as clear as crystal, are actually paved with fragments of Roman pottery, indicating a vast population in ancient times. Yet the town is only once referred to by name in the Sacred Narrative, where it is rendered memorable by the confession of S. Peter, and the blessing vouchsafed as its reward. (S. Matt. xvi. 13—19.) Here also, according to Eusebius, was erected a monument of one of our Lord's miracles, by the very person on whose behalf it was wrought: and the relation is so remarkable that I am tempted to transcribe it.

It is said that the woman whose issue of blood our Saviour stanchd at Capernaum was a native of Cæsareia Philippi, and her house was still shown in that city in the days of the historian, near the door of which she had erected on a lofty pedestal of stone a brazen figure of herself in a kneeling attitude, with her hand outstretched in the manner of a suppliant; opposite to which was the standing figure of a man, in the same material, handsomely clad in a doublet, stretching forth his hand to the woman, at the feet of which figure a strange plant was springing from the very pedestal, which when it had grown up to the hem of the brazen doublet became a remedy for all kinds of diseases. This statue was said to be a likeness of Jesus, "and it remains to our days," says the historian, "as I, having visited the city, have myself seen. Nor is it strange that those of the Gentiles who derived benefits from our Saviour should have so done, since we have seen coloured pictures of the Apostles Paul and Peter, and of Christ himself, preserved to our times." (Hist. Eccles. lib. vii. cap. 18.)

Another miracle, connected with its noble fountain, recorded by this same historian, will be related when I come to describe it, in the next paper: a few words concerning the history of this city, as given by Josephus, may conclude this.

Its modern name Baniās is merely the Arabic form of the classical name Paneas, and affords another example of the tenacity of the ancient names in this country. The original appellation testifies to a pagan origin; but the name of Cæsareia conferred on it by Philip the Tetrarch in honour of the Emperor Tiberius (Ant. xviii. 2. 1; Wars. ii. 9. 1) was not able to displace the received name. Nor was the name of Neronias, conferred upon it by Agrippa the younger in honour of his imperial patron, destined even to so lengthened a vitality as its immediate predecessor (Ant. xx. 9. 4). It was visited by Vespasian at the commencement of his campaign in Galilee (War. iii. 9. 7), when he remained there as a visitor of Agrippa for twenty days; and there was enacted by his son Titus almost the last scene of the frightful tragedy of the War; for here, after the destruction of Jerusalem, he remained a considerable time, and exhibited games of various kinds, in which many of the Jewish captives perished, some being cast to wild beasts, others compelled to contend in bands in mortal strife one with another (vii. 2. 1).

REPORT OF THE COMMITTEE OF CONVOCATION ON MISSIONARY BISHOPS.

THE following report was presented to the Lower House of Convocation on Wednesday, January 25. The Committee consisted of the Venerable Archdeacons Bickersteth, Grant, Randall; the Reverend Drs. Leighton, Williams, Wordsworth; Canons Browne and Selwyn; Hon. H. S. Best, H. Mackenzie, F. C. Massingberd. The late Archdeacon Hardwick had been appointed on the Committee.

“The Committee of the Lower House of Convocation, appointed under the direction of his Grace the President, to consider and report upon the expediency of placing Bishops at the head of Missions of the Church of England to heathen countries external to her Majesty’s dominions; the mode in which it should be decided when it is expedient to send forth such a Bishop, and the rules which should govern his appointment, and the relations of the native Churches to the mother Church, and what guarantees can be suggested for maintaining between them the unity of faith and discipline;”—

Beg leave to report as follows;—

We have first considered what were the principles by which the primitive Church was guided with respect to planting missions, so far as they may be inferred from Holy Scripture and from early ecclesiastical records; and we have then endeavoured to apply these principles to the present condition and circumstances of the Church of England.

We gather from the New Testament that the Apostles were Missionary Bishops in the fullest sense of the term; that they went about from place to place, preaching the Gospel, planting Churches, and giving directions for their government.

As the Church increased, the Apostles delegated episcopal authority to others, whom, under Divine guidance, they invested with the government of certain churches; as Timothy at Ephesus, and Titus in Crete.

Passing from the New Testament to the uninspired records of the early Church, it appears to us that the practice of primitive Christian antiquity with regard to the organization of Missions is involved in considerable obscurity.

The Church grew and extended herself continually through the power of the indwelling Spirit; but the method of her extension does not appear to have been uniform or invariable. Ecclesiastical history fails to supply us with any certain or precise information on this point. We find that inferior ministers, and even laymen, were often instrumental in sowing the first seeds of the Gospel in countries where it had before been unknown; and that Bishops constantly exercised the functions of preaching the Gospel to the heathen. But there is abundant evidence to show that, when Christian congregations had been gathered out of heathendom, and by whatever instrumentality, they were placed as soon as possible under episcopal government.

We proceed to apply these general principles to the present circumstances of our Church.

In considering the mode of the extension of Christian missions amongst the heathen external to her Majesty's dominions, a distinction should be drawn between the case of heathen tribes lying contiguous to a Christian people, and that of heathen isolated and remote from any Christian Church, to whom an opening may be made along the pathway of science, or of commerce, or by any other leading of God's providence.

We gladly adopt the old ecclesiastical rule, that the Bishops should endeavour to convert the heathen adjacent to their dioceses.

There are cases in which it may be expedient to send out presbyters in the first instance as evangelists; and we are of opinion that such a mode of originating missions may be best adapted to the heathen lying in close contiguity with a diocese of our Church.

But we think also that there are cases in which it may be desirable to send forth a Bishop at once as the head of a mission: as for example—

1. Where a large staff of Missionaries is necessary; or,
2. Where a large and imposing organization of heathenism has to be confronted, especially in regions lying remote from any diocese of our Church.

The expediency or in expediency of sending out a Missionary Bishop in the first instance can, however, only be determined by the particular circumstances of the case as it may arise.

With regard to the heathen bordering upon a Christian people, we think that the converts should, in the first instance, be governed by the Bishop of the adjacent diocese; and that all further arrangements respecting the government of such missions should be determined by a Synod of the adjacent province.

With regard to the more remote missions, we consider that the proper authority for determining when it is expedient to send out a Bishop would be that of an Archbishop, or other Metropolitan, with his Suffragans; and that, during the missionary condition of such Episcopate, the Bishop sent out should owe canonical obedience to the consecrating Metropolitan.

Our instructions not requiring us to enter upon the legal question, whether the Church of England has the power to send forth Bishops into heathen territories beyond the limits of the British dominions, we have framed our report upon the assumption that she has this power.

In the entire uncertainty which necessarily exists as to the relations in which any new Churches formed in heathen countries may stand to the civil and temporal rulers of those countries, we feel it to be impossible to lay down any rules for the permanent relations of those Churches to Churches external to them.

The guarantees for the future orthodoxy and good discipline of Churches not yet existing must be found chiefly, under the Divine blessing, in the prudence and enlightened wisdom of the Bishop and presbyters who form any particular mission. We conceive that, with regard to the admission of converts, they would guide themselves by

the analogy of such precautions as the Church has taken in her forms for the baptism of infants and adults; and that, with regard to the transmission of spiritual authority, they would in like manner adopt the analogy of similar precautions to be found in the Ordinal of the Book of Common Prayer.

In conclusion, we earnestly pray that abundant supplies of wisdom, as well as zeal, may be vouchsafed to all those who are endeavouring to extend the kingdom of our Lord and Saviour Jesus Christ in the world. (Signed on behalf of the Committee),

Dec. 31, 1859.

EDWARD BICKERSTETH, Chairman."

Reviews and Notices.

A History of Ancient Sanskrit Literature so far as it Illustrates the Primitive Religion of the Brahmans. By MAX MÜLLER, M.A. Williams and Norgate, 1859.

WITHIN the last fifteen years the study of Sanskrit literature has more prominently been directed towards the investigation of the Vedas, much, as some perhaps might say, to the prejudice of the fair share of attention due to what is generally called the classical literature of ancient India. By far the greater portion of the Vedas has since been published, partly in India, partly in England and Germany: and nearly half of the Rig Veda has already become known also in wider circles through Professor Wilson's excellent translation. Enough has been said and written of late concerning the importance of a knowledge of these literary remains of the Vedic age to any one who would trace the downward course of the Hindu religion from a simpler and purer faith through a long succession of gradual depravations to its present state of gross idolatry. But apart from the new impulse the study of the Vedas has given to the Indian missionary, it has also given rise to two new sciences, viz. comparative philology and comparative mythology, both of which have their centre in a separate periodical published at Berlin since 1851;¹ and of these, the latter especially, originated by Professors Kuhn and Roth, has become popular also in this country by Professor Müller's famous article in the "Oxford Essays" of 1856, and has quite recently received a most important contribution in the publication of Professor Kuhn's researches on the myth of Prometheus.²

Foremost among those who, by editing, translating, or illustrating the most interesting works of the Vedic literature, have laid all students of Sanskrit under deep obligations, justly ranks Professor M. Müller, of Oxford, who more than twelve years ago began to carry through the press an edition of the hymns of the Rig Veda, with the commentary of Sāyana,—a task requiring more than ordinary skill, patience, and research, and which, we hope, he may not be prevented

¹ Zeitschrift für vergleichende Sprachforschung auf dem Gebiete des Deutschen, Griechischen und Lateinischen. 8 volumes.—Beiträge zur vergl. Sprachforschung auf dem Gebiete der arischen, celtischen und slawischen Sprachen. Berlin, 1858–1860. 2 volumes.

² Die Herabkunft des Feuers und des Göttertranks. Berlin, 1859.

from bringing to a successful conclusion.³ Already, ten years ago, he intended to embody in a volume of *Prolegomena* to the Veda, the result of his researches into the language, literature, and religion of the Vedic age; but its publication was put off on account of the author's various Professorial duties. Though he avers (pref. p. vi.) that since then his "original views on the literature and religion of the Vedic age have not been shaken, either by his own continued researches or by the researches of others; and that the greater part of this work could be printed, as it now stands, from the original manuscript;" we can only be glad of the delay, inasmuch as his views, matured as they must necessarily have been by a ten years' continued study, now carry with them the greater force and weight.

After carefully drawing a line of demarcation between the sacred and profane literature of ancient India, Professor Müller proceeds to divide the former into four distinct periods.

"They may be called the *Chhandas period*, *Mantra period*, *Brāhmaṇa period*, and *Sūtra period*, according to the general form of the literary productions which give to each of them its peculiar historical character.

In order to prove that these four periods follow each other in historical order, it is necessary to show that the composition of *Sūtra* works presupposes the existence of a *Brāhmaṇa* literature; that the *Brāhmaṇa* literature again is only possible with the presupposition of a *Mantra* literature; and lastly, that the form in which we possess the *Mantra* literature presupposes a period of Vedic history preceding the collection and final arrangement of the ancient *Mantras* or hymns."—P. 70.

This arrangement has certainly to a European mind, accustomed to consider all questions connected with history chronologically, the great advantage of lucidity and easy reference. The inverse order, too, in which the history of the sacred literature of India is traced analytically through these four periods back to that early age of which no literary evidence is left, was obviously suggested by the peculiar difficulties in which ancient Hindu chronology is involved. But when the author assigns to the different periods the following dates, B. C. 1200—1000 to the first, 1000—800 to the second, 800—600 to the third, and 600—200 to the fourth, we have to receive them in the widest possible sense; he himself, indeed, would have us consider them as "no more than an experiment." (P. 244.) In fact, we do not see any reason why, *e.g.* the commencement of the *Chhandas* period should not have been laid two or three centuries earlier. Into the Professor's minute investigations into particular points of Hindu chronology we have no space here to enter; we will only mention one, the date of Buddha's death, which was generally assumed to have taken place in 543 B. C., but which is brought down by him—satisfactorily, we believe,—to the year 477.

A very interesting chapter (pp. 497—524) is devoted to a discussion on the introduction of the art of writing into India, in which the author endeavours to prove, startling as it may appear, that writing was unknown in India before the time of Alexander the Great, and that there is no conclusive evidence to show that Pānini, the great

³ Three volumes have been published. The fourth will be out early this year, and two more will complete the work.

grammarian, whom he places contemporary with Alexander, was acquainted with that art. We cannot help admiring the calm and impartial spirit of research which gradually leads the author, almost, it would seem, against his own inclination, to come to that conclusion, though we cannot consider the amount of evidence he has brought to bear on the question at issue as quite convincing. The age of Pânini is to us still a problem; and the whole system and arrangement of his grammatical sùtras seems necessarily to presuppose a familiarity of their author with the art of writing. What if it should be proved, as is not improbable it might, that Pânini lived in the seventh or sixth century B.C. instead of the fourth? With a view to challenge further inquiry into this interesting subject, Professor Müller sent some time before the publication of his work the sheets containing this chapter to the Asiatic Society of Bengal, in whose Journal it was reprinted. But we hope that not only oriental scholars in India, but likewise in England and on the Continent, will give this problem their best and most serious attention.

Professor Müller has long been before the English public as a popular writer on subjects generally considered as dry and abstruse; and the singular purity, elegance, and lucidity of his style have earned for him a well-deserved reputation. This remark applies in a more especial degree to the present work. We have gone through the dry and business-like expositions in Colebrooke's celebrated essay on the Vedas, and have threaded our way, not without many a break, through Professor Weber's History of Indian Literature; but we have read through Professor Müller's work with that sense of satisfaction and enjoyment which one naturally feels in the perusal of a book of such profound learning and research, provided it is written throughout, even in its least interesting details, in an attractive and fascinating style. In this respect the name of Professor Müller as a writer of classical English will probably some day rank as high as does the name of another oriental scholar, the late A. W. von Schlegel, as a writer of classical French.

Progress of the Pongas Mission in Western Africa, during 1859. With an Account of the Receipts and Expenditure of the English Committee in Aid of the Mission, to January 1, 1860. Edited by the Rev. H. CASWALL, D.D. Vicar of Figheldean, Prebendary of Sarum, and English Secretary to the Mission. London: Bell and Daldy.

THIS is one of the most interesting little books we have ever seen. We had marked many passages for extraction, and regret being obliged to omit them. We commend the book to the notice of all our readers.

We have received from Messrs. J. H. and J. Parker, *Parker's Church Calendar and General Almanack for 1860*, the most complete church almanack with which we are acquainted. *The Oxford Diocesan Calendar and Clergy List for 1860* contains the above, together with a great deal of very useful information concerning the Diocese of Oxford.

Colonial, Foreign, and Home News.

SUMMARY.

On Sunday, December 4th, the Bishop of HURON held an Ordination at St. Paul's Cathedral, when four Deacons and six Priests were ordained.

We learn from the *Guardian* of January 18, that the Bishop of COLUMBIA held a Confirmation at St. Thomas on December 4, 1859; after which he went in the *Solent* to Carthage and Colon, at which place he buried the surgeon of the ship, who had fallen a victim to his office. He celebrated Divine Service at the chapel of the Isthmus Railway Company, on Sunday, December 11. On Monday he crossed the Isthmus, and spent the night at the house of Mr. Perry, the British Consul at Panama. On Tuesday he sailed for San Francisco.

An American Church has been organized at Rome; and on Sunday, November 20, Service was held in the chapel of the American Legation.

On October 17, 1859, the Bishop of NEWCASTLE laid the foundation-stone of the Church of England Primary and Grammar Schools at Newcastle.

The Board of Management of the *Church Missionary Society* in the Diocese of MELBOURNE has determined to establish Missions to the Chinese in the Colony.

The Diocesan Synod of WELLINGTON, New Zealand, commenced its first session on Wednesday, October 12. The Bishop opened the proceedings with an excellent practical address, in which he referred to the different subjects which would claim the attention of the Synod.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, January 3d, 1860.*—The Ven. Archdeacon Sinclair in the Chair.

A grant of 500*l.* was made towards the College at Graham's Town, with the view of adding a missionary department to the College.

A letter was received from the Bishop of Capetown, on the subject of the Kafir Institution for the children of chiefs, which was founded by Sir George Grey, and is now carried on in the Bishop's house.

The Standing Committee gave notice of their intention to move, at the next General Meeting, that the sum of 500*l.* be voted towards this object.

The sum of 50*l.* was granted to a church at Clan William, Cape of Good Hope, and books to the value of 10*l.*

The Standing Committee gave notice of their intention to propose, that 500*l.* be placed at the discretion of the Bishop of Colombo, for the purposes of Female Education.

The Standing Committee stated, that they had assigned, from the Special Indian Fund, 200*l.* for the present year, in addition to the 500*l.* for Native Female Education; and 100*l.* towards a quarto edition of the Tamil Common Prayer Book.

The Rev. S. Höernlé, Church Missionary at Secundra, near Agra, having lost his library in the mutiny, applied for a grant of Maps and

Prints, as well as for some Common Prayer Books, for the use of native Christians. The Prayer Books and Maps, to the value of 10*l.*, were granted from the Special Indian Fund.

A letter was read from the Bishop of Natal: the Bishop says, "I enclose an account which has been sent in to me, for binding copies of the Book of Genesis, and Zulu grammar, of which I have ordered copies to be sent by this mail to the Society. . . . I venture to hope that the Society will grant me a sum sufficient to pay the expense of binding." The sum of 21*l.* 9*s.* 6*d.*, was granted.

A letter was read from the Rev. H. J. Marshall, with reference to the step taken by the Board on December 6, in rescinding the grant of Books, voted at the November Meeting, on his application, in behalf of St. Peter's English Episcopal Church, Montrose. The Secretaries stated, that the attention of the Standing Committee had been drawn to this subject, and that the Committee had found, on reference to the Society's rules, that the rescinding of the grant, without notice, was contrary to the rules and practice of the Society. The Society's Ninth Rule was read. It was understood by the Board that the books voted in November would be forwarded to the Rev. H. J. Marshall.

The Rev. Brymer Belcher gave the following notice of motion for the next General Meeting, on the 7th of February:—

"That a grant of Books having been made at the November Meeting to St. Peter's English Episcopal Chapel at Montrose, which is not in connexion with the Scotch Episcopal Church, the Society deems it expedient for the future not to make any grant to the English Episcopal Churches or Chapels in Scotland."

We learn from the *Guardian*, that it is stated in the *Record*, that Mr. Marshall received a letter from the Secretary of the Society, in the postscript of which it was said, "I have to mention that the term 'schismatical' was not used by the Standing Committee in connexion with the Church of St. Peter." We suppose Mr. Marshall or his friends must have furnished the *Record* with this information.

This chapel was built in the reign of Queen Anne, when an Act was passed allowing members of the Episcopal Communion in Scotland to meet for Divine Worship without let, hindrance, or disturbance from any person whatsoever, provided the Ministers swore allegiance to the Queen, and abjured and renounced the Pretender. At that time, and for some years after, the Bishops of Scotland were non-jurors, like Bishop Ken, and some of the greatest of our divines. But in the year 1788, the death of the eldest grandson of James II. removed their scruples, and they submitted to the reigning family, and there are now no subjects of the Queen more loyal than the Bishops, Clergy and laity of the "Episcopal Church of Scotland." Many congregations which had been separated, then joined the Church of the country, and the Minister of one of them was chosen and consecrated Bishop of Edinburgh, the late excellent and learned Bishop Sandford. There are still some few "Episcopal" congregations which are really "Independent," of which that at

Montrose is one. They are in the same ecclesiastical position as Mr. Hampton's congregation at Highbury, Mr. Gladstone's in the West of England, and Mr. Dugard's proposed "Church" in London.

The following rules appear to place the Episcopal Church in Scotland in the same position with respect to the Society as the Church of England:—

Rule XV. That Members of the Royal Family, Bishops of the United Church of England and Ireland, and Bishops of the Scottish Episcopal Church, upon signifying their desire to become Members of this SOCIETY, be admitted without the observance of the 12th, 13th, and 14th Rules.

Rules for District Committees:—2. District Committees, if they deem it expedient, may admit members of the United Church of England and Ireland, and of the Episcopal Church of Scotland, subscribing not less than half-a-guinea annually to the funds of such Committees, to participate in the administration of their local concerns.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*January 20th.*—The Bishop of Jamaica in the chair. Present, the Bishop of Brisbane. The proceedings of the meeting in December were confirmed. It was announced that the following members of the Standing Committee would go out in accordance with the fifth bye-law of the Society: W. Arbuthnot, Esq., Arthur Mills, Esq., M.P., Rev. W. G. Humphry, and the Rev. D. Moore; and the following gentlemen will be proposed in their stead, at the meeting on February 17th: Sir Walter James, Bart., the Right Hon. James Stuart Wortley, the Rev. H. Drury, and the Rev. J. V. Povah. The following will be proposed as Vice Presidents: the Dean of Ely and the Right Hon. J. R. Mowbray, M.P., Treasurer of the Society.

A letter was read from the Bishop of Calcutta, written on Visitation, October 24th. He was about to make a formal Report to the Government on the state of the diocese, and he hoped that one additional Bishopric would be obtained. The passage-money of five Clergymen to the Diocese of Brisbane was voted; the Bishop addressed the Board, and the Standing Committee were requested to consider if a grant could be made to him on going out to his diocese, for the support of Clergymen. Mr. A. Tien, of St. Augustine's College, was appointed to Constantinople. A letter was read from the Bishop of Labuan, giving an account of the disturbed state of Borneo. It was resolved that the Society should purchase for the use of missionaries twenty-five copies of a work on the "Religions of India," by Mr. Joseph Mullens, of the *London Missionary Society*, which has gained a prize given by Mr. John Muir, and fifty copies of "The Christian Statesman and our Indian Empire," by the Rev. G. F. Maclear, the first edition of which received the Maitland Prize at Cambridge in 1858. It was also resolved to purchase one copy each of a Dictionary, Grammar, and Text-book of the Afghan or Pushtoo language, which have been compiled by Captain H. G. Rafferty, and which are now in the course of publication.

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

MARCH, 1860.

REPORT OF THE MISSIONARY BISHOPS' COMMITTEE.

THE important document which was printed in our last number (page 73), after stating the Reference, proceeds to consider the principles of the primitive Church on the subject, and then applies them to the existing circumstances of the Church. When the Missions border on any diocese, the Report recommends that the Bishop should superintend them. In more distant Missions, the Report says it may be desirable to send a Bishop at once to head them. The expediency is left to be determined by circumstances, of which the judges are to be "an Archbishop, or other Metropolitan, and his Suffragans," apparently the nearest, but this is not stated.

It is assumed that the Church of England has legal power to do this, can lay down no rules for the permanent relations between the new Churches to be formed and ourselves, or find any effective guarantees for the orthodoxy and discipline of the new Churches, which it is conceived will guide themselves by the Prayer Book as to the mere elementary questions of discipline.

The tone of the Report is sensible and moderate, as might be expected from the learned and respected clergymen who composed the committee. The statement of the principles on which the whole is based seems rightly to convey the true history, that the Apostles were eminently Missionary Bishops, that they planted Churches and established a local Episcopate; that

afterwards the subject is involved in much obscurity; that no single method of extension was adopted by the Church, that Bishops constantly preached to the heathen, that inferior ministers, and even laymen, often sowed the first seeds of the truth: but this one thing only is stated with perfect confidence, that as soon as possible the new Christian congregations were placed under a local episcopate.

This is all true and good, so far as it goes, but a doubt occurs whether the scope of the Report is not somewhat limited. The Reference required the Committee to consider the *expediency* of placing Bishops at the head of Missions external to the Queen's dominions. Now, expediency is a large word, and comprehensive: we conceive it pointed not merely to the precedents, to the right and wrong of the question, but also to the prudence of the act, and to its consequences. These questions, however, are not considered; the expediency of sending Bishops to commence Missions is not affirmed—it is left altogether to be determined by the local authorities.

We should have thought that some of the more obvious difficulties of the case would be stated and met; the great question, for instance, whether it is fitting for a Bishop to be a stipendiary of a religious Society? if so, for what period, and under what conditions? How is his necessary independence to be accommodated to the oversight—the very words we use point out the difficulty—which the Society, as the dispenser of funds here, may claim to exercise? And if this doubt be dismissed, and we be told—and there is much to be said for that view—that a Bishop cannot be dependent on a Society, cannot be bound to render it a pecuniary account, cannot give it statements of his progress, as if he were a subordinate under the quasi-episcopate of the Society, is the other alternative much better, that he should depend on the zeal of his personal friends or partizans in England, who may fail him when he most wants their aid, who may be disgusted at some act of his, which he well knows to be necessary and salutary, who may be divided and scattered by one of those accidents which befall all parties?

Again, some consideration ought to have been given to the question, What is to be done with the Bishop if his Mission fails? Quite independently of faults of his own, and the imputation of them, and the consequent squabbles and exposure, his Mission may fail, after being conducted with the most consummate wisdom, and the greatest prudence and courage, and after he has been faithfully backed by his Clergy, through the perversity of the heathen, or the outrages and unchristian conduct of the nearest white colonists. What is he to do? Is he to begin again the thankless work of a Missionary elsewhere? to

learn new languages, to adapt himself to another climate? or is he to come home while yet mature in age, and be a Bishop without a see? a thing from which we all shrink, in conformity alike with tradition and common sense. We hope that those among us who appear to have made up their minds that the *only* primitive way of conducting Missions is to place Bishops at the head of them from the beginning, will hesitate when they see that this Report disproves their assumption, and when they consider to what a Bishop is exposed whose Mission fails, since he cannot sink back, like a presbyter, into the great mass of his order, but must remain, as it were, a monument of the failure. Difficulties such as these which we have now been stating may have been encountered in the case of the Colonial Church without very injurious consequences, yet it does not follow that it will be always so; the danger increases as there is less of a self-acting local Church, as the distance from England becomes greater, as the Bishop and his Clergy are deprived of the counsels and sympathy of their brethren, and placed among a more ignorant laity; and the danger culminates in Missions like that which is to be sent into Central Africa, where all the inconveniences are increased, and there can be no laity at all.

Lest it should seem that the case of the Church in the United States has been forgotten, it may be well to remark, that of the three foreign Missionary Bishops sent out by that Church one has been recalled, and is now a Bishop without mission. Moreover, their Home Missionary Bishops have always before their eyes the wholesome necessity of being at some future time elected to preside over the Missionary district, or a part of it, when it comes to be organized into a Diocese.

But there is one other question which we think ought not to have been passed by in silence by the Missionary Bishops' Committee. What will be the legal status of a Bishop consecrated by Colonial Bishops, and what will be the status of the Clergy ordained by him? Will they be subject to the Scotch and American disabilities? The Committee were justified, as they rightly state, in not considering the legal question of the right to consecrate, and so treating it as settled; but, assuming that, we think they should have dealt with the other question, which is a consequence of it. The policy of the disabling laws in question seems to extend to the case of Bishops and Clergy in a heathen country under relations to our own Church which cannot be defined, and which must ultimately result in independence; we know of nothing in past legislation which alters the case, and, considering the present amount of popularity in this country of those who take extreme views on these questions, we have the most slender hopes that Parliament would

attempt to remove the difficulty. See then that which may arise: an independent congregation, founded within the Episcopal Mission by a clergyman, perhaps one discontented with the Bishop, calling itself Episcopal and English, supported perhaps by those who have supported similar congregations in Scotland. Is it wise to send out a Bishop when his appointment involves the risk of the schism and excommunications which are likely to follow?

We have now glanced at a few of the questions of *expediency*, which ought, we think, to have been discussed by the Committee of the Lower House of Convocation, under the Reference made to them, and without which their Report may be considered inconclusive.

A few words may be added in conclusion on the general question.

It is to be regretted, we think, that this question of sending Bishops into heathen countries, to commence Missions, should have been mixed up with the more general question of the establishment of Bishops in new sees and in Christian countries.

There has been a want of calmness in the discussion, and a confusion—perhaps convenient confusion—in the arguments.

We are now able to separate the questions.

The Report makes it clear, that there is no certain primitive rule which applies to Missions to heathen countries. The question then becomes one of expediency merely, and of balancing difficulties; and it in no way helps the argument to complain of the religious societies because they have hesitated as to concluding at once so grave a question.

Our readers, at least, will not dispute, that Bishops—the care of their own dioceses being first attended to—may go and preach in heathen countries beyond their own border. No one, that we have ever heard of, has blamed the Bishops of New Zealand, Capetown, and Labuan, for what they have done in this respect; few will doubt that such Bishops are most effective Missionaries. Nay, the good feeling which subsists between the Bishop of Capetown and Dr. Livingstone, shows that the blessing extends to those who are not of our communion. And it may be, that the apostolic acts of such Bishops may tend to a “healing of breaches,” more blessed even than their own immediate work.

Again, the examples are numerous in Church history, when Bishops having no sees of their own, like Wilfrid of York, went out to preach to the heathen.

A proper diocesan Bishop must be appointed as soon as possible, within the Queen's dominions, according to law, elsewhere as soon as prudence allows, care being taken to avoid interference with other Churches, such as happened in the case of the

Jerusalem Bishopric, and in the transient difference which has been recently settled between the English and American Bishops in China. May we not add a doubt, whether, in a matter which is so eminently one of Christian prudence, and implies the weighing of so many questions, the Report is sufficient, when it leaves the appointing a Missionary Bishop to be settled by "an Archbishop or Metropolitan and his Suffragans"? Some kind of a reference to the mother Church in England would, we think, be useful.

We should hardly have thought it requisite to recount these different cases of episcopal action, if we had not seen them discussed, with much force and learning, in a small pamphlet entitled, "*The Proposal for Missionary Bishops Stated and Examined.*" The author heaps them together with an energy as oppressive as the shields on Tarpeia.

The Bishop of Capetown is reported to have made the following statement to the Archdeacon of George and his Clergy:—"The Church has, I think, already resolved, and will soon in her Convocation declare, that in the conduct of her Missions there shall be a return to the primitive Scriptural Apostolic system, by the appointment of Bishops to superintend them."

Now the Church of England has been busily engaged for the last twenty years in completing its Colonial episcopate. It may be that in New Zealand, where the most rapid development of episcopacy has taken place, there are even now fewer Bishops than there were in ancient times in Cyprus,¹ and that we still have much to do.

All Churchmen may not agree with us if we declare, that one of the most crying abuses of the Anglican Church is, that it has dealt with dioceses and not with sees, and if we desire that each important town should have its Bishop. We must have patience; we have made wonderful progress. For some time to come we must be content to subdivide dioceses, and to lead men by degrees towards what we believe to be the primitive pattern. But if it be asserted that, in every case of an important Mission being sent out, a Bishop must be consecrated to head such Mission, we are compelled to appeal to the Report of the Committee of the Lower House.

It may be remarked, also, that of all the numerous cases cited by the learned author of the pamphlet we have just quoted, three only appear to sustain such an assertion as that which we have just mentioned. They are those of St. Palladius and St. Patric, in Ireland, and of St. Amand, in the Low Countries. And even in them it is not so clear as one could wish, that there were not previously Christian converts in the country.

¹ See Fleury, l. 26, c. 47.

All the other cases quoted resolve themselves into such as the following:—that there was already a converted Christian congregation, over whom a Bishop was placed, as we all agree he should be, such Bishop being generally the Clergyman or layman who had influenced the king or converted the people. Or that some Bishop, having a see of his own, or having been deprived of it, went among the heathen elsewhere to convert them.

Fleury¹ makes a remark on the Missionary Bishops sent out in the North, which it may not be amiss to quote:—"Or je trouve des circonstances remarquables dans la fondation de ces églises. Premièrement, ceux qui entreprenoient d'y travailler prenoient toujours la mission du Pape, au lieu que dans les premiers temps chaque évêque se croyoit en droit de prêcher aux infidèles de son voisinage." He justifies the proceeding, and explains the appointment of regionary Bishops with his usual calmness and good sense; but we confess we had rather have recourse to earlier precedents than these.

We sometimes fancy that we observe among us a confusion—attributable possibly to modern Roman customs—between *the* Bishop and *a* Bishop. Every Bishop has his own jurisdiction, within which he is *the* Bishop, and has rights and duties, out of which he has not those rights and duties, and is only *a* Bishop, with powers, no doubt, of an awful kind; but with no special duties, farther than belong to all men, to serve God with all his power. Rome may, consistently with its theory, that Bishops are but the vicars of the Pope, create regionary Bishops and Bishops *in partibus*; but for us, who appeal to the primitive Church, it may be wholesome to hesitate before we establish Bishops who have no sees, no dioceses, no congregations of the faithful to govern. D.

Correspondence, Documents, &c.

MISSION OF ERUNGALORE, SOUTH INDIA.

WE extract from a Madras newspaper the following Journal for the month of January, 1859, of the proceedings of the Rev. C. S. Kohlhoff, Missionary of the *Society for the Propagation of the Gospel* at Erungalore, Coleroon, in the diocese of Madras.

"January 1st, 1859.—Begun the year with Morning Prayer, setting forth, from Luke xi. 21, Jesus as our Righteousness, Sanctification, and Redemption. Some of the congregation came to offer their good wishes. I took the opportunity to exhort them to seek the help of God to be more fruitful, and thus to become happier.

4th.—Several of my Mission Assistants came to offer their congratulations to me on the new year, to whom I spoke of the necessity of

¹ Second Discours, c. 24.

increased earnestness in the work on which they were engaged. In the evening we held the Monthly Missionary Meeting. The collection amounted to Rs. 3 6 3.

6th.—Examined Tirumalie Naik, who is a candidate for Baptism. Though an old man, and therefore unable to retain much in his memory, he has perseveringly applied himself to acquire a knowledge of the principal doctrines of Christianity.

7th and 8th.—Examined and instructed the inquirer Tirumalie Naik for Baptism. His earnestness is as pleasing as his application to obtain a knowledge of the truth has been successful.

9th, Sunday.—I was glad to be able to comply with the anxious desire of Tirumalie Naik for admission into the Church of Christ. Finding that he was fully acquainted with the nature and obligations of the Christian Covenant, and being assured of his earnest desire to act according thereto, in dependence on the Divine Grace, I baptized him after the second lesson at Morning Service. The solemnity of the scene was felt by us all, and the appropriateness of the whole service was very striking. The first lesson pointing out the vanity of idols, and setting forth the privileges of those who enter into covenant relationship with Jehovah. The second lesson giving assurance of the acceptance of those who draw nigh to God as their Father in Jesus Christ. The Epistle also showing the reasonableness of the service to which the believer is invited, and the obligations which enforce it. The new convert received the name of Royapen, or Peter, which answers to the name he had before. May the Lord keep him steadfast in the faith unto the end! He took leave of us the same evening, intending to depart early next morning to return to his village, Maravattoor, thirty miles north-west of Erungalore.

10th.—In the evening, started on an evangelistic tour to the eastern portion of the district, and, arriving at Shungundy, a large heathen village, where I met the Telogoo Moonshee, we went to the house of the Moonshee, and delivered to him the message of salvation, which, I said, it was the formal object of our visit to convey. He seemed to be taken rather by surprise, and patiently listened to us; a crowd soon assembled round, and some confirmed what we said, though they excused their idolatry on the ground of its antiquity. The mention of the name of the Swamy of this village, Jyanar, led the Moonshee to speak of his origin; and as he is well up in Hindu mythology, none could call in question the account he gives of the history and actions of their deities, the mere statement of which is enough to expose the folly and sin of worshipping them. After earnestly pressing upon them the necessity of turning from these to worship the only true God, we took leave of them, and came to Pallambady, where we had Evening Prayer with our people.

11th.—Went early in the morning into the heathen village of Pallambady, and addressed large crowds of people at different places. Hundreds heard us with attention. Among these were the principal men of the village, who paid us every respect. The Gospel has been often proclaimed here before, both by my assistants as well as by

myself, and also by the Christians, one of whom in particular, viz. the convert Njanamuttoo Odeyan, showed to all around him, both by deeds and words, what Christianity was, and what it could do, for he was a faithful witness of its truth and excellence. His influence, which was very extensive, was constantly exerted to promote the glory of God and the good of his fellow-creatures. I referred to him in my conversation, when one of my hearers inquired how it was he was suffered to endure such afflictions as he underwent on his embracing Christianity. I replied, that those very trials were the means of showing to all the power of the Gospel; and the Moonshee went on to apply the argument by referring to the conduct of the heathen, when visited by affliction, towards their gods, which seemed to come home to them. Evening—to Coandocoorchee, a populous heathen village. The Gospel had been proclaimed here more than sixty years ago by the venerable missionary Swartz, but the Nabob to whom these territories were then subject, at the instigation of a Romish priest who had great influence with him, set his face against the spread of Christianity in these parts, and the teachers were eventually obliged to return to Tanjore. I have often passed this village, and frequently addressed the people on the subject of true religion. On this occasion I went to the Village School, and found several persons assembled there. They received me with respect, and listened with attention while we spoke at some length on the nature of God, and of the worship due to Him. The schoolmaster and others expressed their regret at my standing so long. To remove their anxiety, I took a seat on the slightly elevated floor at one end of the school building, and requested all the people to be seated also, whilst I and my assistants proceeded to explain to them the object of our visit, viz. to fulfil the command of the King of kings—to preach the Gospel to every creature. The heathen schoolmaster corroborated our statements, and said he would bring these truths to the notice of the people, and recommend them to their earnest consideration. Some of the people asked a few questions. What was the religion our forefathers professed? We explained to them that such questions could not assist us in our search after truth, and appealed to their own sense, whether it be proper to allow such considerations to turn us aside from what we were convinced by the clearest intimations of the understanding to be correct and proper for us to do, especially in matter of such great importance as concerned our immortal souls. One old man, who had been listening for some time to our conversation, said that, though he had never learned to read, he must confess that he was convinced of the existence of the one true God, and that the idols he worshipped were no gods; but at the same time, he felt he could not act contrary to the persuasions and practice of those around him. I pressed upon him the necessity of considering well what had now been brought to his notice, and of seeking the Divine aid to make them effectual to his salvation. We parted from our company with the expression of every friendly feeling, and, going through another street, we found ourselves surrounded by Romanists,

to whom we spoke freely on the importance of a right understanding of the doctrines of salvation, and dwelt on the principal facts which convict the Romish Church of novelty and error. We were heard with attention and respect.

12th.—Visited the heathen village of Alambacam, and addressed at first several Brahmins respecting their duties as teachers, showing the benefits which would result from a proper exercise of their knowledge and influence. One of them broke out with a complaint, that while we apparently showed them such respect, they were 'treated by the authorities with disgrace. "Bring that Brahmin fellow here, fine him, put him under confinement," is the language which meets our ears,' said he, and walked away, as if he did not care to hear our reply. We therefore told the people around us, that if a man is not guided by respect to himself and others, he must suffer the consequence; that if Brahmins conducted themselves as they ought, they would have the respect of all; that it was their duty to teach the people what was right, and thus to benefit them. After a short time he returned, and having listened to our discourse, addressed himself to another Brahmin standing near him, and said that what we declared was true—that the words which proceeded from our mouth could only come from the Great Spirit. He avoided, however, conversing with us, and we discovered afterwards he was under some vow never to speak directly to any individual not of his caste, and therefore always addressed his speech to such through another Brahmin, who was not bound by the same observance. In other parts of the village, we met several persons, some busily engaged in preparations for the celebration of one of their great festivals—Pongul, which answers to our new year. They heard us, however, with attention, while we told them of the happiness to be obtained in this world and in the next by turning to that Being who was their Creator and Benefactor, as well as their Almighty Saviour. In the evening we went to Puthoor, a village not far from Alambacam, and addressed crowds of heathens at two different places in the main street. Some of them told me that they heard the Vedam (Gospel) from the Reader, and had obtained portions of Scripture from him; and they seemed pleased to see us, and to hear us speak of these things, which had newly been brought to their notice. They said they hoped I would soon open a school at Alambacam, as they were desirous to send their children to be instructed. We had a long talk with the people, of whom there were a hundred present, and endeavoured to impress upon their minds the great happiness of turning to the Lord, who in his mercy now afforded them another opportunity of hearing the Gospel. I trust the seed sown may produce fruit. Going on to the next village, Vanrampollium, we there delivered our message at three different places, selecting the houses of the chief men, whose acquaintance the Reader had formed in his previous visits, which in a manner had prepared them to hear us the more attentively. Some expressed their anxiety that we should stand and speak to them so long. We replied that we should think ourselves amply rewarded for our trouble, if any of

them could be induced to accept the message of salvation now freely offered to them. Some who appeared at first indifferent hearers, listened afterwards with attention, and accompanied us a part of the way to our resting-place, which has been selected as the head-quarters of this part of the district, and where there is every prospect, when a Missionary is sent to reside here, that a congregation will be soon formed of persons from the four adjoining villages.

13th.—In the morning we went to Tinneyam, a heathen village of some importance, and spoke to a crowd of people in the principal street, and to others in another place. As this village adjoins Veralore, where we have a Christian congregation of some standing, its inhabitants have thus been made acquainted with our holy religion; but they have always lived with the idea that it was opposed to their temporal interests, and expressed their fears at the consequences of their embracing Christianity. We showed them how mistaken they were in this matter, and exhorted them to accept the offers of salvation which we were now come to deliver to them. The seed appeared to us to fall on most unpromising soil; but we took courage in the assurance that our labour cannot be in vain in the Lord. In the evening we went into the village of Veralore, and, taking our seat in the verandah of the house of one of the heathens, open towards the public street, spoke to a great number of heathen, who assembled there, and paid great attention. The Moonshee discoursed freely on the teaching of Hindu sages respecting the nature of God, pointing out at the same time the folly and sin of many of the allowed practices in the worship of the Hindus. He spoke also of the benefits which the people now indirectly enjoyed from Christ, and referred in a cheering manner to the blessings yet in store for them under the auspices of our gracious Queen, whose proclamation, lately published, made known to them that they were now under the immediate government of the highest Christian ruler of the empire. One of the party alluded to the difference between Romish and Protestant Christians, and asked how they were to ascertain the truth among such conflicting opinions. I replied that God had given us his Holy Word, and unerring guide, and that no one desirous of arriving at a knowledge of salvation could be misled so long as he took heed to this light shining in a dark place—that no one's teaching should be received, except so far as it may be agreeable to this rule. Had Evening Prayers with our Christians at Veralore.

14th.—Rode to Valagam, and, going to the Rest-house of the village, we seated ourselves on the elevated floor of the verandah around it, and were soon surrounded by a motley crowd. Some of the more respectable inhabitants came and took their seats with us, and listened with attention and evident interest to the message we came to deliver. The Reader, who was of our party, had been here before, and had thus prepared the way for us. After more than an hour spent in setting before the heathen here the great truths of religion, and showing them the folly of idolatry, and the sin of worshipping and serving any other but the only eternal, almighty, and

beneficent Being—the Creator and Preserver of all men, and inviting them to seek his favour through the appointed Mediator, we proceeded to an adjoining village, Yeasnay, and there also had an opportunity of speaking to several heathens of the way of life, and of setting forth the happiness of those who find it. One of a party whom we addressed here was a man from Triveyar. On hearing my name, he immediately began to speak about my father, whom he had known, to those around him, which drew their attention the more to me, and to the message of salvation, which I said it was the sole intention of my visit to deliver to them. The Moonshee, as usual, entered fully into the religious topics familiar to the Hindus, exposing their folly and sin, and exhorting them to secure an interest in the blessings we now came to offer them. In the afternoon we went to another large heathen village, Sembiagoody, and addressed first some of the head men in the shed, which is used as a place of public resort in the village. I found the Moonshee and the Reader, who had preceded me hither, holding a friendly conversation with the people on various matters, all having reference to the one great object of our visit. I drew attention to the all-important subject of the salvation of their souls, and pressed it upon their consideration. We next addressed a few Romanists, who seemed scarcely to know anything of religion but the worship of the Virgin Mary, and told them of Christ and of his salvation. Going half a mile, we came to another large heathen village, Alambady, and had a favourable opportunity of speaking to several men and women of the happiness to be obtained in the worship and service of the one true God. I was much struck by the effect produced by our statements on one man in particular. He at first quietly assented to the truth of all that we said, but gradually evinced some uneasiness, and as we proceeded with our arguments, begged that we should not press the matter any further, as he was not as yet prepared to receive the doctrine. This village has been nearly all washed away in the late inundation. There were no lives lost, however, as the people were able to get away from it in time, and managed also to remove their cattle, and to save a good deal of their grain. We endeavoured to improve this visitation by directing their minds to Him who, in the midst of judgment, remembered mercy, and exhorting them to secure for themselves habitations which would never fail them, and which were reserved for those who worshipped and obeyed the one only true God. In the evening, had prayer with our Christian congregation at Colamanicum, which was only two miles from this village.

15th. Morning.—Visited Yelanthey-coodam, a thriving village, said to contain upwards of a thousand inhabitants, chiefly of the Odeyar caste. One of them is reputed to be a very rich man, a sort of banker, and withal liberal. We met him, on entering the village, engaged in husbandry, with a number of people. His appearance did not betoken his wealth, and was scarcely different from that of the poorest labourer. I spoke to him of the riches that fail not, which the Gospel freely offers to all, and for which all the wealth of this world could

not afford a substitute. He listened attentively to all that we said, and replied that he must consult his priest before taking any step in this matter. This led the Moonshee to speak of the manner in which their priests obtained their livelihood, their extortions under false pretences, and asked whether they could suffer themselves to be the dupes of such knavery. Some replied, saying 'every man must live by his trade;' whereupon it was remarked that a thief has then a right to the plunder obtained by him, and why should he be punished for this? All this was spoken with the greatest good nature, and we summed up by informing our hearers, of whom there was a large number present, of the nature of our errand, and apprising them of the consequence of their acceptance or refusal of the blessings now freely offered to them, begged them to think on these things. We went on to the adjoining villages Careyavetty and Parathaputty, where we addressed several who gathered around us at different places, and proclaimed the glad tidings of the Gospel, which perhaps had never been heard here before. We everywhere met attentive listeners, and we endeavoured to make them understand the duty they owed to the One Supreme, and the sin of worshipping and serving any other but Him. It was rather late in the forenoon when we returned to our resting place. In the evening, we rode on to Candroitam a heathen village containing upwards of a thousand inhabitants. Our hearers here were at first captious, and raised frivolous objections; they were soon silenced by the Moonshee, whose method of drawing out from the heathen an acknowledgment of the worthlessness of their worship, I have seldom or never found to fail, and they listened with attention to the message of salvation which we delivered to them. In another part of the village, while speaking to an assembly of people on the duty of ascertaining in what way the One Supreme should be worshipped, and drawing their attention to the methods provided for arriving at such knowledge, one of the party, whom we afterwards learnt was the head man of the village, asked how we could venture, in the face of the proclamation lately set forth by the Queen, to attempt the conversion of the Hindus to Christianity. I desired him to explain how our conduct was contrary to the intimations given in that document. He replied that he understood that it was her gracious Majesty's pleasure that the Hindus should continue to hold their own opinions on religious matters, and that any attempt to turn them from their ancient faith would meet with just punishment. I said I was sure he either misunderstood, or misrepresented the matter to which he referred, and explained that while it was but right that their rulers should allow them the free exercise of their religious opinions, and should be careful to see that no means were used to coerce them in their belief or practice, no one endued with a sense of justice, would think it right to restrain all free and fair discussions of religious matters. This explanation seemed to satisfy the assembly, and our opponent, who appeared to bear no very respectable character in the village, soon became silent, and even afterwards altered his tone and language in speaking to us. Also spoke to some

Brahmins in their street; they listened without making any reply. Went to Poothukotey and had Evening Prayer with the Christians.

16th.—Held the usual Sunday services at Poothukotey. In the evening visited the Christians in their houses and addressed some of the heathen in the street. I reminded them of their responsibility for every opportunity afforded them of hearing the good news proclaimed to them, and of receiving the blessings of salvation, which had been brought so near them.

17th.—Went to Condroitam again, and was soon surrounded by a crowd. I spoke to one and then another, showing the happiness to be enjoyed in the worship and service of the one true God. An old man of the party, who seemed to have heard of these things before, took up my words and affirmed that they were quite true, and that the worship of idols was folly. Rode on to Aramaney Roorchee, and, meeting the head man of the village on our arrival, we spoke with them at some length concerning the things which pertained to their salvation. We were listened to attentively by a large number who had evidently never heard of these things before. They admitted that they could not gainsay the truths we had declared, especially when we showed them the insufficiency of the means used by them to obtain salvation, but at the same time expressed their doubts and fears as to the consequence of giving up their old established customs and opinions in religious matters. This we told them was natural, but that no sensible person would refuse to take into consideration anything which may be brought to his notice, calculated to promote his happiness, though it might at first appear strange and new to him. We asked them therefore to weigh these things, and expressing our hope of seeing them again, we went to the next villages, Palabady and Cavitacoорchee, and delivered our message in different places, where we were heard gladly. Reached my tent at Taloor about 10 A.M. The Tasildar of Arialoor, who is a Christian and has his head quarters here, entertained us with much hospitality. In the evening we went through the village, and found opportunities of speaking freely to the people the Word of Life. That fearful scourge, the cholera, had been prevailing in the village, and sacrifices of sheep, &c. were made to appease the goddess Kali, who it was supposed was the cause of this and other fatal diseases. We directed their attention to that gracious Being, who was the author and preserver of their lives, and who was constantly bestowing his benefits upon them, though they were unmindful of Him, and endeavoured to press upon their minds the duty which they owed to Him, as well as the happiness of serving and obeying Him alone. At half-past six in the evening we went to the Tasildar's house, where we found a number of respectable Brahmins and others present, and discoursed with them on religious topics till a late hour in the night. A Brahmin well read in the philosophical books of the Hindus, entered fully into the consideration of religious questions, and his discussions seemed to be guided with candour and moderation. He at once admitted the unity of God, and did not question the justness of the condemnation, pronounced by Hindu sages on the worship of images

and other idolatrous ceremonies ; yet he thought they could not be set aside at once, but by degrees, as the sense of the need of something better leads to a clearer discernment of these things. He then came to the question direct, ‘ What is the special benefit to be derived from embracing the religion you teach ? ’ The information he desired was given, and all listened to us with the greatest attention. Though no satisfactory result appears to have been produced by this discussion, I could not but be thankful for the opportunity of thus setting forth the truth. One thing struck me forcibly during the conversation—the need of Christian Tracts suited to the higher classes among the Hindus. It occurred to me, that such a work as has lately been put forth by Mr. Bower on Ethics, with some adaptation to the necessities of such cases, would be very suitable, I promised to send the Tasildar a copy of this book, for the information of the Brahmin.

18th.—Went early in the morning to the adjoining heathen village Melapooloor, and spoke to a number of persons assembled in the place of public resort in the village. We found one of the party very captious, and were constantly interrupted in our discourse. We told them however that the message of salvation, which we came to deliver to them, was such as could not be trifled with, and that they would be left without excuse if they rejected the gracious offers now made to them by that great and good Being, who desired not their destruction but their salvation. The next village we came to, on our way to our halting place, was Callagam, where we were suffered to speak with all plainness on the folly and sin of idolatry, and the duty and privilege of serving and worshipping the only true God. First a Mahommedan, then some Brahmins, and afterwards the head man of the village, and others heard us patiently, and admitted the truth of what we had said. We then came to Callagoody, where we rested for the day. I can scarcely say rested, for the whole day, with very little intermission, was spent in conversations with the people of the village who came to us, and whom we visited at their houses. This was not the first time, however, the Gospel had been declared in this village. While Mr. Scott resided here, frequent opportunities were afforded them of becoming acquainted with those truths, which can make wise unto salvation ; and I have no doubt some of the seed sown has taken root, and will in time come up. That some effect has been produced already, was evident to us in the readiness with which we were not only heard but sought after. In the evening we rode over to Panangnamuttoom, and spoke to the head man and some others of the things which concern their salvation, entreating them to consider these matters well. Some excused themselves saying, they were not yet prepared for this : we told them that, though religion was a matter not to be taken up without full inquiry, yet the consideration of these things would admit of no delay ; that this was their day of grace, and expressed our earnest hope, that it might not pass away, without benefiting them.

19th.—Went to Tirumulvady with the Telugoo Moonshee. While we were engaged in conversation on religious subjects with the head

man, a crowd gathered around us, and listened with great attention while we showed to them the great advantages afforded by true religion in securing the temporal and eternal happiness of mankind, as well as the duty they owed to God on account of the relationship in which they stood towards Him. Some had recourse to the usual objections, saying, they did only as their fathers had done before them. The insufficiency of such reasoning was pointed out to them, and they were reminded that each person must be responsible for his own actions, and would be judged according to the means afforded for directing him in the course he should pursue. Came to our halting place at Poothoocottah, and spoke with many heathens in the street: showing them their behaviour towards those whom they looked upon as objects of worship, only proved how little confidence they placed in them: referred to the teachings of their priests as only calculated to mislead them, and urged upon them the necessity of searching after truth, and of holding it fast when they had found it. Two Odeyars from Callagoody came to me, expressing their desire of embracing Christianity, of the truth of which, they said, they had long been persuaded. I addressed a few words of encouragement to them to persevere in their good desire. Evening.—Returned to Erungalore, where I was engaged during the remainder of this month, in the ordinary duties connected with the congregation and schools and the missionary Assistants, and also in speaking to several heathens who came to me from the adjoining villages, as well as others, to whom I went. On the 30th of January, I had Evening Prayer at Calpalium, discoursed on the observance of the Sabbath from the First Lesson, and spoke to the people about the repairs of their chapel, to which they promised to attend. From the reports of my Readers, for this month, I learn that fifty portions of Scripture have been sold by them, and that 800 families in twenty-five villages have heard of the way of salvation, which has been declared to them from house to house during this period. I have to record the death of one of my Schoolmasters, by cholera, which took place on the 26th. Three members of my congregation at Colamanicum were carried off by that fearful scourge about the same time. The Schoolmaster has left a young family to bemoan his loss. May this affliction be sanctified to them!"

THE BISHOP OF CALCUTTA'S CHARGE.

LETTER II.

To the Editor of the Colonial Church Chronicle.

DEAR SIR,—In pages 21—24 of the Charge, the Bishop contrasts most graphically the past and present state of feeling both in England and India on the subject of Missions—showing the happy change that has been steadily, though gradually brought about, and suggesting some useful and important modes by which advantage may be taken of our present position in order to improve our opportunities of

working out the great scheme for evangelizing India—I venture to say that no one can read this passage without being impressed with a feeling of real thankfulness to Almighty God, that, notwithstanding all our shortcomings as a nation and a Church, he is still opening great and effectual doors for us in India, and removing by degrees one and another of the hindrances to the spread of the Gospel. If it will not occupy too much of your valuable but limited columns, I would ask you to reprint the passage *in extenso*.

“Am I then content with the action of government in this matter, and do I wish for no alteration? Before I answer this question, it will be well to consider the special duties which press upon ourselves, whose lives are devoted to the work of making India Christian. First, then, let us remember that though agitation is sometimes quite necessary, yet it always involves some moral danger, and that men are often seduced into unfair argument, and injustice to opponents, by the temptation of a leading article or platform speech. Secondly, let us cordially acknowledge the advantages and helps which we have received from government, and contrast our present position in India with that of our predecessors. Seventy years ago, the subject of Missions was regarded in England no less than in India as a pure absurdity. A Bishop assured the House of Lords that the obligation to convert the heathen had ceased from the days of the apostles,¹ and the proposal to preach the Gospel among barbarous nations was denounced in the general assembly of the Scotch Church as highly preposterous.² In 1807, England was agitated by a pamphlet from one Indian official declaring that the mere existence of the Bible Society placed our eastern possessions in a situation of imminent and unprecedented peril,³ while another asserted that the mind of man had never conceived a wilder and more dangerous plan than that of instituting free schools throughout Hindustan.⁴ In 1812, a Missionary to British India could find no rest for the sole of his foot, except in the Danish settlement of Serampore, or the heathen kingdom of Ava. In 1813, Warren Hastings, the greatest of proconsuls, complacently told the House of Commons, that he could ‘remember a worthy gentleman who bore the character of a Missionary, Mr. Schwartz, in the Carnatic,’ and that he had heard of the conversion of one Indian.⁵ In the same year a Member of Parliament, who had been twenty years in India, publicly declared that the Hindu religion was pure and unexceptionable;⁶ and even to send out a Bishop and Clergy for the benefit of Europeans was regarded as dangerous. In 1829, the rite of Suttee was protected by law. In 1839, the government still derived a revenue from the obscene impieties of the Jugganâth festival. Now, in this single year, 1859, the English Government, under the advice and direction of Lord Stanley, the very minister whose deeds and words have been so severely criticized, has ordered the gradual but speedy suppression of

¹ Marshman's ‘Life of Carey, Marshman, and Ward,’ I. p. 341.

² *Ibid.* p. 18.

³ *Ibid.* p. 334.

⁴ *Ibid.* p. 341.

⁵ *Ibid.* II, p. 13.

⁶ *Ibid.* p. 23.

the cruelties practised at the Charak Puja, has forbidden the executive to superintend the fulfilment of trusts for idolatrous purposes, and has refused to recognise heathenism in courts of justice by the forms of administering oaths. These acts should in all fairness be remembered before we denounce the government as unchristian. We can now plant Missions all over the country when and where we will ; we can obtain government help for schools in which the Bible is taught to every scholar ; we can bring our books and our teaching to bear on every class of the population. From this it follows, thirdly, that we should do our utmost to avail ourselves of the present system by fresh educational efforts for which grants-in-aid may be demanded ; that we should try wherever we can, through private influence, to bring into operation the permission conceded to government teachers of explaining the Bible to voluntary classes ; and that, where this is impossible, we should ourselves do more for the young educated Hindus. Let us seek for access to them ; let us study their characters, their prejudices, their wants, their difficulties : and when in any government school, there is no teacher able and willing to meet the desire of any students for instruction in Christianity, let some minister of Christ be at hand to supply his place, just as one of our Missionaries at Burdwan has gathered round him a few young men from the purely heathen school of the Maharaja. Lastly, it is of the highest importance for us to influence the educational department, by training up native Christians, who may be fit for employment in government schools, and pointing out to men of high principle in the English Universities, that great opportunities for usefulness are open to them by becoming candidates for the more important appointments."

Before concluding this division of his subject, the Bishop makes some very judicious remarks on the use of the word "*neutrality*" in describing the relation of the British Government to Religion, and points out the various misconstructions to which it is liable.

If I am not mistaken, the first public recognition of Christianity in India in any official State paper occurred in the Queen's proclamation, read from the steps of Government House on the 1st November, 1859. I think there was not a thoughtful person in India but said to himself—"Well, whatever may have been the attitude which the late East India Government assumed with reference to Christianity—that is now all at an end! With the old *régime* it has passed away, and become buried in the grave in which reposes the grandeur of the East India Company ; a new order of things has been inaugurated—Government cannot, in the teeth of the Queen's proclamation, do anything that shall violate it, either in the letter or in the spirit." And all who thought so have been grievously disappointed. One would suppose that the policy of the Indian Government had become so stereotyped as to be *unchanged*. I read in your own pages a confirmation of this. In the number of the *Colonial Church Chronicle* for December, 1859, there is an article, copied from the *Friend of India*, the *facile princeps* of the Indian press, showing how the old

heaven is still at work, with reference to the baptisms at Umritsur. The subject, I am informed, will be brought before Parliament, and will I am sure be thoroughly investigated.

I hope no one in England supposes for a moment that the Missionaries in India desire the State to take any share in Missionary enterprise; not only would such a procedure be most undesirable for obvious reasons, but it would positively add to the difficulties with which the Missionary is already surrounded, and thus impede the work; the vantage ground on which he stands is his utter non-connexion with the Government; but what is most desirable and what would help on the work indirectly is—what the Bishop states it to be imperative in Government to do—viz. to show to the natives of India that it is a Christian Government, “by framing all its public acts on the principles of the New Testament, in the spirit of truth, righteousness, and mercy, and by the Christian lives of its officers and representatives.”

II. I have read with great pleasure the “admirable minute” of the late Lieutenant Governor of Bengal on the subject of Vernacular Education, and cordially agree with much of what he says; indeed there were few men in India so competent to deal with this subject as Mr. Halliday, from his long residence, intimate acquaintance with the language, manners and habits of the people, and from his large and comprehensive mind. But the grant-in-aid system has not been fully developed, the annual grant of money appropriated for this purpose by Government is utterly insufficient to meet the demands for aid; and some of the rules need to be a good deal relaxed before the scheme can become of universal application; at present the difficulty of getting this “aid” is so great, that many Missionaries, after waiting ever so long, give up in despair all hope of getting any assistance through this channel. And yet something must be done; as the Bishop very justly says—“*the vernacular education of the peasantry is the crying want of Bengal.*” The question no doubt has often suggested itself to the Missionaries—what shall we do with our Bibles and Tracts if the people cannot read them? and how shall they read unless they be taught?—and until Government shall devise a more enlarged and liberal plan for spreading the blessings of education to the mass of the people, the burden must still rest upon the shoulders of the societies that have been so nobly toiling in this department for so many years. For myself, I have no faith in societies like the *Christian Vernacular Education Society*, which would agree to sink all differences—i.e. in plain English to sacrifice principles for the sake of *union*!—and I feel certain that the Bishop will find it quite as difficult and embarrassing to co-operate with them in the department of translating, printing and publishing books, as in that of schools. Some very pertinent remarks on a similar subject were brought to my notice by a friend, which I transcribe; the author is the Bishop of New York, the occasion that called them forth is an attempt to get up “*Union Prayer Meetings*” in his Diocese.

“Nothing (the Bishop says) must be said in favour of infant Baptism, for Baptists are members; nor against it, for Pedo-Baptists

are members; any succession in the ministry may not be recognised, for that would give umbrage to Congregationalists; nor may there be any disparaging of such succession, for that would offend Presbyterians and Churchmen. As there are Calvinists in the Union, Calvinism cannot be censured; and as there are Armenians, Calvinism cannot be commended. Ask the 'Ministers' of the Union what they think of Baptism as a means of grace to infant or adult—what of Liturgical worship according to the Book of Common Prayer—what of the nurture of the young by means of a Church Catechetical training—what of Confirmation, or Episcopacy, or Commemorative Festivals in the Church of Christ; and they are mute. They cannot speak favourably—they cannot speak unfavourably of all such subjects; their teaching must be carefully worded—and from the studied silence. Episcopalians have nothing to hope and everything to fear."—I do not remember seeing the anomaly of such combinations for union, so forcibly and strikingly put before.

But surely the greatest crying want of Bengal, and what the Bishop does not notice particularly, is, schools for the females; a cry that I hope may pierce into many a noble English heart and find there a sympathetic response. I do not think we have any good reason to look for large accession to the Faith until we shall have educated and elevated the women of India, and thus fit them to exercise a moral influence in their own families.

III. The third head introduces us to a very interesting topic: the general progress of Missionary enterprise.

"How has the rebellion affected our Missionary prospects?" is the question suggests itself to every one. As far as I know myself, and from conversations on the subject with Missionaries and laymen, I am inclined to think that the Bishop has formed a too gloomy estimate of the present state of things. It is undeniable that a larger spirit of religious inquiry now pervades the people; Missionaries have had a larger number and a better class of inquirers since the rebellion than before it. Then there is the fact of the awakening in two villages contiguous to Meerut, and one near Delhi. A thoughtful medical gentleman, who knows much of the north-western provinces of India, assured me that there were thousands all over the country who were anxious for Christian instruction; nor must I omit to notice the conversions in the 24th Regiment of Punjaub Infantry.

As to any unfavourable inference being made, from the fact that some Missionaries have been interrupted and insulted while preaching, all I can say is, that I consider the most active opposition far more desirable and far more hopeful, than that spirit of dead indifference and apathy with which Hindus sometimes listen to missionary preaching. Every Christian will, in his heart of hearts, re-echo the Bishop's prayer—"that the violence of the mutiny, and the present movement (if such it be) in favour of idolatry and caste, may be the precursors of a coming time, when the Lord will vouchsafe to us a new fulfilment of his ancient promise, that the '*forces of the Gentiles shall come unto Zion.*'"

It has often occurred to my mind, that one cause perhaps of the terrible outburst of violence and fury that came over India, was a secret though wide-spread fear of the all-prevailing power of Christianity, and a dread of its eventual triumph over Hinduism and Mahomedanism.

The Bishop next proceeds (pp. 43, 44) to discuss several points of a practical nature bearing on the working of Missions.

Ought native Christians to be isolated from the heathen, and formed into separate settlements, either in villages or Mission compounds? The experience of Missionaries of all Societies will, I think, at the present time, be opposed to such a measure. This has been the hobby of nearly every Society (of none perhaps so much as that of the *Baptist Society*). The idea of the thing is very beautiful—to have your Christian converts all living together, without fear of any contamination from heathenism, attending the daily service, and being daily instructed by the Missionary; but it is only an ideal thing; this kind of hothouse Christianity never answers; it is a poor kind of Christianity that cannot stand the rough usages of the heathen world, that must seek the protection of the glass-house when the “*lom Tom*” or the “*Shank*” is heard, instead of being able to maintain a bold front. Without taking into consideration the *positive loss* to the heathens (and no man will deny that we owe a duty to *them* also) from the removal of that which was always intended to serve as “the little leaven,” “the candle put upon a candlestick,” “the city set upon a hill;” I mean the presence and influence of Christianity in the very midst of heathendom; to the Christians themselves the system of isolation has operated in a baneful way.

Let them remain in their own villages, among their own friends, and let them be instructed, strengthened, and encouraged by the frequent presence of their pastor, who will thus be doing a double work; and by this means shall even the weak Bengalli convert be enabled to “*propagate a good influence, and incur no danger of evil in return.*”

Cases do often occur where it becomes necessary for the Missionary to make some provision for the inquirer, especially if he be of the higher classes of Hindu society, the doors of his own house being closed against him, and it being frequently impossible for the Missionary to entertain him, sometimes from insufficiency of accommodations, at all times the difference in modes of living making it unpleasant for both parties. Here then is one of the uses to which Bishop's College might be put, especially as there is now a native professor, under whose care the “*inquirers*” would naturally come.

With all that the Bishop says in pp. 45—50, as to the necessity of a native pastorate, and the manifold difficulties with which the subject is surrounded—whether the native candidate should be required to be an English scholar, or be ordained after passing the examination in the vernacular only—all must deeply sympathise. And, as one who takes a profound interest in our Indian Missions, I venture to say, May that day be far distant when our native candidates shall be

required to study English as a *sine quâ non* for ordination ; not because I think "learning unfits a man for dealing with the poor," but because I am confident that native candidates for holy orders may be thoroughly instructed in theology without any knowledge of English, and to reject such candidates would be to damage the great work. The worth and usefulness of these men consists in their simple life and quiet habits, and in being able to associate with their flocks (as Englishmen cannot do) ; yet acquiring over them much of the power and influence which, under their own system, the "*Gurus*" obtained over their "*Shishus*"—the "*Puruheets*" over their "*Jodjmans*." And my only hope that the Gospel will be preached through the length and breadth of India, is centred in our possessing such a band of native evangelists—men thoroughly endued with the personal knowledge of the great value of the Gospel, and possessed with the gifts and graces of the Holy Spirit, shall become the heralds to their own benighted countrymen.

The very important statements with reference to the qualifications of European Missionaries, and the remarks on the translation of the Holy Scriptures, contained in pp. 52—58, should be attentively read by all. Young Missionaries will find much to instruct them, and the more experienced much that will interest them. I hope to draw attention to them in a subsequent letter.

And now, with reference to what the Bishop says as to the capability of Bishop's College for training Missionaries, I heartily endorse it all. Bishop Cotton only echoes the designs of the founder of that college when he urges that it should "undertake the systematic preparation of Missionaries for their work, as well as the training up of a pious and well-educated clergy." And while he rejoices to hear that the *Society for the Propagation of the Gospel* was "contemplating a scheme" (now actually established) "for founding exhibitions at Oxford and Cambridge for preparing men for Mission work in India," he at the same time is constrained, in justice to Bishop's College, to say, "I doubt whether the Society would not act more wisely by enlarging and fostering the institution which it already possesses in this country, than by founding exhibitions in England." And this is just what all the friends of Bishop's College feel. They feel that this new scheme is calculated to awaken in the minds of many a grave reflection on the college. People who test the value of such things by "pounds, shillings, and pence" estimate, will naturally be induced to ask, Why should not men intended for work in India be sent out for training in the Society's own institution ? What ! is it not able to do this efficiently, with its body of learned professors, and with all the means and appliances at hand ? Then the sooner it is closed the better ! But I maintain that it *is* competent for this. I maintain that young men, after taking their degree, would receive that training for *missionary work* in Bishop's College, under the very learned Principal, which they could not receive in the Universities of Cambridge or Oxford.

With one more extract, I shall conclude for the present.

"I cannot tell you, brethren, how earnestly I desire that this noble institution should not be undervalued or misunderstood, but that, as it is eminently calculated to supply a sound education, at once Christian and oriental, to native and East Indian, or at least country-born ministers of the Church, so I trust that no misconception or prejudice will prevent us all from seeking to extend its usefulness. It is the only institution in the diocese which can give a high education in theology and the branches of learning directly subsidiary to it; and as, in addition to its educational objects, it was designed by its founder to be a *collegium virorum eruditorum*, a home of learning, where weapons might be forged for the struggle with the false oriental systems, we surely should rejoice in it, and foster it, and seek to place it in its only legitimate position, regarding it, not as the college of a particular society, still less of a particular party (a connexion which its teachers would most earnestly deprecate), but as the College of the Church of England in India, to which every candidate for orders, who has the means and opportunity, and who aims at a complete preparation for the ministry, should naturally be sent, there to measure his strength and knowledge and experience with his fellow-students, and to receive that systematic general training, which he cannot possibly obtain from an individual Missionary. Nor is it a slight advantage that we possess in this diocese a peaceful retreat, where troubled and perplexed exiles, who have left father and mother and friends for the truth's sake, can find rest and shelter; just as at present there are among its students not only men won from Hinduism and Islam, but two priests of the Capuchin order, who, having been awakened to the errors of Rome, are there learning a purer faith, and preparing, I trust, by God's blessing, to be active and devoted ministers of the English Church. Moreover, in comparing our hopes for the conversion of India with the history of the conversion of the Roman empire, we are at once struck with one great fact. Although in first selecting the apostles, Christ chose *the weak things of the world to confound the wise*, yet He added to their number one who proved himself the greatest of all, who had been brought up at the feet of Gamaliel, and was no less familiar with Gentile literature than with Hebrew theology. Nor can we doubt that, of the original Twelve, St. John was a man of a keen and philosophical intellect, and had entered deeply into those Eastern speculative theories which he overthrew by the revelation that the Word, Who was from the beginning with God, *was made flesh and dwelt among us*. Descending farther along the stream of Church history, we see that among the fathers who conquered the world for Christ, were men profoundly versed in divine and human learning. Now where are we to find our Origenes and our Clements, our Chrysostoms and Augustines? Bishop's College ought to be to the Indian Church what the catechetical school of Pantænus (himself a Missionary to this country) was to the Alexandrian, and this, brethren, we who know the greatness of the need, and the inadequacy of the supply, should all try to make it."

BENGALLENIS.

ROMAN CATHOLIC MISSIONS IN CHINA.

IN the recent narrative of "Lord Elgin's Mission to China and Japan" (Blackwood, 1859), Mr. Oliphant gives the following account (vol. i. p. 236) of a visit which he paid to a Roman Catholic Mission in the Island of Chusan :—

"On the 20th of March we left Ningpo, in the *Furious*, on our way to Chusan ; and, running over in six hours, dropped anchor in the beautiful land-locked harbour of Tinghae. The fort crowns an eminence overlooking the bay, and beneath, along the sea-shore, extends a long straggling suburb which is connected with the town of Tinghae, situated a mile and a half inland, by a paved causeway. It is a mean, dirty place, with inferior shops, surrounded by a wall, and containing at most 50,000 inhabitants. Passing through it, we entered the pleasant valley beyond ; and, observing a building in a wood, surmounted by a cross, we decided that it was a Roman Catholic Mission, and bent our steps thither accordingly.

A priest dressed in Chinese costume met us as we approached and did the honours of the establishment with great simplicity and cordiality. He was the only European on the island, a Lazarist of the order of St. Vincent, and gave us some interesting details of his labours in Kiangsi, where he had resided for ten years. We inspected his industrial farm, cultivated by the boys of the school, a clean, chubby-looking set of little fellows, with happy, smiling countenances, very different in expression from that of Chinese youth generally. They evidently regarded their spiritual master with feelings of affection and gratitude. Many of them were waifs and strays whom he had picked out of byways and edges, deserted by their parents on account of some physical infirmity. One was blind, another lame, another's arm and tongue were paralysed. Generally, however, his pupils were the children of converts ; the Roman Catholic system being rather to breed converts than to make them ; an operation which is becoming daily more and more simple, as there are upwards of half a million Roman Catholic Christians in the empire. Out of the entire population of Chusan, estimated at 200,000, the priest calculated that about 250 families were converts. Neither he nor his flock were in any way annoyed by the people, although jealously regarded by the authorities and literati. Still no active hostility was exercised towards them ; and, beyond being occasionally called upon to subscribe to pagodas, or take part in Buddhist ceremonies, they practised their faith unmolested.

We afterwards visited, with our reverend guide, a girls' hospital in the town, which did equal credit to his management with the rest of his establishment."

During his sojourn at Shanghai, Mr. Oliphant had leisure for several country excursions. Among other places which he visited was a Roman Catholic Mission at Siccaway, which gives rise to the following description and reflections (vol. i. p. 252) :—

"One day we took a walk of twelve miles, to visit the Roman

Catholic College and Missionary Establishment of Siccaway. The mission buildings are pleasantly situated on the banks of a small canal. We were received at the door by some priests, dressed as usual in Chinese costume, who conducted us over the establishment. We found the school-rooms full of noisy students, all swaying their bodies to and fro over their desks, and reciting their lessons to themselves in a loud monotonous chant, each apparently profoundly indifferent to the sharp tones which were ringing in his ears from his neighbour on either side. There were altogether 80 young men and boys in the several school-rooms, deep in the study of the classics and polite learning of the Chinese; for the system of the Roman Catholics consists not so much in imbuing the students with the dogmas of their own faith, as in educating them to such a point in the literature of their country as shall enable them to compete successfully with their fellows for the highest honours of the empire, at the competitive examinations. By these means, if they do not gain converts, they secure to themselves protection in high places, and ever after have friends of the mammon of unrighteousness, upon whom they can rely; for the tie formed between the student and his teacher at these establishments is not easily broken; and the kindness and toleration with which he has been treated by the Roman Catholics leaves, even in the mind of the stern Confucian, a strong impression in favour of that class to whom he owes his present greatness, and who, whatever their tenets, have, at all events, in his own case, practised some of the noblest maxims of the great philosopher. I was informed that the Roman Catholic Missions could boast of converts even among the Mandarins; while numerous instances of devotion and acts of private charity to the missionaries and their converts were related, both on the part of those Chinese who were members of the Church, and of those who had merely benefited from its institutions.

Notwithstanding, however, the system upon which Roman Catholic missionary enterprise is based in China, of conforming as much as possible to existing prejudices, and conciliating to the utmost where it cannot convince, I do not think that even under the new treaty, or the most favourable conditions which can possibly be devised, its influence will ever be felt upon the governing classes. With the masses in almost all countries where it has been introduced at all, the Roman Catholic religion has been popular; but the emissaries of that plagiarist on their own philosopher, Mons. Auguste Comte, would have a greater chance of success among the literati of China than those of the Pope. I was informed by a high clerical Protestant authority, that, out of the mass of Protestant converts hitherto made there were only five whom he really believed to be sincere; and there is no reason to suppose that the proportion should be greater among the more intelligent of the Roman Catholics.

Among the ignorant and superstitious, doubtless, many may profess a sort of mongrel belief; but their faith cannot be worth much when it is obtained by conceding to them the permission to observe

their own festivals, to worship at the graves of their ancestors, and go through all their own ceremonies of mourning, with the exception of burning joss-paper. At Chusan, indeed, our reverend friend told us that the converts often refused to take part in these ceremonies; but the fact that they should be permitted to do so and still retain their Christian name and profession is significant. The point is one which has caused a serious dissension between the Dominicans and Jesuits, the latter being in favour of the greatest latitude being given to the religious practices of the converts. The mission at Siccaway was almost entirely conducted by Jesuits. The best possible understanding evidently subsisted between them and their pupils, whose countenances all bore evidence of happiness and contentment. Notwithstanding the fact that twelve hours out of the twenty-four were devoted to work or religious exercises, the establishment was kept scrupulously clean, the dormitories were models of neatness; so that habits foreign to the Chinese domestic character were being instilled into the inmates. Some specimens of modelling in clay, by one of the elder students, gave promise of considerable talent as an artist.

The day of our visit to Siccaway happened to be a holiday in honour of the approach of spring—a Chinese ‘Feast of Tabernacles’—and we met crowds in gala dresses, returning from the ceremonies which they had attended, to propitiate the Ceres of the Celestial Empire. Numbers of Bonzes, in long grey robes, were accompanied by soldiers in tall conical head-dresses, like red foolscaps; and at one of the temples which we entered, gongs were beating, and worshippers prostrating themselves incessantly: perhaps some of them formed part of the crowd we saw no less reverently adoring the Virgin Mary on the following Sunday at the Cathedral at Tonk-a-doo. Here one side of the spacious area was filled by a large attendance of Chinese female converts, whose devout demeanour testified to their sincerity, and whose neat and occasionally handsome costume and pleasing countenances formed an agreeable contrast to the majority of the fair sex the stranger meets in a Chinese town, and of which, if he has no opportunity of seeing the better classes, he will probably form an unfavourable opinion.

The Cathedral is adorned with sacred pictures, drawn in conformity with Chinese notions, though the shaven crowns and tails of the apostles, and small feet of the women, are startling to an occidental eye; but the principal curiosity of the Cathedral is the organ, which has been constructed by Chinese mechanics, and the pipes of which are composed simply of the hollow bamboo of different sizes. The tones which it emitted, though powerful, were soft and melodious, except in some of the higher notes. There is a college attached to the Cathedral. The students here are all converts, and many of them were undergoing a course of preparation as native missionaries and catechists.

The efforts of the Protestant missionaries at Shanghai are devoted rather to the education of youth than the conversion of adults. Ningpo is regarded as the station at which their labours in this latter

respect have been most satisfactory. At Shanghai, about 400 children are under Protestant instruction; but they are not, for the most part, taught English, and only the most rudimentary works in their own classics. Their education seems likely, therefore, to be of little service to them, either amongst their own countrymen or foreigners. It has been found at Hong-Kong that a knowledge of English exposes youths to temptations, against which not even the principles they have, or ought to have imbibed can protect them; and, in too many instances, the knowledge they have acquired only serves to increase their evil influence. In the American schools at Shanghai, however, English is taught; some of the girls in the schools of these latter missions, more especially, had attained a very extensive and sound knowledge of the language; and, so far as one could judge from their appearance, the most favourable results might be augured from the training they had undergone.

There is probably no country in which missionary enterprise is conducted under greater difficulties than in China—our isolated position on the rim, as it were, of the empire rendering it difficult for the missionaries to come into such close contact with the people as will enable them to acquire any lasting influence. A period of from two to three years after his arrival in the country is employed by the missionary in learning the language, which confines him to the particular districts in which the dialect is spoken, and which is not understood elsewhere. He is even then not able to settle away from those ports where the vices of the European population go far towards neutralizing his efforts. The Roman Catholic, on the other hand, does not remain above four or five months at a station before he is turned out upon the field of his labours, and left to pick up the language as best he may, living with the Chinese, dressing as they do, and altogether identifying himself with those whom he seeks to influence. With the exception of Mr. Burn, comparatively few of our missionaries have followed this example. The opening of the country, however, by the new Treaty, and the protection which it guarantees to Christian missionaries, will doubtless inaugurate a new era in evangelical enterprise."

EXCURSIONS IN PALESTINE AND SOUTHERN SYRIA.

PART II. No. 7.

BANIAS—SOURCES OF THE JORDAN—HAZOR—BIRKET ER-RAM, PHIALA—MIGDAL
SHEMS—ASCENT OF HERMON—SHEB'A—HASBEIA—UPPER JORDAN.

Friday, May 12th.—The resolution to which we had come, on our arrival last night, to prolong our stay at Banias over Sunday, enabled me to carry into effect a desire which I had long entertained, to investigate the subject of the fountains of the Jordan more thoroughly than had been done in ancient, or, so far as I knew, in modern times. I had seen one copious source at Tell el-Kadi, and here we were encamped at the fountain-head of another important tributary; but there

was yet a third, coming down from the north, from the village of Has-beia, augmented by a stream from Hermon, which had never yet been explored, and this spring at Banias itself was said to have its proper source in the mountains on the east of the village, in a circular pool, called by Josephus Phiala (bowl), from its shape, and identified indisputably with Birket er-Ram.

Having, therefore, received our directions, and obtained a guide from the Sheikh of the village, we started at 10.15, one of the party only having resolved to pass the night in Mount Hermon with me, the others to return to our encampment after a shorter excursion. We left the village by the Damascus road, and ascended eastward between the roots of Jebel Heisch on our right, and Mount Hermon on our left; and at 11 o'clock had 'Ain Fit on our right, and above that Zéura. The castle of Banias towered above us on the left, majestic even in its ruins. We did not turn aside to visit it at this time, but, keeping still along the Damascus road, we presently turned to the left, and mounted by a steep ascent to Hazûr, situated on the spur of Hermon, east of the castle, with which it is connected by a sloping ridge, somewhat lower than either of these sites. We did not doubt that this name indicated the situation of that old capital where that Canaanitish King, Jabin, the captain of whose host was Sisera, reigned in the days of the Judges, as his predecessor of the same name had done in the days of Joshua, when he was defeated at the waters of Merem, and his city burned (Joshua xi. 1, 10, 13). And although I am aware that Dr. Thomson has recently identified this royal city with the ruined site of Hazûr, in Upper Galilee, I must still hold to my former hypothesis, accepted also by Dr. Schultz, maintaining a distinction between the fenced city in Naph-tali (Joshua xix. 36), which Van de Velde has restored to the map of Palestine, and the more ancient Canaanitish capital above Banias which I am now describing. It was admirably situated for the purpose of defending the country against invasion from the north, for which purpose also the neighbouring castle was no doubt designed in later times; and although there is not now a vestige of a building remaining, yet this served rather to confirm than invalidate the identification, when the language of the prophet Jeremiah concerning the utter desolation of Hazor was read on this desolate and deserted height; if, indeed, it be the same Hazor which is threatened with destruction by Nebuchadnezzar (xlix. 30—33). Leaving Hazûr with 'Ain Tinieh on a hill to the right, we descended again to the Damascus road, which we crossed at 12.5, and now ascended on the right of it, to a village named Howarît, which we reached at 12.35, occupying a position on the south side of the road very similar to that of Hazûr on the right, and which appears also to have been fortified, as we observed some large cut stones and scarped rock. We had now reached an elevation which commanded a fine view towards the north, and paused a few minutes to enjoy it. At 1 P.M. we came to a small cattle station named Musaeyde, and crossing a hill behind it, came down at once upon Birket er-Ram, completely shut in by low

rolling hills, covered with verdure, answering well to the description contained in its ancient name, being perfectly circular. Its circumference was said to be three or four miles, although it did not look nearly so large. Its water appeared perfectly stagnant, and abounded in frogs, and toads, and leeches. It was said to be of unfathomable depth in the middle. We could not imagine where Philip the Tetrarch could have found a place for his experiment with the cut straw, as we could see no appearance of motion in any part; but our guide informed us (doubtfully, it must be admitted) that there is a place on the south of the lake where they imagine there to be an outflow of water through a small orifice, but that this is only visible in the summer, when the water is low. It is certainly extremely difficult to imagine any connexion between this stagnant pond and the lovely gushing river which bursts through the pebbles immediately in front of the picturesque cave of Pan in the village below. The boulders of basalt on the hills around confirmed the idea suggested by one of our party, that the lake fills the crater of an extinct volcano.

Leaving the Birkeh at 1.30, we crossed over a small plain, due north of the Pool, named Merj Yafûry, and in half an hour crossed the Damascus road, and ascended by a deep ravine (Wady Kushabel) to Migdal Shems, which we reached at 2.20, a village inhabited by Druses and Christians of the orthodox Greek rite. The Christians have no priest here, but are under the spiritual charge of the priest who resides about one hour distant, at a village named Jebateh, between this place and Banias. We found the villagers extremely civil, and noticed the horns of the Druse women, who seemed to regard my silver pencil-case with as much admiration as I did their silver horns, and certainly with more of envy. At 2.40 we left this village, and ascended, with a Birkeh, or Pool, on our left, through the roots of Mount Hermon, whose snowy crown towered majestically above us, and at 3.45 came to Birkeh Ibmend, a round pool situated in a pretty plain. Indeed, the whole ride was extremely lovely, the valleys and mountain sides and the small intervening plains being clothed with oaks, and the air enlivened with the familiar voice of the cuckoo, reminding us of scenes far distant, not perhaps so lovely, but yet more dear than these. In half an hour, having reached the highest point of a ridge, we descended steeply into another valley, up which we journeyed, amid fine mountain views, until we arrived, at 6.40, at the village of Sheb'a, prettily situated on the steep side of the wady, with a brawling brook in front, on the opposite side of which, a little above the village, our tent was pitched in a small plain formed by the opening of the rocky sides of the valley. It was nearly dark when we reached our tent, and we were, consequently, obliged to defer our further researches until to-morrow, but the evening was passed agreeably and profitably in catechising the village priest and many of his flock about the statistics of their community in these regions. In this small and remote village there are thirty Christians with a priest; the other inhabitants are Moslems. Hasbeia, three hours distant, in the valley, is the Christian metropolis of this district,

and boasts no fewer than five priests of the Greek rite, with an orthodox community in proportion, besides a few Greek Catholics and Maronites. Rasheiya, to the north-east of Hasbeia, higher up the Wady et-Teim, four hours distant from Sheb'a, has six priests, and is, with the exception of a few Syrians, altogether a Greek village. At 'Ain Ata, a small village between Sheb'a and Rasheiya, there are fifteen Christians. All these are within the Patriarchate of Antioch, and in the Diocese of Tyre and Sidon, now presided over by Bishop Isaieyh (Isaiah), from the convent of Ladekiyh. My informant was Houri Jerjus, who seemed to be an intelligent man, and better informed than most of the native priests.

Saturday, May 13th.—We were stirring betimes, for we had a long day's journey in prospect. At 4.35 we left our tent, which we had found rather cold in the keen night air at this elevation of several thousand feet, and ascended by steep and difficult wadies towards the snow. The sun rose at five minutes past five, but we were on the wrong side of the mountain to derive any great benefit from our elevation. The vegetation became more sparse as we ascended, but the ground was sprinkled with a large variety of wild flowers, and the cuckoo's note still further lent a vernal character and feeling to the delicious morning air. At 5.50 we reached the snow, and the peak appeared to be not far distant. But, as our guide informed us that it would require two hours to reach it, and as we were by no means prepared to undergo the necessary fatigue on an empty stomach, we were obliged, very reluctantly, to forego our promised peep into the Eastern desert, and to retrace our steps to Sheb'a, after we had devoted some time to the study of the glorious prospect which we commanded in every direction except the east. It was a Pisgah-like view indeed, embracing, only from a different point, all that Moses saw from Nebo with his undimmed eye, even "all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea . . . and the plain of the valley of Jericho, the city of palm-trees, unto Zoar" (Deut. xxxiv. 2, 3). But most striking of all was the view of the two noble ranges of Lebanon and Antilibanus, with the intervening valley of the Beka'a, well answering to the name of Hollow Syria; shut in towards the north by the towering heights of Jebel Sanin, the highest summit of Lebanon, beneath which the cedars are situated, which, being projected towards the east beyond the general range of the mountain barrier of Lebanon, appeared from this point to block up the valley, and to unite the two converging ranges. Close above us rose two of the snow-capped peaks of Hermon, one due east of the spot where we stood, the other about north-east, the latter rising to the height of 9,376 feet. But I must not linger over the retrospect of this grand panoramic view, from which we turned with repining to retrace our steps to the tent, exploring by the way the beautiful fountains which well out of the earth on the mountain side, and unite their waters in the Nahr esh-Sheb'a, as the stream is called which rises higher in the mountain, and flows in front of the village.

More interesting still was a copious fountain just in front of the village, issuing in a crystal stream out of a natural cave in the rock, which we explored by wading up the water-course, and were then informed that the fountain-head is in an inner cave, divided from the outer by a wall of rock which runs down beneath the surface of the water, and is consequently only to be entered by diving. We saw a stream of water running out of the rocky chamber by another passage than that up which we had passed, and thinking that there might be a connexion between this cave and that at Banias, we proceeded to repeat the experiment of Philip here, as we had been foiled at Phiala. But our hypothesis was rudely upset by our guide, who informed us that this second stream, after working its way through a rocky passage for some short distance, empties itself into the river lower down the valley.

Leaving Sheb'a at 11.20, as we skirted the village we were pointed out the church, the best, and apparently the only substantial building in it. Passing by some weeping willows and stately walnut-trees, we skirted the Wady Sheb'a, on the right of the stream, near some picturesque mills, and gradually ascending the mountain-side, crossed over into another wady, and descended steeply in a north-west direction to Hasbeia, which we reached at 2.30, and were conducted by our guide to the house of a Mohammedan doctor, brother-in-law of the Sheikh of Banias, where we were forthwith beset by a crowd of patients seeking advice of the English *hakîm*; and so far was our host from resenting this interference with his practice, that he set an example to his patients by requesting us to prescribe for himself and his wife. The most distressing case of all was that of a poor child, only two years and seven months old, brought to us by his afflicted parent with the prayer of the father in the Gospel, "If thou canst do anything, heal my son." How earnestly did we desire the healing power of Him to whom those words were addressed, delegated also to His apostles, that we might relieve this suffering multitude. My companion was well skilled in the healing art, but, of course, nothing effectual could be done during a hurried visit.

Hasbeia is a very considerable village, two-thirds of the inhabitants being Christians, and the remaining one-third composed of Druses, Mohammedans, and Jews. It is prettily situated on a rising ground on the east side of the valley, and is surrounded with trees. The *seraiah*, or Government-house, is a large and imposing-looking building, apparently an ancient castle, but as the *Mutsellim* was absent, we did not enter it, as we should otherwise have done, to pay our respects to him.

We left Hasbeia at 3.45, and examined the fountains of the Nahr Hasbeia, which lie behind the village, half an hour distant, in the valley. The stream is dammed up immediately below the springs, for the purpose of turning mills. Leaving these fountains at 4.30, we followed the course of the stream on its right (west) bank, down the valley, and at 5.13 came to Khan Hasbeia, where is a market on Monday, called Sûk el-Khan. At 5.33 we came to the confluence of

the Nahr esh-Sheb'a, much diminished in bulk since we parted from it near the cradle of its birth. Here we crossed the Nahr Hasbeia by a bridge to its left bank, and pursued our way down the valley amid the deepening gloom until we reached our tents in darkness at 9.40, and met with a hearty welcome from the rest of our party.

Reviews and Notices.

On the Substitution of the Roman for the Indian Characters. By DR. CALDWELL. Madras, 1859.

THE proposal which has been advocated in England by Sir Charles Trevelyan, Professor M. Williams, and other advocates, seems to win acceptance with unexpected rapidity. The Wesleyan Missionary Society has already printed a volume of prayers in the Tamil language in Roman characters. Dr. Caldwell, whose long and intimate acquaintance with South Indian languages gives great weight to his opinion, advocates with irresistible force, as it appears to us, the employment of the English instead of the Oriental letters in printing and writing Oriental languages. The experiment is in the way of being fairly tried in India; and if it be successful there, a great benefit will accrue to European students, not only of Indian, but of all Oriental languages: for the same arguments which are brought to bear with such cogency upon the Tamil and Singhalese letters may be applied with almost as much force to those serried, impenetrable columns of print which present themselves to the wondering eye of the European at the first opening of a Polyglot Bible.

We shall do our readers a service if we present to them in an abridged form the principal arguments of Dr. Caldwell.

He begins by showing that the substitution of the Roman characters for the Indian, supposing it possible, would be in the highest degree expedient.

"I. In endeavouring to make this point quite clear at the outset, the consideration which first claims our attention is the intrinsic superiority of the Roman character to all others.

a. It is the simplest character in existence. Its 26 symbols are found to be sufficient for expressing all the consonantal and vowel sounds in the English language, and the addition of a very small number of accents has enabled it to meet the wants of the French, the German, and the Hungarian, the most widely differing systems of sounds in Europe.

b. It is the distinctest, most legible character in existence. No amount of practice will ever enable any one to read a florid character like the Persian, or complicated characters like the Déva-Nāgarī, the Telugu, and the Singhalese, with the precision and rapidity with which the unadorned Roman character is read by the most ordinary readers.

So legible is it, that the practised eye can take in an entire page of a well printed European book at a glance, so as to have a general idea of the contents; whereas every Arab or Hindu, how well soever he may be acquainted with his own language and with its character, must confess that he cannot take in at a glance more than a few words of any book or MS. at a time, nor be sure of the meaning of a sentence unless he has read every word in it right through.

The Oriental regards as an impossibility the Englishman's ordinary daily achievement of ascertaining the news by merely looking over his newspaper, and gaining a correct general idea of the contents of a book by merely turning over the pages.

c. *The Roman character is the compactest in existence.* In no other character can so large a quantity of matter be compressed into so small a compass, without crowding the page or confusing the eye. It is, therefore, of all characters the cheapest for printing.

d. *It is politically and geographically the most suitable for universal use, and the only character which has the smallest chance of obtaining this distinction.*

11. The next point which deserves attention is the number and importance of the advantages that might be expected to flow from the use of the Roman character.

Some of those advantages would be realized by Europeans at the very outset, as soon as a few books came to be published in this character, whilst others would remain in abeyance till it came to be generally used by the natives themselves.

a. *The use of the Roman character would facilitate the study of the native languages by Europeans.* It would, of course, be as necessary as ever for Europeans to learn the sounds of the various vernaculars, and this could only be done by listening to and imitating the pronunciation of natives; but the trouble, perplexity, and delay arising from the assumed necessity of learning intricate native characters would be at an end.

b. *The use of the Roman character would facilitate native education.* I have just said that foreigners, though they may be well acquainted with the Indian vernaculars, are rarely able to read them fluently, but the same deficiency may generally be noticed amongst the natives themselves. Natives who are employed in the public service are enabled, by dint of constant practice, to read with much facility, but the great majority of the people, including the majority even of the schoolmasters, read with much hesitation and difficulty. In the rural districts, a fluent reader is almost as rare as a profound scholar. The accuracy of this statement will be admitted by every missionary who has been brought into contact with the masses, and who has tested the ability to read of those who have asked him for tracts and books. The hesitancy with which most natives read is generally attributed to the inferior quality of the education they receive. Doubtless the education communicated in the old, unimproved vernacular schools is defective enough, but considering the length of time the children generally stay in school, they ought at least to master the mechanical art of reading.

c. *The use of the Roman character throughout India would enable each people to participate in the intellectual advantages enjoyed by its neighbours.* What a calamity would it have been for Europe and the world, if each European nation on emerging from barbarism had adopted a written character of its own! Each separate character would have formed a wall of separation, by means of which the various nations would have been kept in ignorance of one another and precluded from competing with, and stimulating, one another in the race of civilization. The calamity which Europe escaped has unfortunately fallen upon India, the various populations of which, though civilised from a common source, are sundered and isolated not only by differences of language and caste, but by the use of different characters.

d. *If the Roman character were in general use, books might be printed at a greatly reduced cost.* This advantage would necessarily appear last in the order of time; it would not take effect till the change became universal or at least very general; but it must be admitted to be an advantage of great national importance.

The difference in size and price between English books and books printed in the vernaculars is chiefly owing to the difference of type. The best means of forming an accurate comparative estimate will be to take some book which has been translated as closely as possible from English into one of the vernacular tongues, and to compare its price in the two languages. Compare, for instance, the English Bible with the Tamil Bible. I recently received a grant from the Madras Auxiliary Bible Society of several hundreds of copies of their 'Jubilee edition' of the Tamil Bible. This Bible is one of the clearest, neatest, compactest, cheapest specimens of Tamil typography which I have yet seen, and we are indebted for it, as for almost all improvements in Tamil printing, to Mr. Hunt of

the American Mission Press. This Bible, which is one of Mr. Hunt's triumphs, is of the size of an English 'Family Bible,' weighs five pounds, and its price to non-subscribers, which is I presume under, rather than over, its cost price, is Rs. 4-12 or Sh. 9-6. At the same time, and from the same Society, I received a grant of some copies of the English Bible, so that I was naturally led to draw a comparison between them. The edition of the English Bible which was sent to me was published for distribution amongst the labouring classes in England, and seems to me to be printed in a sufficiently clear type, and to be neatly enough got up, for general use in schools in this country. It is too large to be called a 'pocket Bible,' and would be just the size for general use among Hindu Christians, who are not accustomed to wear pockets. It weighs one pound, a fifth of the weight of its Tamil translation, and its title, 'the ten-penny Bible,' tells its own tale respecting the difference in the price.

III. I proceed to consider various objections to the plan, which have been mentioned to me, and which have been supposed to prove it to be impracticable, reserving to the last the strongest objection of all (I think I may style it the only objection of any real strength), the alleged inadequacy of the Roman character to express the sounds of the Indian languages.

a. *It is objected that, even if the change be not impracticable in itself, it is impracticable now.* It might perhaps have been possible, it is said, to express all the languages of India in the Roman character, if other characters had not already pre-occupied the ground. We have to do with a people, it is said, who have had a literature of their own and characters of their own for thousands of years; and what instance is there on record of such a people having been induced to change their written characters? Besides, ever since the arrival of the English in India we have been using those characters ourselves, printing books in them, and doing what we could to ensure their perpetuation. I do not underrate this difficulty; we have doubtless allowed the best time for making such a change to pass by; but if the advantages of the plan are so great as they have been shown to be, and if there is no inherent impracticability, we ought even now to make the attempt. 'Better late than never.'

Perhaps the best argument in proof of the practicability, even now, at this late period of Indian history, of substituting one set of characters for many, is the fact of a similar substitution having already been made. *The numeral characters of Europe have recently been substituted for the numeral characters of India, and are now rapidly winning their way to universal use.*

b. *It is objected, that if the Roman character were introduced, there would be many different systems of applying it to the Indian languages, the result of which would be confusion worse confounded.* It would be necessary to make use of accents and diacritical points for the purpose of distinguishing long vowels from short ones, and denoting certain peculiar Indian consonants. Every person, it is said, would have a diacritical system of his own, and in the end it would be found that documents could be deciphered only by the person who wrote them.

I admit the existence of this danger, though not its alleged amount; but a danger which, when foreseen, may be guarded against by a little consideration, is a very different thing from an insuperable obstacle.

We must see that everything is duly considered before a commencement is made. Uniformity of plan is a necessary condition of success, and *this uniformity can be secured by the action of Government alone.* Considering that there are so many different languages and characters in India, so many different races and communities, and so many presidencies and protected states; it appears to me that in this matter, as in the introduction of the English numerals, Government must take the initiative.

c. *It has been objected that the Roman characters are greatly inferior to the Indian in precision, seeing that each Indian character represents only one sound, whereas each Roman character represents many.* It is admitted in reply, that there is a considerable difference in European tongues, particularly in the English and the French, between the spelling of words and their pronunciation, though it does not follow that this defect is owing to the character. Even if it were owing to this, however, the superiority of the Indian characters to the Roman would not thereby be established, for the Indian characters also are used with a considerable latitude

of pronunciation. It is commonly said that each Indian character has only one sound, that when once that sound has been learnt it must invariably be adhered to, and that every word is pronounced precisely as it is written; but there is a good deal of exaggeration in all this eulogy. In Tamil, at least, every letter has as wide a margin of sound as in any European tongue.

d. The last objection, and the most serious, is, that there are sounds in the Indian languages for which the Roman character has no equivalent letters. This is undoubtedly a valid objection, so far as it goes, and there are many persons who would give in their adhesion to the scheme, if only they thought that this difficulty could be satisfactorily disposed of. Supposing it to be practicable, they are ready to admit all the advantages that have been attributed to it, and to abandon all the objections that have been hitherto mentioned as invalid; but they are persuaded of the inadequacy of the Roman character to the expression of the Indian sounds, and on this ground they reject it as impracticable."

We must refer our readers who are competent to enter upon the technical matters which Dr. Caldwell proceeds to discuss to the pamphlet itself. He details with great clearness and with brevity his own plan of an Indo-Roman Alphabet, and concludes with the following practical suggestions:—

"The following are the steps which I beg to recommend should be taken, for the purpose of introducing the plan now advocated, and which appear to me to be likely to be attended with success. I state them in the order in which I think they should be carried out.

1. The encouragement of discussion respecting the merits of the plan in general and questions of detail, by persons conversant with the Native languages.

2. The adoption by Government of such measures as are considered to be best adapted for the settlement of the details of the plan on a comprehensive principle.

3. The publication of a series of alphabetical sheets and elementary books in the various vernaculars, containing exemplifications of the working of the plan, and explanations of points that may be thought likely to appear obscure to Natives.

4. The introduction of the plan, after these preliminary steps have been taken, into all schools supported by Government or receiving grants in aid, not in suppression of the Native characters, but as a supplementary system of writing.

By the time matters reached this point, the public mind would be prepared, I anticipate, for carrying the plan considerably farther."

A Charge, by the LORD BISHOP OF BARBADOS, and a Sermon preached in the Chapel Royal, Whitehall, by the REV. PREBENDARY CASWALL, on the occasion of the Ordination of Two new Missionaries for the Pongas Country in Western Africa. London: Bell and Daldy.

NOT unworthy of remark was the event which has called forth this small pamphlet. On January 22, two new Missionaries, the Rev. Abel Phillips and Mr. Joseph Dean were ordained—the former priest, the latter deacon—in the centre of London by a West Indian Bishop, for the service of the Church in a West African Mission. The following rapid sketch of the history of this young but flourishing Mission is extracted from Dr. Caswall's Sermon:

"When all was ready, the mind of a venerable servant of God¹ in the West Indies was powerfully moved towards Africa; he obeyed the call, he crossed the ocean with a companion² of African race, and was finally guided to the very spot

¹ The Rev. H. J. Leacock. See the "Martyr of the Pongas." Rivingtons.

² The Rev. J. H. Duport, the translator of the Prayer Book.

which had been peculiarly made ready for him. And great has been the success which God has given to this Mission, especially since the appointment of its present venerable superintendent.¹ It is not a small thing that in the village of Fallangia a congregation of seventy or eighty should be found willing to attend with regularity *daily* morning and evening services, and that on Sundays *four hundred* persons, of whom more than two hundred have lately been baptized, should worship the true God in a church which their own hands have erected. It is not a small thing that in many other villages of the Pongas the heathen should have heard the Gospel patiently and attentively, and requested additional Missionaries.² It is not a small thing that a school should be well sustained, containing above a hundred pupils, in which the future chiefs of a great country are trained up in the ways of Christian truth, and from which a native ministry may eventually be supplied. Nor is it a small thing that the Prayer Book should have been translated by a Missionary of African descent into a language extending far into the mysterious interior of the continent, and spoken probably by millions of the human race. Nor is it, finally, a small thing that the West Indian Mission should already have had its martyrs,³ one especially, who, in the spirit of our Lord going up to Jerusalem to die, went out (as he said before leaving his native Barbados) 'to lay his bones in the dust of Africa.' If it be permitted to departed saints to behold what takes place on earth, we may feel confident that the soul of that holy and humble man of heart rejoices, even in Paradise, at every new blessing granted to the Pongas Mission, and especially now regards with more than earthly delight the occasion which brings us together to-day,—the ordination of new Missionaries for the work for which he renounced all things.

We have before us two young men who now devote themselves in the prime of their days to one of the noblest undertakings which it is possible to imagine. They know perfectly well the nature of the country to which they are going, and are fully aware that it has been called, with good reason, '*The White Man's Grave*.' They know the trials through which their predecessors have gone, and which they must expect for themselves."

We have to acknowledge the receipt of the following works:—(Mozley and Murray) *The Church Cause and the Church Party*. Reprinted from the *Christian Remembrancer* for January, 1860. (Skeffington.) *Sermons in Different Styles*; preached in St. James's Church, Piccadilly, by the Rev. J. R. BYRNE. (Masters) *Eucharistic Litanies from Ancient Sources*. By the Rev. ORBY SHIPLEY. *The Sea Tigers*; a tale of Mediæval Nestorianism. (Parker) *Addresses to the Candidates for Ordination*. By the BISHOP OF OXFORD.

Madras and Cuddalore in the Last Century; from the Journals of the earlier Missionaries of the Society for Promoting Christian Knowledge. Longman and Co. *The Influence of Christianity on the Position and Character of Women*. By the Rev. DR. KAY, Calcutta. The last two works will be found of great interest to all who are watching the slow but gradual progress of the Gospel in India.

We have also received from Messrs. Parker (1.) *Parochial Sermons*, by the Rev. H. W. BURROWS, second series. The sermons in this volume are short, very plain, but full of thought. (2.) *The Second*

¹ The Rev. W. L. Neville, late of Queen's College, Oxford.

² See Mr. Neville's Journal. "Missions to the Heathen," No. 37. Bell and Daldy.

³ Mr. Leacock and Mr. Higgs, both natives of the West Indies.

Annual Report of the Delegacy rendered to Convocation, under the Statute de Examineatione Candidatorum qui non sunt de Corpore Universitatis. (3.) *Blessed are the Pure in Heart*, a beautiful and eloquent sermon, by the Rev. Dr. MOBERLY. (4.) *Plainspoken's Letters to Dr. Dodge on the Review of the Litany*, reprinted from the *John Bull* newspaper.

We have received from Messrs. Mozley the 18th Volume of the *Monthly Packet*, and the Volume for 1859 of the *Magazine for the Young*. They are both equal to their predecessors, which is high praise.

Colonial, Foreign, and Home News.

SUMMARY.

Dr. E. H. Beckles, the new Bishop of SIERRA LEONE, was consecrated in the private chapel in Lambeth Palace on February 2d, the Feast of the Purification.

The Bishop of LABUAN is on his way to England, and may be expected to arrive in April.

The Friend of India states that the Rajah of Kuppershulla, who recently married a Christian, has established a Mission at his own cost, has thrown off all caste prejudices, and is diligently studying the Scriptures with a view to Baptism.

On Sunday, December 18, 1859, the Fourth Sunday in Advent, the Bishop of CAPE TOWN ordained Deacons—G. Gething, T. F. Curlewes, W. Rogers, W. Morris, G. Lawrance, W. F. H. Curtis. Priests—T. F. Lightfoot, J. Eccles, A. Wood.

On the Sunday previous, 300 persons were confirmed by the Bishop in St. George's Cathedral. 100 were males and 200 females, half of them being converted from heathenism or Mahometanism by the Clergy of St. George's.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, February 7th, 1860.*—The Bishop of BRISBANE in the Chair.—The Right Rev. Bishop Trower was present.

The sum of 500*l.* was granted towards the Kafir Institution, Cape-town, for the sons and daughters of chiefs; the sum of 500*l.* having been granted for this object in July, 1858.

The sum of 500*l.* was placed at the discretion of the Bishop of Colombo, for the purposes of native Female Education, in Schools in connexion with the Church of England, in his diocese; with special reference to education in the vernacular languages.

The Rev. E. Mooyaart, Colonial Chaplain of Point-de-Galle, Ceylon, who is now in England, applied for aid towards an endowment fund for a native Christian Orphan School at Point-de-Galle, in the diocese of Colombo.

The application was referred to the Bishop of Colombo, with the recommendation that such a portion of the 500*l.* as the Bishop may see fit be assigned to the Galle school.

A letter was read from the Rev. J. A. Sellar, Incumbent of St. Mary's Scottish Episcopal Church, Montrose, requesting a grant of books towards a library in connexion with his congregation, there being a large proportion of poor and working people.

A recommendation of this object by the diocesan, the Bishop of Brechin, was read to the meeting.

The Board, on the recommendation of the Standing Committee, agreed to grant 5*l.* towards this library.

The Rev. Brymer Belcher, proposed the following resolution :—

“That a grant of books having been made at the November meeting, to St. Peter's English Episcopal Chapel at Montrose, which is not in connexion with the Scotch Episcopal Church, the Society deems it expedient for the future not to make any grant to the English Episcopal Churches or Chapels in Scotland.”

The Rev. T. Vernon seconded the motion.

The Rev. J. W. Buckley moved as an amendment,—

“That the Rev. B. Belcher's motion be not put.”

This was seconded by the Rev. Canon Trevor, and carried.

The Bishop of Capetown forwarded applications for help from different parts of his diocese ; the applicants being the Rev. G. H. R. Fisk, at whose request the sum of 25*l.* towards a school-chapel at D'Urban was voted in January, 1858 ; the Rev. H. M. M. Wilshire, who is desirous of erecting schools at Caledon ; the Rev. H. Hirsch, of Ezel Jah and Schoonberg, who requested help towards building a school-chapel. The Board agreed to place 100*l.* at the discretion of the Bishop towards these objects.

A letter was read from the Bishop of Quebec, recommending applications from two clergymen in his diocese. The sum of 100*l.* was voted, and placed at the Bishop's discretion for the Society's objects.

The Bishop of Montreal, in a letter dated, January 7, 1860, informed the Society that it had been determined to build an entirely free Church, to hold about 300, the cost of which will be between 800*l.* and 900*l.* The Church will be served by the clergy of the Cathedral. The Bishop requests the Society to lend the friends of this measure a helping hand. It was agreed that 50*l.* be granted towards a Church intended for 300 worshippers ; but, should the building be constructed for 500, that the grant be augmented to 100*l.*

The Board granted 30*l.* in aid of a Church at Hemmingford, in the diocese of Montreal.

The Bishop of Barbados informed the Society that he had received 50*l.* to be expended at his discretion in Bibles, Prayer Books, and religious and other books, for distribution or sale, at reduced prices, among the peasantry of Barbados, and that he had purchased books from the Society's Catalogues with this sum.

“This most liberal grant,” said the Bishop, “was the act of an Association, less known perhaps than, for the public good, it is desir-

able that it should be—an Association formed in the year 1857, by gentlemen having property in Barbados, but resident in England, for the religious and social improvement of our labouring population in that island. The Association have placed considerable sums at my disposal, more especially for the maintenance of Scripture-readers acting under the Clergy, and the establishment of infant schools, selecting for themselves departments of usefulness which had attracted less local attention and support, such as schools and chapels. They have, however, given liberal grants to many special objects brought under their consideration. It is a pity, I think, that the existence of such an Association is not more generally known."

The Board agreed to make a gratuitous grant of the Society's books and tracts to the value of 20*l*.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Feb. 17th.*—The Rev. J. E. KEMPE in the Chair. This was the Anniversary Meeting of the Society, and was held, in accordance with the requirement of the Charter, in the forenoon. The annual election of officers and committees took place, and the thanks of the Society were voted to a long list of clergymen and laymen who have served the Society by acting, without payment, as deputations in the course of the past year. Thanks were voted also to the Honorary Organizing Secretaries, and to the Home Organizing Committee. The Right Hon. J. R. Mowbray, one of the Treasurers, presented their Report. The Receipts of the past year, ending with December, 1859, were,—General Fund 90,444*l*. Special Funds, 25,986*l*. ; Total, 116,431*l*. exclusive of balances and capital sold. The Rev. F. R. Vallings, Curate of Shrewton, Devizes, was appointed Secretary to the Society in Calcutta. A stipend of 80*l*. was granted for one year to the Rev. J. L. Lough, of Bermuda. An allowance of 150*l*. was granted for the expenses of Mahmoud Effendi, a baptized Turk studying at St. Augustine's College. A salary was granted to a Tamil Catechist, who is to work among the Coolies at Moulmein. A salary of 25*l*. was granted to the Rev. W. S. Covert, Missionary at Richmond, New Brunswick. A long and interesting discussion took place, on a subject brought forward by the Rev. A. Woodford, in behalf of the Ripon Committee, viz. the means of procuring accounts of the sums contributed by friends of the Society to the private funds of Colonial Bishops. Several new members were added to the Corporation.

MISSIONARY BISHOPS.—In the Upper House, on February 18th, the Bishop of Oxford said : " As the question of Missionary Bishops is one of great and pressing importance, I beg to propose—

" That a Committee of this House be appointed to consider the Report communicated to this House as a Report of a Committee of the Lower House, on the subject of Missionary Bishops, and to report

thereon to this House at its next Session. That such Committee consist of the Bishops of London, Winchester, Exeter, St. David's, Chichester, Oxford, Llandaff, Lincoln, Salisbury, Gloucester and Bristol, and Bangor. That it be referred to this Committee to consider and report on the legal question of the power of the Church of England to send Bishops into heathen lands beyond the limits of British dominions, and of the mode in which it should be decided when it is expedient to send forth such Bishops, and the rules which should govern that appointment, and the relations of the Native Churches to the Mother Church, and the guarantees for maintaining between them the unity of faith and discipline."

The motion was put and agreed to.

ENDOWMENT OF SEE OF NEW ZEALAND.—(*From the New Zealand Spectator*).—"A committee has been appointed at Auckland of members of the Church of England, to take steps for raising funds to provide for the permanent endowment of the Bishopric of New Zealand. In the resolutions passed at the meeting at which the committee was appointed, it is stated, that when the Bishop of New Zealand was consecrated in 1841, an annual income of 1,200*l.* was provided for the maintenance of the see; one half of this sum was contributed by the Imperial Government, and the other half by the *Church Missionary Society*. Out of this income 500*l.* was appropriated by the Bishop to his own maintenance, and the remainder was applied by him to religious and educational purposes in the Colony. In the year 1853, the 600*l.* annually contributed by the Imperial Government up to that period was altogether withdrawn, and, out of the sum of 600*l.* paid by the *Church Missionary Society*, the Bishop of New Zealand has appropriated 200*l.* to the Bishopric of Waiapu, leaving only 400*l.* a year to the Metropolitan See of New Zealand. Under the conviction that it is neither creditable to the members of the Church in New Zealand, nor beneficial to the interests of religion, that the Metropolitan See should be left any longer unprovided for, the present attempt has been made to raise by subscription funds to provide a permanent endowment."

MILITARY CONFIRMATION.—(*From the Hong Kong Commercial Guide*).—"On Sunday afternoon, November 13, a Military Confirmation was held by the Lord Bishop of Victoria, at the British head-quarters on the heights, within the city of Canton. More than 100 soldiers belonging to the battalions of the Royal Marines and H. M. 67th regiment were admitted to the sacred rite in the temple, temporarily converted to the purpose of a garrison church. The candidates were presented by the Revs. S. H. Jacob and J. H. Gray; and an affectionate and appropriate exhortation was addressed by the Bishop to the persons confirmed, among whom were sixteen non-commissioned officers.

On the preceding Friday evening a party of about 150 soldiers

was invited by their chaplain, the Rev. S. H. Jacob, to meet the Bishop. The place of meeting was beautifully decorated with evergreens for the occasion ; and after being regaled with tea and cakes, the men listened with marked attention and pleasure to a speech from his Lordship, in which he gave them interesting information respecting Indian and Chinese Missions, and the various scenes of his foreign travel, especially referring to his recent visit to Australia. The church choir enlivened the occasion with some sacred melodies, and the Bishop's visit was productive of much gratification and benefit to the assembled soldiers, some of whom had received the holy rite of Confirmation in the city about fourteen months previously.

On the Sunday morning the Bishop preached to the foreign residents in the building at present used as the British Consular Church, in the suburb of Honam. His Lordship left Canton on Tuesday morning for Hongkong, after a six days' visit."

KAFIR INDUSTRIAL INSTITUTION.—(*From a Capetown Newspaper.*)—"The Bishop of Capetown has purchased the estate of Zonnebloem, from Captain Wilson, acting Port-Captain, for the sum of 6,000*l.*, for the purpose of establishing a Native Industrial Institution. Zonnebloem is situated just on the boundary of the city, and is in extent about one hundred acres. It commands a view of the bay, and is one of the finest estates in the neighbourhood. Its vineyards are most productive, and its gardens and grazing-ground exceedingly good. A very large portion of the ground can be irrigated, and is very productive. There can be no doubt that his Lordship has done wisely in purchasing this estate for the purpose which he has in view. The idea is to found an institution at which the most promising boys, of native origin, from all parts of Southern Africa, may be brought together to receive the highest education which they are capable of receiving, in order to fit them to take the lead in the work of Christianizing and civilizing their fellow-countrymen. The best of the boys, it is supposed, will become clergymen. As it is considered important to combine industrial with moral and intellectual training, every boy will be well taught some one trade. At present, a carpenter and shoemaker are instructing the boys already in the institution in carpentering and shoemaking ; and the boys make their own clothes, under the direction of a schoolmistress. A blacksmith should, and no doubt will, be added to the establishment. At Zonnebloem, as a matter of course, a good deal of gardening will be taught them. There are already in the institution fifty Kafir boys, sons of chiefs or counsellors, and a few Basutas. There are also a few girls. It is very desirable that as many girls (future wives for the boys) should be taught. Dr. Livingstone, we are told, has been instructed to send some children from the Zambesi. The Bishop is to occupy Zonnebloem in April next. If the boys are taught agriculture and horticulture to any extent, the produce of the estate will realize a considerable sum. The Rev. Mr. Glover is to be the Warden of the establishment, and Mr. Breuch, a working engineer, is to be his assistant."

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

APRIL, 1860.

CONSECRATION OF MISSIONARY BISHOPS.

THE most earnest advocates for the consecration of Missionary Bishops cannot complain if great caution, so it be due caution, is exercised before so important a step is taken, and if the difficulties and apparent objections which present themselves to thoughtful and far-seeing minds are stated and enforced to the utmost.

The step is in itself a most grave one: it is the creation of a centre for a new Church, free from many of those restraints of law and of public opinion, which control the Bishops who, within Her Majesty's dominions, exercise their authority over our own countrymen. Moreover, it is an act of the highest authorities of the Church, and, in a degree, it commits the Church itself. In this respect it differs from most of the tentative measures which have been undertaken for extending the usefulness and bringing out the powers and energy of our Church. These have been the acts of individual clergymen: with them has lain the responsibility; our Spiritual Fathers may have encouraged, or simply not prevented them: if the schemes failed, their failure involved those only who were engaged in them; if they succeeded, they might then receive the approval and sanction of the Bishops. Hence we view with satisfaction the appointment of a committee of the Upper House of Convocation to consider the subject of Missionary Bishops. The responsibility of the act of consecration rests with the Bishops, and with them should rest the decision.

It is under the sense of the importance of having the subject thoroughly sifted that we have freely allowed the objections to the scheme to be broached in the *Colonial Church Chronicle*,

and we would as freely continue the consideration of the subject in the spirit of impartial inquiry.

The leading objections which are made appear really to lie *against the consecration of any Bishop who is to exercise his functions beyond the dominions of the Queen, and so beyond the reach of our ordinary English law.* These objections are presented under three aspects. First, the need of the Royal mandate for the consecration of a Bishop; secondly, the difficulties which would arise in case of the Bishop thus consecrated offending in conduct, or being guilty of heretical teaching or other irregularity; thirdly, the status of the Clergy ordained by him, should they seek to officiate or hold preferment in England.

Now, before considering the weight of these objections, it would be well to see clearly how far they extend, and what consequences must result from admitting them as decisive against the proposed measure.

The objections are at present made to the consecration of Bishops who are to conduct Missions in countries as yet heathen, and they are combined with other objections which apply exclusively to such Bishops, as, for instance, that the Mission may fail, that Bishops are not wanted for the first work of conversion, and the like. And thus they are alleged by those who profess that they would gladly see Bishops consecrated after the work of conversion had made progress, and when there was a reasonable prospect of the new Christians becoming a settled and permanent Church.

But, in fact, it appears that they hold equally against the consecration of a Bishop for the most flourishing and successful Mission, provided it be external to the Queen's dominions.

Let Presbyters go forth to the rich harvest-fields of Africa—let their labours be blessed with results ever so glorious, let there be a need of more and more Clergy, let there be a laity longing for confirmation, and the firstfruits of the converts ever so fit for ordination—let there be ever so great and manifest need of a Bishop, yet still the English dominion has no place, no foothold, be it ever so imaginary—no Labuan, or Victoria (Hongkong), or Gibraltar, or Sierra Leone. The Queen's mandate cannot be given for the consecration without aggression, and a Bishop, if consecrated, will be free from the operation of our laws. There is no difference whatever between the two cases, so far as the objection in question goes.

And what is the logical result? Why this. The Bishops of the Church of England—nay, the Church of England itself—is restrained from fulfilling the last great command of our Lord, and cannot propagate the Church beyond the limits of the English dominions. Every other body of religionists is free.

We are free, so far as *preaching* the Gospel goes, and sending out Priests to teach and minister the Sacraments; but we cannot send Bishops to confirm and to ordain Clergy—to give the new society the power of continuous life: we cannot create fresh Churches; we cannot put out offsets which shall themselves grow and form repetitions of the parent plant. We have come to the birth, and have not strength to bring forth.

Do those who bring forward these objections consider this? Are they willing to admit that we have not within us the powers of reproduction—that our Episcopacy is a *peculium* designed for British subjects, and which, like some special luxury, we jealously guard for our own use? We see no alternative but this, if *these objections* are allowed to be of weight against the consecration of Bishops to lead Missions.

Of their intrinsic value it would seem enough to say that the first can only be a matter of form; and if the law at present stands in the way, it is a law which may easily be altered. The second derives all its force from the circumstance that the Church of England has found so strong and convenient a friend in the State, that she has allowed her own powers of jurisdiction and government to fall into abeyance. But surely it is not to be supposed that rules of some degree of efficacy may not be made to regulate the relations of such new Bishops to those already existing, and to provide against abuses of their power. It does not follow because the Committee of the Lower House of Convocation has been cautious in suggesting special means for securing the ends in view, that no such means can be devised.

We seem to be too distrustful of the inherent power and influence that resides in the Church, and perhaps too timid as to the results of greater freedom. Yet we must anticipate the time when greater freedom must of necessity be allowed, if our Church is to be made the means of propagating the Gospel; inasmuch as varying climates, races, and circumstances will call imperatively for modifications and developments of our arrangements, to say nothing of what may be required among ourselves ere the rising generation grows old.

As to the status of the Clergy ordained by the Mission Bishops, it is a question to be settled by lawyers; but, whether they be in the condition of the American or Scottish Clergy, or in that of Clergy ordained for the colonies, or in the freer condition of Clergy ordained by Roman Catholic Bishops and afterwards conforming, we apprehend the difficulty is unimportant, as it would be easy for Missionaries going from England or the colonies to be ordained by other Bishops. The Clergy ordained by the Missionary Bishops would either be their native

converts, or those Christians who had given themselves up to live and die in the Mission. But it is a question which must be settled, when our colonies become independent, or heathens external to British rule become Christians according to the Apostolic pattern of our Church.

We have become so accustomed to our own established routine, our settled forms and methods, that we feel timorous at the thought of the principles we hold being developed in any other shape than that in which we have been accustomed to see them. We shrink from falling back on the inherent powers of the Church. Surely, Councils, and Canons, and Ecclesiastical censures would be much more effectual means of regulating Churches in the interior of Africa than Acts of Uniformity and Clergy Discipline Bills. The time is necessarily coming on when the true strength of the Church will be shown, and her internal resources for meeting the varying needs of her position will be manifested. This makes it desirable that if our Missions prosper the number of Bishops should be increased, in order that they may act together in Councils and in the consecration of other Bishops. The great number of Bishops in the Primitive Church may well be thought of by us *in this connexion*. It is true there may be divisions, and mutual excommunications, and heresies arising, which are repressed by a dead weight at home; but surely no student of antiquity would be startled or offended at such results as these. Indeed, the difficulties and dangers of these rising Churches would be just parallel to those of the unestablished Churches of the first three centuries, or of those which planted themselves among the barbarians of the North. We can understand the objection being made by Erastians, who would gladly have it thought that the Church could not exist without the State; but we cannot understand its being made by any who profess a respect for Primitive Antiquity.

But it is said, "What will be the consequences if the Missions fail? It will be most humiliating for the Bishop to return without having effected his work, and he himself will be in a useless position." On the latter difficulty it may be considered that we have now nearly forty Colonial Bishoprics. At present, owing to the recent creation of the sees, the occupants of the great proportion of them are comparatively young men; but it will not always be so, and allowing that each Bishop on an average holds his see for thirty years—say from forty years of age to seventy—we shall need (without taking new sees into account) four new Colonial Bishops every three years. It does not, therefore, seem likely that the unsuccessful Missionary Bishops need remain long unemployed, and probably the experience—the humbling experience—they have had,

and the habits of application acquired in learning the language of the heathen (supposing the language acquired to be in itself of no use), will be no bad preparations for a new Episcopate.

For the humiliation we may be supposed to feel at the failure of a Missionary work, is it really so great as what we ought to feel in the daily failure of our work at home? Is it more humbling to us that we prove unable to persuade strangers to believe in our religion and submit to its rules, than that we do not induce our own countrymen, children of professed Christian parents and themselves professed Christians, to be Christians indeed? Is the failure of a Mission to the tribes of Africa more humiliating than the failure, or very partial success, or the non-attempting of Missions among the dense masses of practical heathenism which crowd our own cities?

As to the failure of the subscriptions by which the Bishops and their Clergy are to be supported, or the relation of dependence in which they will be placed to those at home who contribute to their maintenance, we would only observe, that those English Christians who wish for Missionary Bishops do so because they believe in the Divine origin and authority of the Episcopate, and would desire above all things to leave the Bishops free. And suppose their contributions did fail—are we to have no confidence in the promises of GOD, nor in the blessedness of the Apostolic condition, “as poor, yet making many rich”?

We think it right, however, to press one point. The whole question is not one *merely* of expediency. Nor does the Report of Convocation so represent it. Far otherwise. There is surely some specialty in a Bishop's office. It may be a question of expediency whether a Bishop should be sent at first, or after Presbyters had broken up the ground. It may be a question of expediency, as the Report of Convocation suggests, whether the number of Clergy sent out, and the magnitude of the scheme, render the presence of a Bishop at first desirable. But it is not a question of expediency, *but of grave and deep principle*, whether Missions are to be made on a large scale and continued a long time without Bishops. There may be few instances, there may be no instances adducible (though the contrary is the fact), of Bishops being sent where there were not persons disposed to be Christians, and *in that sense* “converts,” already. But it is quite certain that *whenever the Churches in the early ages sent any Missionaries at all* they sent Bishops, or persons who were almost immediately to be made Bishops. A Church without a Bishop, a Clergy and people without a Bishop, were things absolutely unheard, unthought of, in the early and purest ages of Christianity. The

supposition is entirely inconsistent with the whole current of their ideas, with the whole method on which the religious system of that age was conducted. To assert the contrary implies an utter want of appreciation of what Primitive Christianity was.

The whole matter results in this. There must be ere long Missionary Bishops, and we cannot doubt that the difficulties which now stand in the way will yield to an earnest and hearty resolution to carry out the principles of the Church in her Missions as well as in her internal government.

Correspondence, Documents, &c.

CANON-LAW IN RELATION TO MISSIONARY BISHOPS.

SIR,—I make no apology for asking to be allowed to offer some remarks on the leading article of your *March* number. The tone of the writer sufficiently assures me that he will not take offence, if, imitating his courtesy and moderation, I venture to point out to him some important distinctions which he appears to have confounded, and suggest other grave considerations which I think he has overlooked. Further, as the author of the little work on *Missionary Bishops*,¹ to which he has done me the honour to refer, I may hope to be the more readily excused, if I am anxious to prove to him not only that there was no *intentional* confusion, as he appears to suspect,² in the instances there, and perhaps elsewhere, cited, but that he has made the mistake of testing them by maxims which have absolutely no foundation in Ecclesiastical history, in Canon-law, or in the Word of God.

I. But before I proceed to make good this assertion, let me say that I think D. unintentionally misstates, in his compressed version of it, the language of some important clauses in the Committee's Report. I raise no question about the Committee's *meaning*; I only contend for what they actually *say*. And I do not understand them to say anything to justify the inference, "that there is no certain primitive rule which applies to Missions to heathen countries," in *any such sense as that* "the question becomes one of *expediency merely*, and of *balancing difficulties*." They do indeed say, and say truly, that "the method of the Church's extension does not appear to have been uniform or invariable;" and they explain this assertion by the truism "that inferior ministers, and even laymen," and they might have added, women, "were often *instrumental* in sowing the first seeds of the Gospel in countries where it had been before unknown." But they do not say that in the judgment of the primitive Church it was a matter of "*expediency merely*" whether a Bishop, or a layman, or a woman, was the first to preach the Gospel in a heathen land. And I understand them to *mean* something the precise opposite of that

¹ The Proposal for Missionary Bishops stated and examined. (Bell and Daldy.)

² See *March* number of the *Colonial Church Chronicle*, p. 84.

(although I am mainly concerned now not with their meaning, but their words), when they declare, that "there is abundant evidence to show that, when Christian congregations had been gathered out of heathendom, and by whatever instrumentality, they were placed as soon as possible under Episcopal government." In that sense, assuredly, but in no other, may the Primitive Church be said to have "*adopted*" not only the preaching of priests, deacons, laymen, women, but every providential event and circumstance whatsoever, whereby it may have pleased God that the seeds of His heavenly truth should find soil and strike root in any land. The ordinary course of God's providence repeatedly anticipated the formal action of the Church. It ever has done so; it will do so again. And early "Ecclesiastical history fails to supply us with any certain or precise information" concerning the actual course of these providential leadings in the instances of those countries where the Gospel was first accepted. But it is "abundantly evident" that the early Church never left a knot of Christians, or even Catechumens, without a Bishop a day longer than was necessary. If this is what the Committee *mean*, it fits exactly with what I understand them to *say*, but very ill indeed with what D. says for them. And even if some think their language amply *cautious*, it is neither so ambiguous or wanting in precision, but that an attentive perusal of the Report will satisfy most persons, I hope, that the construction here put upon it is correct.

II. But D. proceeds (logically enough, according to his view of the Report) to argue the main question on the *prudential* grounds. A word or two about these presently. But the article finishes with a paragraph which the writer must forgive me for saying has all the proverbial significance of the lady's postscript. With its author's leave, therefore, I will "take the bull by the horns," and deal with that paragraph first.

This concluding passage involves two propositions:—

1. That "every Bishop has his own jurisdiction, within which he is *the* Bishop, and has rights and duties, out of which he has not those rights and duties, and is only *a* Bishop, with powers, no doubt, of an awful kind, but with no special duties, farther than belong to all men, to serve God with all his power."

2. That to create regionary Bishops is to offend against this fundamental distinction, and to abandon primitive *praxis* in favour of the comparatively modern papal pretensions.

Now, as to the first of these two propositions: even if D.'s distinction were good and sound, in the extent to which he runs it, in Canon-law, it would not necessarily have the weight which he claims for it. Far be it from me to seem to disparage that admirable body of Canon-law whereby the Church, guided by the indwelling, formative Spirit of her Lord, has in all ages sought to fence, and regulate, and apply, and make effectual, the divine order and doctrine "once delivered to the saints." It would be difficult, I think, for any one to feel more deeply than I do (if I may so far allude to my personal convictions without egotism) how entirely it is the loss and folly of

our times to prize that grand regulative code far too cheaply, and study it far too little. But we have yet to learn that Canon-law is *divine*.¹ Some of us have quite as much to unlearn, if Episcopacy is *not divine*. And D.'s distinction, even so far as it is true, is not grounded, let me remind him, in the institution of Episcopacy itself, but wholly in regulative laws of confessedly human origin, the relative value of which must be measured by the end which those canons, however wise or venerable in themselves, were directly intended to secure. This last assertion it will be no hard matter to support. Hear Bingham :² Besides "the office and power of bishops over the clergy and people of their own particular Churches, . . . there is yet a more eminent branch of their pastoral office and care behind, which is, their superintendency over the whole Catholic Church ; in which every Bishop was supposed to have an equal share, not as to what concerned external polity and government, but the prime essential part of religion, the preservation of the Christian faith. . . . *Dioceses were but limits of convenience, for the preservation of order in times of peace*; but the faith was a more universal thing, and when war was made upon that, then the whole world was but one diocese, and the whole Church but one flock. . . . In this sense every Bishop was a universal pastor and bishop of the whole world, as having a common care and concern for the whole Church of Christ." He then quotes Cyprian, Gregory Nazianzen, St. Basil, Chrysostom, Augustin, and the pseudo-Clemens, as having all spoken to the same effect. It is true that Bingham treats of this universal responsibility of Bishops as if it were confined to cases of *defensive* action. But even so the *principle* is clearly recognised ; whilst yet it is by no means clear why this unlimited power should be supposed to reside in the Episcopate for the defence and maintenance of the faith, but not for an end at least as necessary, and, one would think, as dear to our Redeemer, the propagation and extension of it. As to Bingham's distinction between points of faith and order, the instances afterwards quoted by him³ clear up his meaning and set it above doubt, viz. that canonical order was never to be infringed *unless* "the faith or welfare of the Church lay at stake."

But I pass from Bingham to Van Espen,⁴ who is not more accurate or learned than Bingham, but is a greater canonist, and more distinct upon the point at issue. Starting from the Scripture ground, 'that Christ, when on the point of ascending to his Father, commissioned His Apostles to go forth, and, taking the whole world for their diocese, "preach the Gospel to every creature" for whom He had died,' the learned canonist proceeds to argue that, 'whatever powers were necessary for the due discharge of that commission, the Apostles, in virtue of the authority delegated to them by the Saviour, transmitted

¹ So far as Canon-law re-affirms Holy Scripture, as in the instance of the Prohibited Degrees of kindred and affinity, a different measure applies.

² Antiquities, &c. Bk. II. chap. v.

³ Bk. II. chap. v. sect. 3.

⁴ *Jus ecclesiasticum universum* (De curâ Episcopali).—Vol. I. pp. 125—185. Folio Edit. Louvain, 1753.

to Bishops as their legitimate successors.' The conclusion to which he then advances runs as follows:—"The Episcopate, therefore, includes *per se* all needful power for the complete ordering of the Church, and ministerial functions in all their fulness: so that Bishops, *by anticipation, so to say, of all ecclesiastical restrictions or limitations whatsoever* (*præveniēdo omnem Ecclesiæ restrictionem seu limitationem*), acquire, in virtue of their ordination, the same unlimited authority for the ordering of the Church which the Apostles had."¹ This fundamental principle Van Espen goes on to develop:—"The Apostles were sent to preach the gospel to all whom the gospel concerned. Their mantle has fallen upon Bishops. The Apostles, for pure convenience' sake, *distributed* their work partly among themselves, and partly among delegates, from the very first: so that, without the shadow of a doubt, as there were some Bishops, even in the time of the Apostles, who, like the Apostles, travelled about the world in all directions, just as openings happened to present themselves, scattering the seeds of the gospel as they went; so were there others who were tied down and specially appointed to particular regions or churches; whilst yet this difference in the character of their work was wholly accidental and external to their office.'² Thus was it at the first,—"*prout convenientius videbatur.*" 'But eventually, to avoid confusion, every pastor had his own portion of the flock specially assigned to him. Furthermore,' he says, 'this assignment of particular spheres of duty, as it did not cause any of the Apostles to be less Apostles than they had been before, so neither, in the case of Bishops, did it diminish one iota from their episcopal authority and mission for the government and direction of the Church.' And then he proceeds in terms so exceedingly important, so admirably concise, and so effectually crowning my argument, that I will give them in the original:—

"Unde quemadmodum Apostoli omnes vi suæ missionis, quam a Christo acceperant, Evangelium annuntiare debebant per mundum universum; ita quoque Episcopi eorum successores, *non obstante hac ad certam ecclesiam adscriptione*, vocati censentur ad impendendam curam pastoraalem omnibus fidelibus, et annuntiandum Evangelium omni creaturæ, dum necessitas, aut salus proximi id exigit."

"Quidni igitur pari ratione *ex mente Ecclesiæ esse dicamus omnem restrictionem Episcopalis sollicitudinis jure positivo inductam, debere cessare, dum necessitas Ecclesiæ, aut charitas proximi eam restrictionem non patitur*; sed auctoritatem Episcopalem, et plenitudinem sacerdoti in ordinatione acceptam ad alias ecclesias extendi postulat? Omnis enim Episcopatum Diocesum, non secus ac Parochiarum divisio, et ad certos terminos restrictio, *ex lege positiva dimanat, quæ legi necessitatis et charitatis cedit.*"³

¹ P. 126.

² Ut proinde dubitari nequeat, tempore quoque Apostolorum fuisse Episcopos, qui non secus quam Apostoli, indiscriminatim per orbem et varios regiones discurrerent, semina Evangelii mitterent; alios vero particularibus partibus orbis seu Ecclesiis adstrictos et destinatos; quod tamen nullum inter illos essenziale discrimen constituebat.—P. 129.

³ De Sollicitudine Pastoralis, &c., p. 130.

D. will not object to my interpreting the "salus proximi" to include the spiritual interests of Africa. Let this be granted, and then I think there is abundant authority for the following hypothetical assertion, however novel and startling it may sound : that even if any canon could be found prohibitory of some unavoidable condition of such a mission as that now designed for the Zambesi, the Bishops of South Africa might be free, and, failing them, any three Bishops between the poles might be free, and failing three, and sufficient cause arising, any two, and failing two, any one, to pass that canon, as well as other canons, by, to ordain Archdeacon Mackenzie in the face of them, and to send him, in perfect confidence that he would go forth in the full power of the Spirit, to preach Christ Jesus to South-Central Africa. It might be highly inexpedient so to do. An infringement of the fourth canon of the Council of Nice, without an urgent necessity, would be no light offence. *Primâ facie* it would be an utterly schismatical act. But it is conceivable that necessities might arise, as they have arisen, stronger even than that canon. Every Bishop in some sort represents the whole Episcopate, and impersonates every purely episcopal function undividedly. *The act would not be invalid.*¹ Circumstances might be feigned which would justify it. And so *à fortiori* of many other canons. We have neglected and dishonoured Canon-law long enough ; but God forbid that we should now try to make amends by misusing it to dam up the stream of that Blood, which we may be certain it was simply meant so to conduct over all regions of the earth as that all might taste of it in all its power as soon as possible, and that as little as possible might be spilled.

But, next, the prohibitive canon yet remains to be discovered. And this brings us to the second of D.'s two propositions as involved in his concluding paragraph,—‘That to create regionary Bishops is to offend against the distinction laid down by him between a Bishop and the Bishop, and is, in fact, in a certain sense to *Romanize*.’ I have shown that, even if a canon could be found so restraining the Episcopal office as that the appointment of a Bishop over the Zambesi mission would *literally* be a canonical offence, it would not of necessity follow that the canon should be observed ; that the *jus positivum*, instituted for order's sake, should be allowed to operate so fatally to the prime intention of it as to defeat the very end for which the Church was founded. But now I invite D. to produce such a canon. I believe he will search for it in vain. He will find a crowd of canons defining diocesan and metropolitan jurisdiction ; forbidding Bishop to interfere with Bishop, and Metropolitan with Metropolitan.² He will also find mediæval canons and rescripts forbidding Bishops to be ordained *only that they may acquire the rank and status of Bishops*. "*Munus Apostolorum non nisi laboriosum fuit. Episcopi tanquam Apostolorum successores non nisi ad laborem vocantur.*"³ "Bishops are columns," says St. Chrysostom, "for by

¹ Van Espen, *De Consecratione Episcoporum*, Vol. I. pp. 107–8. Bingham, Bk. II. chap. xi. sect. 4 and 5. Beyeridge's notes ad Canon. I. Apostolorum. See also Gregory's reply to Augustin. Bede, I. 27. (Interrog. vi.) The Church of Rome, with a laxity peculiar to herself, is used to treat this canon very lightly.

² See Decret. Gratian. Secunda Pars, Causa ix. Quæstio II.

³ Van Espen. Vol. I. p. 127.

virtue of their office they are the support of the Church ; pilots and guides, since it is their business *to teach the whole world the right way* ; shepherds, for they have to keep off wolves, and take care of the sheep ; husbandmen, for they have to eradicate the thorns ; vine-dressers, for they must clear out the wild grapes, and *plant the seeds of holiness.*"¹ Follow this definition of the episcopal office, and a titular Bishop is a contradiction in terms. But we shall seek in vain for any canon forbidding Bishops to preach Christ to the heathen, and thereby implicitly denying the Apostolic origin of the Episcopate. For this is in truth the kernel of the controversy. If Episcopacy be what Pierre du Moulin, and other excellent and learned Presbyterians have deemed it, an allowable, and even highly expedient, device, but still a mere *προστασία*, gradually evolved and ripened, under the influence of purely natural causes, out of a pre-existent Presbytery, then, indeed, it *does* follow that, if the original type is to be adhered to, the Presbytery, and indeed the Church, must always precede the Bishop. But the advocates of Missionary Bishops are not Presbyterians ; and because they are not Presbyterians, they are the advocates of Missionary Bishops. And to return to the main point, and so finish this part of the argument, we shall in vain seek a canon prohibiting missionary or regionary Bishops, if for no other reason, because those who framed the canons were no more Presbyterians than ourselves. Having already refuted by implication the charge that regionary Bishops were an original invention of mediæval Popes, I will merely add, on that head, that the direct tendency of the Papacy, *quâ the Papacy*, was never to exalt, but always to depress, Episcopacy.² Many Bishops of Rome did many wise and admirable things for which all Christendom has cause to thank them. And Gregory the Great especially, a man described by Neander as one "ardently bent on promoting the kingdom of God, and whose far-reaching eye, in spite of difficulties which seemed ever springing up afresh, embraced among its objects the remote and the near,"³ gave an impulse to missions for which, surely, none are more indebted to him than ourselves. And he worked his missions by means of Missionary Bishops. D. draws the inference, that Missionary Bishops were a sort of papal innovation. Whereas the simple fact that mediæval Popes employed such an agency supplies to my mind an *à fortiori* argument that the primitive Church assuredly did likewise.

III. I have already said too much. But I must redeem my pledge. D. objects to my pamphlet that all the historical instances but two—those of St. Patrick and Amandus—are wide of the point.⁴ For he is mistaken in supposing that I cited Palladius at all. I advisedly

¹ Serm. de Pentecoste.

² Nihil enim certius est, quam omnem diminutionem ordinis episcopalis originem trahere ab usurpatione papali : nihilque aliud mihi videtur papa Romanus, quam unus homo vindicans sibi omnem auctoritatem concessam episcopis per totum orbem diffusis.—Bp. Pearson's Minor Theol. Works, Vol. I. p. 274.

³ Neander, V. p. 13.

⁴ This criticism, if deserved, takes the back-bone out of my pamphlet. I am quite ready to contest the point at any length on its own merits. But, as an

omitted him on account of the great uncertainty which seemed to me to overhang his history.¹ I am ready, however, to repair the omission, and add him to my list on D.'s authority. But why draw the line there? Let later instances go for nothing. Pothinus, Gregory Thaumaturgus, Frumentius, Gregory the Enlightener, Theophilus Indicus, and others, were all Bishops sent within the first four centuries to found and constitute churches, where, to the best of my knowledge, not so much as one Presbyterian or Deacon can be shown to have preceded them. The Armenian Gregory, the first Bishop of the Georgians, Frumentius, Theophilus, were ordained to countries which then contained, so far as we can judge, not one baptized convert. No two cases were in all the circumstances precisely similar; although between the history of St. Patrick and that of Frumentius, the coincidence happens to be remarkably exact. But to say that between the cases of Frumentius and Amandus there was any such difference as that, while the ordination of the latter was an instance of mediæval innovation upon primitive usages, the ordination of the former, merely because of the providential occurrences which had previously bound him to the Abyssinians, was according to the law and order of the ancient Church, and rescues him from the category of Missionary Bishops, is to say what I think it is impossible to sustain. Where in Scripture, in Ecclesiastical history, or in Canon-law, is the sentence which justifies this unmeaning limitation of Episcopal action? Without a doubt it is a *private opinion* grounded in no sense in the institution of Episcopacy itself, but, if it have any ground at all, in a misapprehension of Canon-law. And the weighty conclusion will remain that a Missionary Episcopate stands commended to the Church of our day not only by the inadequacy of other and more modern contrivances, but at once by the very origin and design of the Episcopal office, by ancient precedent so far as we can trace it, and by sober common sense; whilst Canon-law, nowhere forbidding anything of the sort, simply takes care that "all things be done decently and in order," and as far as may be so as to promote the unity of the whole body of the Church.

IV. I have left myself neither space nor time to enter on D.'s *prudential* objections. There may be other opportunities of discussing them. But they are not to be despised. As reasons why the scheme for Missionary Bishops should be abandoned, or even delayed until our Home and Indian Bishoprics shall have been subdivided—alas for such a vision!—they are scarcely worthy of any grave concern. But they suggest several topics of the deepest *collateral* interest, if I may so express myself, and D. is entitled to our best thanks for starting them, or at any rate giving them compact and clear expression. It must not, however, be forgotten that at least two of them are difficulties for the Church at home to remove out of the way, rather

argumentum ad editorem, I think I have some right to ask the *Colonial Church Chronicle*, which estimate of my little work it means to abide by,—the very favourable one announced pp. 34—37 of the January number, 1860, or that put forth in March?

¹ See Hussey's learned note; Bede, I. 13; and Neander's note, III. p. 174.

than for those who shall go forth on the Missionary errand. In proportion as our Missionary and kindred societies at home decline from the rules and offend against the spirit of the Catholic Church, and in proportion as our Home Bishops countenance such irregularities, in that proportion must our Colonial and Missionary dioceses ever remain liable to faction and schism, independently of all like evils originating with themselves. The cure must be effected in a large degree *at home*. But I believe, with the Bishop of Oxford,¹ that the institution of Missionary Bishops will, with God's blessing, tend to hasten the cure, and to promote a deeper charity among us all. For as we submit to the leading of God's Spirit and try to do His will in anything, we shall surely find that "God is not the author of confusion, but of peace," even with us, "as in all churches of the saints." (1 Cor. xiv. 33.)

I am, Sir, yours faithfully,

March, 1860.

An Incorporated Member of S. P. G.

THE BISHOP OF CALCUTTA'S CHARGE.

LETTER III.

To the Editor of the Colonial Church Chronicle.

DEAR SIR,—Without stopping for the present to notice two very important topics in the third division of the Charge, viz. the qualifications of Missionaries, and the Hindu philosophical systems, which will require a separate paper, I proceed at once to the fourth and last division (p. 67), in which the Bishop addresses that portion of his Clergy who minister to European congregations, showing how intimately their work is connected with the Missionary work of the Church, and how it may be made to bear upon it, and to assist it materially.

Every thoughtful Christian who has lived in India will agree with the Bishop, "*that the example of many so-called Christians in India must hinder rather than further the progress of Christ's Gospel.*" In truth, the evil lives of our European brethren have been, to a great extent, one of the most serious hindrances to the spread of Christianity. The Hindus and Mahommedans, steeped as they are in immorality, are yet very observant of the kind of lives Europeans live, and quick to mark any discrepancy between the profession and practice of Christians, and are not backward to cast it at the teeth of the Missionary. I have no doubt many a Missionary has often heard these jeering words,—"*Go and preach to your own countrymen first.*" If it is the duty of the Missionary to preach the Gospel to the heathen, it is equally the duty of every one to live a Christian life; the Missionary's preaching will be the life-picture of Christianity—the lives of Christians the letter-press, so to speak, which shall explain the lights and shadows of the picture. What an immense advantage it

¹ Speech in Convoc. on Miss. Bishop. Feb. 1860.

would give the Missionary to be able to appeal to his countrymen, and say, "*See here a practical illustration of the Gospel we preach,—see how Christians live.*" Nay, for the matter of that, every resident in India, man or woman, is to some extent a Missionary; they are preachers either for good or bad. There is a voice in their daily actions, there is a lesson written upon the tablets of their every-day life, which is read by many an observant eye; and according to the tenor of their life and conversation they are either leading the souls of their heathen neighbours near to God, or are increasing the interval of separation which already divides them from Him. By the very course of their daily life, by the consistency or inconsistency of their common duties, they either hinder or help on the work of God. Missionaries may indeed speak with the eloquence of the heart to their unconverted neighbours; they may use all the urgency of those who know that they are pleading in a matter of life and death, while endeavouring to open the life-giving doctrines of the blessed Gospel, and yet the heathen might be very far from yielding to the conclusiveness of their reasoning, or from appreciating the value of the statements which they zealously attempt to enforce. But show them the principles of the Gospel in the every-day doings of Christians, and standing forth prominently in the daily endurance of even the petty evils of life, the unwearied benevolence, the unflinching integrity of a consistent course, there will then be a better probability that the heathen will be brought to admit the reality and substance of the faith which we would induce them to accept; and thus, by having our own "conversation honest among the Gentiles," by walking "wisely towards them that are without," we shall be made the blessed instruments of their in-gathering to the fold of Peace.

But if the Chaplains are to bear their share in the Missionary duty of the Church, it will be necessary that they should be able to mix in native society to some extent; but how very few can do this, not only from ignorance of the language, but of the very manners and customs of the people, so as to go among them without offending the national prejudices. The day seems gone when such men as Martyn, and Brown, and Corrie, and Fisher, thought it their highest honour to take share in the evangelization of India, not only by attending "Missionary Meetings," or sitting on "Missionary Committees," or preaching the annual sermon for this society or that, but by becoming Missionaries themselves in the highest sense of the term. Without wishing to see the Indian Chaplains subjected to any examination such as is prescribed for the members of the Indian Civil Service, I may be permitted to indulge in the hope, that the noble example set them by the present Bishop of Calcutta (who amidst his arduous duties, duties of which few at home can have any adequate conception, has still made time to study two Indian languages so as to have been able to make intelligent use of both partially at an Ordination and Confirmation holden but a few months after his arrival) may stimulate the Chaplains on their reaching India to consider the study of one at least of the vernaculars as necessary to fit them for their office.

The Clergy in India, as well as in England, will, I am sure, receive with satisfaction and thankfulness the Bishop's testimony, that the "*extravagances of any particular theological school do not appear to disturb the peace of the Diocese.*"

In pp. 73—81, the Bishop makes some very valuable remarks on preaching which I would earnestly recommend to the attention of all who are called to this office, whether at home or abroad. "One great fault," says the Bishop (p. 76), "of modern preaching is that it is not personal enough, that it does not speak enough of men's actual wants and weaknesses, that it does not go straight home to the individual heart and conscience;" and one single sentence, a little farther on, gives us the key-note of what the Bishop would have sermons be: "While we try to prepare men for death, we must also try to prepare them for the daily work of life." And this is just the very reason why sermons are most generally listened to with a cold indifference, because the preacher does not attempt to convince his congregation, that they are not merely to listen to a sermon, but to gather from it strength and encouragement for the battle of life. It is therefore his voice finds no responsive echo in the hearts of his hearers; the burden of the sermon should be—

"Be thy life-cry, Forward ever!
Let thy heart be strong and true;
From its purpose swerving never,
Much is thine to bear and do."

The following passage, on the preparation for the pulpit, deserves attention:—

"If we were earnestly to prepare for the pulpit, by study, thought, and prayer, by examining the meaning, context, and original purport of the passage on which we propose to preach, as well as its spiritual application, we should hear fewer complaints than we do of the wearisome and profitless character of modern sermons: men would not criticise too carefully the intellectual merits of our compositions, if they felt that we were preaching 'because we had something to say, not because we had to say something,' and that we were earnestly addressing ourselves, not in dry technical language, as if to persons who had no direct practical interest in our words, but in the hearty utterance of a living faith and love to men and women of the nineteenth century, struggling, as we ourselves are, against sin around them and within them, and having 'most need of blessing' amidst the snares, and sorrows, and absorbing occupations of this troublesome world."

After alluding to some topics of only local interest, the Bishop, in a singularly eloquent and touching peroration, calls upon his clergy to more earnest devotedness to their work, and a more simple and consistent walk with God, by the difficulties of the present and by the hopes and fears of the future; stirs them up to a holy emulation by the recollections of the past, and the thought of those who have passed from among us to their heavenly rest; concluding with an affecting and

interesting allusion to the five Bishops who preceded him, from 1814 to 1859, when Dr. Cotton caught up the pastoral staff as it fell from the aged and venerable hands of him who for a quarter of a century presided over the Anglo-Indian Church.

“ But if we review the history of this see, we shall be struck by the fact that every bishop, short as was the time for which some were permitted to occupy it, besides his ordinary works of government and religious ministration, has left behind him some trace of himself, some institution or benefit to the country which shows that the Bishopric has been, as it was meant to be, a centre of Christian usefulness. The very writer who speaks in these disparaging terms of episcopacy itself, does full justice to the high character of Bishop Middleton, and allows that the foundation of Bishop's College ‘gives him a distinguished place among the benefactors of India.’ It is needless to recount the praises of Reginald Heber, who if he had time to do little more than complete what his predecessor began, yet showed in what spirit he entered on his work, by claiming the title of ‘first Missionary in India,’ and by his gentle disposition, his holy life, his literary eminence, his graceful writings, his unwearied labours, and his early death, has invested this see with a sacred interest which is in itself a rich inheritance to all who come after him. Even Bishop James, during his short and melancholy episcopate, of which only seven months were spent in India, carried out the important practical measure of dividing Calcutta into parochial districts, which has greatly facilitated the work of schools, and house to house visitation ; while to Bishop Turner we owe that invaluable institution, the District Charitable Society, which supplies to the capital a carefully regulated provision for the poor, and includes all creeds and all races in its comprehensive benevolence. You will not require me, brethren, to dwell at length on the works of him whose memory is still fresh among you. Whatever could be done by consistent piety and princely munificence, that Daniel Wilson did for his diocese. This cathedral in which we are assembled to-day, with the Missions and schools connected with it, the Additional Clergy and Church Building Societies (of which the latter has contributed to the erection of sixty-six churches) owe their origin entirely to his energy, and in a great degree to his unfailing liberality. Still more may we rejoice in the thought that for nearly twenty-six years this diocese enjoyed the benefit of his firm but gentle and eminently practical wisdom, his Missionary zeal, and Christian goodness. *They rest from their labours, and their works do follow them ;* while we must unite together in the prayer and the effort that we may not be unworthy of those who have gone before us, but may do our part in carrying on the great work which they have left unfinished. From the little that I have seen of the country, I suspect that if our occupation of it is to produce any really great results, a far more general and self-denying effort to promote education and Christianity, among natives and Europeans alike, must be made both at home and in India. Meantime, without pausing at present to discuss any more plans for the future, let us faithfully

discharge the duties immediately before us, let us remember that as Englishmen we are most surely serving our dear country when we endeavour to leaven English society in this heathen land with Christian principle; that as believers in Christ we must never be *weary of well-doing* in the cause of Him who died for us; and that as ministers of His Church we are pledged to labour for *the perfecting of the saints and the edifying of His Body, calling His sheep by name, and going before them, and leading them out, and also seeking for His other sheep, who are not of this fold, in patient reliance on His most sure promise, that there shall be one fold and one Shepherd.*"

BENGALLENSIS.

THE BISHOP OF CALCUTTA'S VISITATION.

(*From the "Anglo-Indian" for January.*)

"THE Bishop of Calcutta has just reached Agra, which may be reckoned as the end of the first stage in the progress of his Visitation.

On St. Thomas's Day, December 21st, he held his second General Ordination, at which five candidates received Holy Orders. The Rev. H. W. Shackell and Rev. E. Champion, Missionaries of the *Church Missionary Society*, were ordained Priests. Mr. Shackell has charge of St. John's College, Agra, during the absence of Mr. French, and Mr. Champion is at present superintending Joy-Narain's College at Benares, during the absence of Mr. Cobb. Mr. J. R. Lewin, Mr. C. T. Toussaint, and Mr. W. Wright, were ordained Deacons. Mr. Lewin is the master of a school at Landour; Mr. Toussaint is about to be engaged as a minister under the Additional Clergy Society; and Mr. Wright has for five years been a schoolmaster under the *Church Missionary Society* at Agra. The Bishop has preached (sometimes twice on a Sunday) at every place except Rampore Beaulah, where he was disabled by illness, and Buxar, Mynpoorie, and Chunar, which were visited on week days, when no opportunity was afforded for a special service. His usual practice has been to give two addresses at every Confirmation, before and after the laying-on of hands. At nearly every military station where there have been a number of men in hospitals, he has visited one or more of them, and held a short service with an extempore address on a passage of Scripture. In the military stations where a cemetery has been consecrated, there has been generally a considerable number of soldiers present to listen to his Lordship's address on the lessons which should be learnt from a Consecration service.

It was intended at first that the other military stations of Oudh should be visited on the way up the country; but this was found impracticable, owing to the delay caused by the Bishop's illness at starting, as he hopes to reach Peshawur and return to Simla by the end of April.

At Mynpoorie, Monghyr, and Bhagulpore, efforts are being made for obtaining a resident minister under the Additional Clergy Society.

At Ghazeepore the church is undergoing repairs, and an improvement is to be made in the arrangement of the seats.

At Benares the church is about to be enlarged for the better accommodation of the troops.

At Allahabad the church has been restored after the mutiny, but it is still in want of a pulpit.

At Banda the little church has been nearly rebuilt in a very tasteful and pleasing style. Memorial windows are on their way from England; and the interior fittings are being provided with great care. It was consecrated by the Bishop on 25th November. The cemetery also is very neatly arranged.

At Cawnpore, Christ Church is still in course of restoration, after its second destruction by the mutinous Gwalior Contingent. A subscription has been set on foot, and plans are under consideration for a Memorial Church on the site of General Wheeler's entrenchments, for the use of the military; the barracks being close at hand. A suitable monument will be erected at the expense of Government over the slaughter-house well, and this, with two other small enclosures, which have been used for interment, will be surrounded by a garden.

At Lucknow, the new church in the civil lines wants only the roof to complete it, and promises to be a substantial and handsome building, sufficiently large for the civil lines. In the new cantonment the foundations of a new semi-permanent church-building are just begun, which is to hold a thousand troops. The only church accommodation at present consists of two small mud-walled chapels, built by the soldiers themselves,—one connected with the lines occupied by H. M. 23d Regiment, the other made use of by the 2d Battalion of the Rifle Brigade. In these the men meet for reading and prayer, and services are regularly performed by the chaplain. The Bishop preached in one of them to a crowded congregation on Sunday evening.

At Futtelghurh, the church is still in ruins, but is about to be rebuilt immediately, probably on a new site.

At Mynpoorie, the little church has been restored, with the exception of the internal fittings.

At Agra, St. Paul's Church only wants the completion of the spire, to make it one of the handsomest churches in the diocese.

In every place the work of restoring the havoc made by the mutiny, and providing for the increased wants of the European soldiers and the general population, is going on actively. May God's blessing rest on all these outward means."

EXTRACT OF A LETTER FROM INDIA.

THE following are extracts from the letter, dated January, 1860, of a very intelligent, calm, and judicious layman, who has been long resident in India, and who now holds an office in the North-West Provinces, which carries him over a wide area, and affords him opportunities of extensive observation and inquiry :—

“ I enjoyed May and June of 1859 at Simla, thus escaping a part of the greatest heat of the year in the plains. Oh ! how grand and elevating are the noble hills. We sallied forth several marches into the interior of the hills, and climbed high mountains, and had grand views of the snow on the mountains. The Christian Mission at Kotghur, far within the hills, which we visited *en passant*, is an interesting place. The missionary, the schoolmaster, the Christian native catechist, the school, the assembly for prayer, all for the benefit of a few scattered hill people’s children, is a divine work. May it prosper ! Yet I fear funds are wanting. I hope it will yet come to pass that the Bible shall be introduced into all Government schools, and those supported by Government in this country, that we may affirm before all people that this is our book of laws, and that here we anchor our hopes, and therefore we offer it to all, if haply they may seek after it, and find in it the pearl of great price, although we do not attempt to compel credence or allegiance.

We are to have stirring times at Lahore very shortly. The Bishop of Calcutta is here now. Lord Canning, in his vice-regal tour, is to be here in a few days. This tour, although an expensive one, is a good stroke of policy, I have no doubt, and assimilates with the native idea of imperial rule and control. It is bringing the greater part of the more influential natives and princes of India under the imperial canopy of British supremacy ; it introduces them to the great dominant power, gives them a place, as it were, in that imperial society ; it thus ennobles and elevates them, and may, we hope, make better subjects of them. I hear that a seat in the Durbar is much coveted by the natives at each large place where the Governor-General holds a reception. . . .

A Confirmation is to be held here of course. I think that Christianity is working its way into the hearts and convictions of many natives in this country, although the outward show of progress is poor.

. . . . All the nations of the world ” (China has been spoken of) “ are being brought within hearing of the Gospel ; so that whatever we,—creatures of a little epoch, or of successive epochs—may experience of trouble, the great Creator’s work of evangelization is progressing.

. . . . The rebellion is really now prostrate, *trampled* down, I believe ; but the coasts of our Indian possessions are quite undefended in case of a European war, and years will be required to erect defences.”

LETTER FROM JAPAN.

THE following extracts, which we reprint from the *Spirit of Missions* for March, are from a letter published in *The New York Journal of Commerce* :—

“ U.S. Flag Ship Powhattan, Yokohama,
Nov. 7, 1859.

What changes are coming over these charming islands, and this most interesting people! Whether for good or for evil, who can tell? Commerce is here; Christianity is struggling to get here, and *is* here in the excellent band of Missionaries who have come to propagate it. But commerce and Christianity are not equivalent terms, any more than heaven above and hell beneath. When the waves of trade first dashed upon the shores of an inexperienced, unsophisticated, unprotected and simple people, the first English ship which entered a port of Japan, Nagasaki, after the conclusion of the American treaty, and *before* the English treaty was concluded, was a *smuggler of opium* attempting to introduce it stealthily and fraudulently into a nation which did not use it, and whose laws prohibited it. That ship I saw; the vessel engaged in the attempted outrage I saw—an outrage upon humanity, upon a nation's most stringent and sacred law, an outrage in return for a noble act just performed by that nation for the benefit of all nations as well as its own, and fitted to blast all the fair prospects opening before it, and to defeat all the labours of philanthropy and religion for its enlightenment and elevation. Under false pretences it stole along the coasts and entered the ports, and so refulgent with guilt were the countenances of the owners, that like sorry sheep-stealers they looked in the consciousness of their sin and shame. The house owning that vessel has been known to make, as I am informed, *half a million of dollars* a year in the Chinese opium trade, and is not content with ‘the wages of its iniquity.’ It is one of the first English houses in China.

The first adventurers in trade with an uncivilized, or semi-civilized and heathen nation, impelled generally by the single passion of gain, have no scruple about the means to gratify it. Thus all manner of deception is practised, and cruel and shameful frauds perpetrated, without a blush, while the men employed in their service are, with few exceptions, greater heathens than the heathens to whom they come. Thus commerce, in its first tidal waves, introduces a hundred devils where it displaces one idol. Afterward succeeds a better principled class of commercial men, whose transactions with the nations are governed by justice and humanity, with whom come or follow the schoolmaster and promulgator of the purifying and ennobling doctrines of the Gospel, and a reaction begins. All this is most strikingly illustrated in the history and present condition of the Cape of Good Hope.

The great Bay or Gulf of Jeddo is nearly square, having about

twenty-five miles on each side, and is entered by a strait five or six miles wide. Jeddo is situated on its western shore, to the south-west of which a tongue of land stretches out, separating it from Kanagawa, a considerable town, but not flourishing. Between this tongue of land and the mainland on the south, is a small but beautiful bay in the great bay, on the right-hand side of which, as you pass the west, is Kanagawa, and on the left Yokohama, before which at the distance of a mile the *Powhattan* is anchored. While the bay is deep enough for the largest vessels in its centre, and indeed beyond the sounding of our lines, near the shore it is uniformly shallow. It is generally as smooth as glass nearly, but at times is visited by violent gales, as our experience testifies while lying here, and typhoons sometimes plough it up almost to its bottom, as when the *Fennimore Cooper*, the American surveying vessel under Lieut. Brooke, was driven ashore near us a few months since, and made a perfect wreck. Innumerable fishing-boats spread their white sails over this little Mediterranean, making it quite poetic, while larger junks move along solemnly ; and majestic Fusiama raises its great volcanic cone 16,000 feet high, and 100 miles inland to the south-west, its summit covered with snow, and its sides ploughed with deep ravines, down which in other times rolled the torrents of lava. Few places in the world ever unite so much of the quiet, the beautiful, and the grand and sublime, in one picture. Then here is the city which disputed with Pekin the claim to the greatest population of any city on the globe.

Yokohama sprang into existence with the opening of the country to foreign commerce. Kanagawa was the town specified in the treaty ; but as the water is deeper near this place, and the locality better adapted for the erection of new buildings, and for large expansion, the Government decided to establish the seat of commerce here, till the port of Jeddo shall be opened in 1863. Accordingly, new streets were laid out, and two fine piers constructed, and houses and stores put up, the work being commenced only in April or May last, while now the trade of China, Europe, and America, is concentrating here. To-day I counted *eleven* foreign vessels, besides the *Powhattan* and the English frigate *Highflyer*. One American vessel is owned by a house in Shanghai ; another, and the first from California, is the *Onward*, which is just ready to sail and will take our mail, containing this communication, to San Francisco, whence, crossing the Continent as well as the Pacific, it will proceed, as if guided by its own intelligence and defended by its own indwelling powers, to Wall-street, New York, and climb up the zigzag stairs to the editorial sanctum—with more comfort to itself, I trust, than has been wont to the writer."

VISITATION OF THE BISHOP OF NEWCASTLE.

(From a Letter written by the Bishop of Newcastle.)

Morpeth, Sydney, Dec. 13, 1859.

I WILL give you an account of one day's ride during the Visitation journey just ended.

I had, on the previous evening, service and a meeting on one of the Gold Fields, the Hanging Rock ; and at six o'clock the next morning I was in the saddle, with my groom and a guide : for my journey was over a most broken tract of country scarcely ever traversed, and where an old servant of the Australian Agricultural Company, whose property is contiguous, had been lost six weeks before, and died of hunger.

First of all, we had twenty-five miles to ride, where the track was tolerably plain ; here I led the way, and we got to an old deserted station at the end of the twenty-five miles, about ten o'clock. Then commenced the difficult country, and my guide (who had been provided for me, with great kindness and care, by the chief Superintendent of the Red River Company, as a most trustworthy man, who was the best guide through this desolate district ; indeed, the only person who was considered competent to undertake so responsible a duty) now rode up to me, and said that he must now lead, as the way was very difficult to find. We had now thirty miles to ride to Nowerdoe, where the clergyman of the next district, Port Macquarie, was to meet me. It was very difficult to find the track, and the fallen timber made our ride a perfect zigzag. About half-past twelve, I considered that we must have gone about twelve miles of the thirty, leaving eighteen, and I therefore proposed to rest the horses for an hour, and let them have a feed on the grass. We did so, and about half-past one resumed our journey. After riding about an hour the guide stopped, and said he was very sorry to inform me that we must be on a wrong track, for he had never before seen such a fresh green valley as that now opening before us. I informed him that I was quite under his charge, had never been this route before, and could not pretend to suggest on which side or in what direction the true track was if we had lost it.

It was now about half-past two, and the man, a very intelligent one, proposed that he should leave me and my groom where we were, as it was of no use knocking up all the horses, and he would try and track our way back, and find out where we had lost the proper road ; and to this I at once assented as the wisest course.

He therefore left us, and I expected he would return in about half-an-hour, or an hour at the longest. However, three o'clock came, and four o'clock, and no guide ; half-past four, and no guide. My groom now began to give himself up for lost. Five o'clock, and no guide ; but about a quarter past five the guide returned,—himself the picture of despair, and his horse very tired, and he informed me he could make nothing out. He had tracked our road back five miles, but could find

no turning off. He had ridden round, and following the track we were pursuing, until in about a mile it was lost in a dense scrub. He had also ridden about a mile along another faint track, on the other side of the gully which we had passed, but it seemed to lead nowhere, and was nearly at right angles to our present track. I again told him that I was under his care, and never interfered with my guides, except in cases of absolute necessity, when they, in fact, had given up all hope of finding the way. I therefore asked what he would recommend our doing, as I should at once follow his recommendation, having myself no knowledge of the country. The poor man looked very miserable, and said he could recommend nothing; in fact, he was entirely lost, and could suggest nothing. My poor groom was listening with intense anxiety to what we were saying, as this tract of country is the most desolate and dangerous in all the colony.

It was now therefore, I felt, time for me to act, and to assume the responsible duty of guide, which our real guide gave up in despair.

I requested him to answer distinctly two questions, and then I should decide what we were to do:—

“Could you undertake to guide us back to the deserted hut we passed at ten o’clock, before night comes on?”—for he had told me that a stockman now lived in a new hut about two miles from the old one. The guide answered, “No; no one could undertake to reach that hut before it is dark; and no one can follow a track in this thickly wooded district when it is dark, as the only guide is a small, almost worn-out cut, on some of the trees.” Again I asked, “If I decide to try and find our way towards Nowerdoe, and after a time we find the track, do you know any portion of the road near Nowerdoe so well as to be able to guide us along it in the dark?” “Yes,” he replied, “if we could find the right track, and could get within eight miles of Nowerdoe, he could undertake to guide us the last eight miles in the dark, as the road was clearer and he knew it well.”

The day had been rainy and misty, and the sun had appeared only once, and that while the guide was away. This one sight of the sun led me to suppose we were going in a direction very different to the proper one; in fact, nearly at right angles to it. I therefore at once decided what to do; namely, to try and follow the track which the guide had seen on the other side of the gully, and which he had considered hopeless, as leading nowhere, and being in the wrong direction.

We crossed the gully, and I led the way along this very faint track, which it required a sharp look-out from all of us to keep, as the fallen trees obliged us constantly to wind about. In about two miles we crossed the gully again, and I observed that the stones at the line of crossing were thicker than on either side. I showed this to the guide, and observed that we must be on a made track, as evidently the stones had been collected at the crossing. He quite agreed with me, and said he really thought he did remember that crossing on the right track. We proceeded another two miles with great difficulty, and then the guide said he clearly remembered one spot we were passing.

We were now in high spirits, but the important point was, how far

we were from Nowerdoe,—how far to the eight miles whence the guide could find his way in the dark.

About half-past seven we came to an old hut, which the guide said was the eight miles from Nowerdoe. It was now so dark, that as I sat on my horse I could not see the ground.

We proceeded about two miles in the dark, losing the road constantly, and becoming entangled among fallen trees and thick shrubs, until the guide exclaimed, "It is of no use, my lord, we can never reach Nowerdoe to-night. The night is so dark, and the road so indistinct, and the fallen timber so thick, that I cannot guide you farther." I reminded him of his promises, and insisted on his persevering, as it was better to reach the little inn at twelve or one o'clock and feed our horses, than be out in the bush the whole night. We proceeded very slowly, our poor horses continually stumbling against fallen limbs of trees, and into ruts and holes. At last I heard the bleating of some sheep; to this I called the attention of the guide, and turned my horse in the direction of the sound; and after proceeding a little way saw a light, and found a shepherd camping out with a very large flock of sheep. I asked how far we were from Nowerdoe? A voice answered, "Five miles." I asked, "Can we find the way?" Answer, "No; unless you know the road very well; it is so very dark, and the road so blocked up with fallen wood." I asked, "Could you find the way and keep the road?" The voice replied, "The shepherd could, but he must not leave his sheep." I asked to whom the sheep belonged, and assured the shepherd that I would answer his master would not be displeased, but pleased with his guiding me, as all the residents and proprietors were so anxious at all times to render me any help. The first voice then answered, that the shepherd should go with me over the worst of the road, and then I could probably keep the road to the inn. The shepherd walked before me in the middle of the road, where I could only see his white straw hat, and every now and then the white object suddenly disappeared, and I heard a loud cry of warning, "You must stop,"—the poor man having fallen down amidst a heap of boughs and logs. Thus he walked with us to the end of the fence of the inn, where he left us, with a due reward for his trouble; and we reached the inn with our poor wearied horses, and were truly thankful to the Lord for such a deliverance from perils. It was half-past ten, and my good clergyman had quite given me up and gone to his bed.

THE BISHOP OF BRITISH COLUMBIA.

THE following letter from the Bishop of Columbia, dated "Victoria, Vancouver's Island, Jan. 13, 1860," appeared in the *Guardian* of March 21 :—

"I arrived here on the 6th inst., the Epiphany of our Lord. May my efforts be indeed for the manifestation of Christ to the varied people in this interesting land.

Victoria must be, I think, the most lovely and beautifully situated place in the world. I never saw anything before like it. In summer it must be exquisite. I was surprised to see the size and rapid growth of the town; there are some thousands of people who are putting up houses every day. It will be a large city ere a few years are over. How important is our work! The Church of England here is in a feeble state; had it been left long so, it would almost have been trampled out. Our only church is of wood, holds about four hundred, and stands nobly on a site which one day may be occupied by a cathedral. My iron church will come at the most fortunate moment, and we shall be prepared for the further influx of people in the spring. I shall work this myself for awhile, and superintend the supply of all the wants of the town and neighbourhood; whether my residence will be here permanently or not I cannot yet say. There is immediate want of a collegiate school or college. I shall require a good head for this; it will be well supported, I doubt not. I should like to find a man who would take a lead here in education. I find there are several important posts immediately requiring to be filled up. As to the work now going on—Mr. Dundas, Court-house, Victoria, morning and evening; Mission Chapel at Esquimaux in the afternoon. Mr. Sheepshanks, New Westminster, much liked; three full services on Sunday; several Chinese under instruction; church will shortly be built here. This place during the present year is expected to make much progress. We begin now to expect the *Athelstone* with mission-house and church, and the *Heather Bell* with other three missionaries of my little staff, who are still on their long voyage. Some ships are out a long time, so they may be a month or two months yet before arrival. The work will, I believe, be deeply interesting; and, if well supported by the right men, and sufficient means at first, will lay a good foundation of true religion in this important colony of Britain. God give us all grace to spend and be spent for Christ's sake, and the souls of many, now scattered as sheep without a shepherd. There is no use having any man out here who is not an effective preacher; that must always be a qualification—better without him unless so gifted.

Some things here are dearer than in England considerably. Servants and house-rent are the worst. Beef, 10*d.* per lb.; excellent mutton, 1*s.*; butter, 2*s.* 6*d.* per lb.; coals, 32*s.* per ton. But other supplies are very reasonable.—Soft sugar, 4*d.*; loaf ditto, 6*d.* per lb.; tea, 2*s.* 6*d.*; fish, very cheap and good; also potatoes; flour, same as in England; milk, 6*d.* per pint; washing, *terribly* dear. Single men, however, live as cheaply as in England. Dundas pays 140*l.* per annum for board and lodging, and is very comfortable indeed. Prices are likely to fall much lower, and I should not be surprised if one could soon live here as cheaply as in England.

There are some pleasant people here. I have had many visitors. A good number of young men are waiting to be employed. Artisans of any kind can make enormous wages. Even gentlemen are day-labourers on account of the good pay, and doing anything rather than be idle. Very rich gold-beds have been discovered within the last two

months, and it is expected there will be a great influx of people in the spring. I must conclude; thank God I am well. Greet all inquiring friends with my best wishes and desires for their prayers. No mission, I feel sure, has left the mother Church with more powerful sympathy directed towards it. I am encouraged by this. We can expect no prosperity, no success, except we lean alone on our merciful and watchful Father who is in heaven.

Believe me, affectionately yours, G. COLUMBIA."

THE following is an extract from the letter of the Correspondent of *The Times*. It appeared on March 15, and was dated "Victoria, Vancouver's Island, January 25th":—

"The new Bishop has been here for three weeks. His fame as an able and efficient pastor had preceded him, and insured him a kind and hearty reception. His presence, social intercourse, and the performance of his sacred duties, have confirmed the estimate we had formed by reputation of his character. He has been exceedingly well received by all classes of Protestants—Dissenters as well as Churchmen. Much of the favourable impression which the Bishop has made is due to his very candid declaration from the pulpit, on the first Sunday after his arrival, that his Church is self-supporting, and unconnected with the State. He threw himself boldly and confidently upon the affections, zeal, and good feeling of the laity, for the future maintenance of religious instruction; and, as a large majority of the people is averse to State connexion, the declaration has had the desired effect.

My own individual opinion is of no weight or importance, but I shall not commit myself entirely to these sentiments. They are very pleasing in theory, and, as a general principle, have much to recommend them. I think, however, that a moderate endowment in real property in aid of religion, where, as is the case here, it can be done without any injustice to existing interests, is a duty incumbent on the State; such endowment not to be limited to the Church of England. This done, the further future support of every Church might, with a good grace, be left to the members of each persuasion.

A clergyman who knows his part well, and plays it, will find support under the voluntary system; but I have yet to learn that this system possesses vitality and attraction sufficient to induce the education, training, and devotion of such a body of learned men as the Church of England draws, under State endowment, to her service. Having seen much of the voluntary system, where it exists on a large scale, I cannot hesitate to declare that it has not yet produced, and is not preparing, an educated body of clerical gentlemen in any part of the world which comes up to the standard I have mentioned. There is much practical philosophy in Sydney Smith's doctrine of 'prizes' in the Church."

ON THE TRAINING OF MISSIONARIES.

(By the Bishop of Salisbury.)

THE following letter, on the subject of Missions, has just been addressed to the clergy of his diocese by the Bishop of Salisbury:—

“MY DEAR BRETHREN,—The feeling is, I am thankful to find, very general in my diocese, that we ought to try to awaken amongst the members of our Church a deeper interest in Missions.

There is a great want both of more labourers to do this work, and also of more alms to provide these labourers with food and raiment and the other necessities of life; and the only way of supplying this want is first to deepen by prayer and by closer communion with our Lord our own sense of duty, and then to seek to persuade those to whom we minister, to offer with us of their substance unto the Lord, and to be ready with us to meet any claim which God may make upon our children's hearts, with the cheerful obedience of faith and love.

With regard to the former gifts, very much is certainly within our power; but with regard to the latter, the service of our children, we can only try to be fellow-workers with the grace of God in training up our children to say, in answer to any call which they may receive from God, ‘Here am I, send me.’

I am not without hope that there are already many young men who have been blessed with such a training, and who are ready to give themselves unto the Lord for such service. But I am persuaded that this number would receive a great increase from God, if we gave such separation for the ministry in our colonies and dependencies, and amongst the heathen, a more fixed and distinct place in our teaching.

But I write this letter to you not only to remind you that we ought to teach that the support of Missions is a necessary expression of Christian faith and love, but also to ask you to join with me in helping those who may be led by the Holy Spirit to desire to work in the Mission field, to prepare themselves for it.

No new organization is required to give method and system to our endeavours. Churchmen living within the limits either of each rural deanery, or if any such division happen to be too small, of several rural deaneries combined; or if still more united action be deemed better, the clergy and laity in each archdeaconry, can unite to elect candidates and provide means for their education.

Such education may be given by Clergymen who may have special qualifications for training Missionaries, or may be supplied at St. Augustine's College, or the College of the *Church Missionary Society* at Islington.

One advantage of using the smaller organization of one or more rural deaneries for the purpose of a Missionary Association, rather than the large one of the diocese, or even of one of the archdeaconries, is that it would, I think, be easier to collect money for the education of a particular Missionary Student in whom Churchmen are interested

by local circumstances, than for the general purpose of training Missionaries.

But if it is judged that this advantage is counterbalanced by other considerations—and this has been the case in one part of my diocese—I am quite ready to believe that such a decision has been made wisely, and I readily acquiesce in such an arrangement.

Only let us all, whether in larger or in smaller associations, be doing our best to fix before our own hearts, and the hearts of those committed to us, the claims of Missions; and, above all things, let our more abundant zeal in this glorious cause take its rise out of more frequent and more earnest prayers to Him from whom alone ‘all holy desires, all good counsels, and all just works proceed.’

I inclose you a Form of Prayer,¹ which I hope may help you to use that power with God which a Christian has through the intercession of Jesus Christ; and all who use it between eight and ten o’clock on a Friday morning, either privately or in their families, will, I trust, be joining with me and many of our brethren, both clergy and laymen, in united supplications before the throne of grace for the strengthening and extension of the Missions of our Church.

I remain, my dear Brethren,
Your affectionate friend and Bishop,
W. K. SARUM.”

MISSIONARY SCHOLARSHIPS.—DIOCESE OF CHESTER.

WE are happy to chronicle the establishment of a Missionary Studentship Association for the Diocese of Chester.

President—The Lord Bishop of the Diocese; *Treasurer*—The Hon. Wilbraham Egerton, M.P.

Secretaries—Randle Wilbraham, jun. Esq. Rode Heath, Lawton; Rev. E. Clayton, Astbury, Congleton; Rev. G. Gainsford, Rostherne Vicarage, Knutsford.

At a meeting held at Chester, on Friday, October 28th, 1859, it was agreed that a Committee of Laymen and Clergymen in the Diocese be formed (the above-named being the Officers), with intent,

1. To search for competent and religious persons who may be willing to devote themselves to the Missionary service.
2. To raise a Fund for their modest maintenance whilst studying at St. Augustine’s, or at one of our Colonial Missionary Colleges.

* * * * *

The following resolutions have been passed:—

1. That ten or more Collectors be appointed by the Committee for each Archdeaconry, who shall engage to raise, severally, for three years, a sum not less than 3*l.* 10*s.* annually.
2. That the maximum allowance to any Missionary Scholar be 35*l.* yearly.

¹ This Form of Prayer is published by Brown & Co. Salisbury, and Rivingtons, London.

3. That a person too young for admission into a Missionary College, or too imperfectly prepared, may be assisted by the Committee in his preliminary studies. Suitable securities and guarantees to be taken ; and the annual subsidy not to exceed 20%.
 4. That in case there should be no candidate for the Scholarship for two successive years, the surplus in hand (reserving 35% for contingencies) be devoted to the general purposes of the *Society for the Propagation of the Gospel*.
 5. That a report and statement of accounts be drawn up each year, and laid before the General Diocesan Committee, to be incorporated by them in their yearly report.
 6. That subscriptions be considered due on the first of each year.
- January, 1860.

ENGLISH CHAPEL AT ROME.

[The following appeal has lately been issued. We earnestly hope that the Chapel will not be closed.]

“ Your attention is requested to the following :—

The English Chapel at Rome is dependent for support on the voluntary contributions of the members of our Church who annually resort there, having no fixed income except the trifling sum of 26*l.* 17*s.* 7*d.*, the interest of money vested in the Roman funds.

From the political unsettlement of Italy, the number of English this season at Rome is so small, that the subscriptions that have hitherto been received, with those that can be calculated on being received, are not nearly adequate to the maintenance of the Chapel.

The money in the Roman funds is not available for current expenses, being vested in the names of trustees, as a guarantee for the retention of the lease of the Chapel by the Church Committee.

Unless, therefore, the Committee obtain extrinsic help, there is great risk of Church of England worship at Rome coming to an end. And be it remembered, that if the present Chapel is given up, not merely will the money in the funds alluded to be lost, but it may be *impossible* at a future time to obtain another Chapel.

To avert what the Committee consider would be a *national* loss, they earnestly solicit your aid.

The subjoined statement of the present state of the finances, furnished by the Treasurer, will show that the deficit expected for the year ending next Easter is nearly 200*l.* This at least must be provided somehow, to save the Chapel. But providing this alone would leave nothing in the Treasurer's hands to meet the expenses of the year then commencing : and as during the summer half-year little or nothing in the way of subscriptions is ever collected, and as the prospects of the next season are, to say the least, very uncertain, the Committee think it essential to raise a further sum of at least 300*l.*

Subscriptions in aid of the ‘ Roman Chapel Fund ’ will be received by Messrs. Herries, Farquhar, and Co. 16, St. James's Street, or by

the following members of the Committee now in England :—The Marquis of Sligo ; Rev. E. Goddard, 3A, Cleveland Row ; W. Layton Lowndes, Esq. Linley Hall, Bridgnorth, Salop ; J. Simpson, Esq. Torquay.

January, 1860.

TREASURER'S STATEMENT.

RECEIPTS.			EXPENDITURE.		
	£	s. d.		£	s. d.
Balance in hand from last year . .	98	13 2	Chaplain's Stipend	268	16 4
Subscriptions from Easter 1859, to Dec. 15	194	18 1	Rent of Chapel	160	4 4
Subscriptions (calculated) from Dec. 15 to Easter 1860	90	0 11	Salary of Custode of Chapel	38	14 2
Interest of \$2,500 in Roman Funds . .	26	17 7	Commission on Collections	14	10 0
Deficit	195	18 5	Servants of the Chapel, Firing, Repairs, and Incidentals	124	3 4
	<u>£606</u>	<u>8 2</u>		<u>£606</u>	<u>8 2</u>

HOSTELS IN CAMBRIDGE FOR MEMBERS OF THE EASTERN CHURCHES.

WE transfer from the *Cambridge Chronicle* of February 25th, the following very interesting correspondence. We hope before long to call our readers' attention to the subject :—

"We have been requested to publish the following most important and deeply interesting correspondence between the veteran missionary, Dr. Joseph Wolff, now vicar of Ile Brewers, in Somersetshire, and a well-known resident member of this University, relative to the establishment in Cambridge of Hostels for members of the Eastern Churches. This, which is certainly quite a novel idea to us, is not so to the leading members of those communities, as will be seen by Dr. Wolff's letter ; and it will be singular indeed if the regulations, avowedly designed for the admission of English dissenters, should issue in the establishment of Hostels for the education of Greeks and Armenians. Should such be the case, we are quite sure that they will be heartily welcome.

I. DR. WOLFF TO MR. WILLIAMS.

To the Rev. George Williams, B.D.

Senior Fellow of King's College, Cambridge.

Brixton, February 11, 1860.

MY DEAREST FRIEND,—You have taken for many years the liveliest interest in the venerable and undeservedly maligned Churches of the East, whose members, I can assure you, cherish your name with gratitude and affection. I, therefore, shall state to you the circumstances which have induced me to invite the Greek and Armenian Patriarchs to establish two colleges at Ile Brewers, for the instruction of young men of the Armenian and Jacobite, and of the Greek and Ionian nations.

When I once asked the great Armenian noble, under Roman obedience, Dooz-Ogloo, in Constantinople, 'what have been the chief

means by which the Church of Rome has attached such a vast body of Armenians to the power of the Roman Pontiff, and with such cordial attachment?' he replied: 'If you ask the Schismatic [*i. e.* the original] Armenians and Greeks, they will say, because the Pope has diminished the *number of fast days*: this may perhaps have been the case with some sensualists, but certainly not with the majority of those who have come under the obedience of the Pope; the real reason was this, that the Church of Rome has not only sent learned Priests among us to argue with us, but observing that the Armenians are extremely fond of erecting Colleges in order to acquire the sciences of Europe, the Popes, from the time of Popes Urban and Gregory XIII., have invited them to build such Colleges in Rome itself, and promised to bestow upon them every possible privilege, that they may carry on their whole service in the old way, under their own director or superior, never obliging them to conform to the Ritus of the Latin Church, but permitting them to retain the old Armenian Ritus; and never obliging them to submit to the Decrees of the Council of Trent, but only to promise obedience to the Summo Pontifici. But whilst we Armenians have our own superiors over our institutions at Rome, they have, at the same time, one of the Cardinals in connection with the Propaganda and several Italian Monsignori (Prelates) as chief superintendents, to whom the Armenian superiors must give monthly accounts of the progress and transactions of the College, of their expenses, and of the morals of the pupils, etc.

Even the writings of Ostnizi, an Armenian divine, not quite sound on the nature of Christ, are allowed to be used after his erroneous doctrines have been expurgated.

Thus we see, at Rome (Dooz-Ogloo continued), frequently Armenian, Greek, and Coptic Bishops, and Abyssinian Priests—each with their own House (Casa)—and having Professors of Divinity of their own country and church: they also hear the lectures of European masters in other Colleges, and especially in the Propaganda. They receive the hospitality of the Pope, Cardinals, and Princes, and return that hospitality in their own respective Colleges; and this is the case also with the Maronites.'

To the correctness of these statements I can testify.

Now, to speak of the Armenians themselves, who urged me on to establish a College for their own nation in England, as they have in Venice, St. Petersburg, Ispahan, and formerly at New Julfa. The first was in 1822.

1. Wartanes Wardapiet, superior of the monastery of Kreym in Jebel Kesruan. 'Wolff,' he said, 'you have been sent by God to assist us in building a College for the instruction of our youth in our own Theology, without distraction, so that we may not be compelled to be either followers of the Church of Rome or followers of the Church of the English Sultan, for each Church has its peculiarities only suited to herself in particular; we are, after all, brothers in Christ!' With the request of Wartanes Wardapiet that of Ter Gabriel was united.

2. In the year 1824, I established Armenian and Jacobite schools at Bussorah and Bandar-Bushire, when at once Arutyoon and other Armenians in the country contributed several thousands of rupees ; the school lasted till the war and plagues destroyed other schools. The Armenians reported my exertions to their brethren all over Persia, Russia, Java, Calcutta, Tibet, and China.

3. In 1825, Nyerses at Tiflis, and Ter Matheos of Erivan, Daood Khan of Tabreez, Caspar Khan of Bagdad, all of them with one accord urged the Catholicos Ephrem of Etch-Miazin to write to me a letter, petitioning me to announce to them the time when I am going to settle in England, in order that they may establish in the place where I settle, a College *at their own expense*, and under the direction of their own nation, in internal affairs, and under the supervision of some English gentleman, who has a *spirit of universal love*. Ephrem wrote to me such letters in triplicates, one of which I gave to the late Archbishop of Canterbury, the second to Bishop Blomfield, and the third to Henry Drummond, and had copies made for Sir T. Baring now deceased, and the Jews' Society.

4. In the year 1826, the Cosac Papas at Staniza Ahiskoy, who had heard by Russians who had visited Cyprus in 1822 that I had saved the lives of Greeks, and had sent the children of those murdered by the Turks to England for education, begged me also to take his son with me to England, to have him instructed there.

5. In the year 1833, Hoannes Avdal, in Calcutta, and Set Sam in Madras, urged me most pressingly to inform them of those friends in England who look upon the Armenians not as idolaters but as Christians ; in order that they may, 'hand in hand with them and with their counsel, establish, at our own expense, a College, in which we will instruct our youth in the doctrines of our Church, and in History, Geography, and Mathematics ; for which latter subjects we will employ English teachers: we will also translate into English, with the assistance of English teachers, the writings of our divines and historians, to prove to the English that we are Christians ; and we will translate into Armenian the writings of English Divines and Philosophers, in order to prove to our Church that the members of the English Church hold the glorious doctrine of the Trinity, and are baptized in the name of the Father, Son, and Holy Ghost.'

6. In the year 1843, and again in 1845, the Armenian Archbishop of Ispahan, and other enlightened Armenians in Teheran, reminded me of my promise to assist the Armenians, in connexion with the Jacobites, to establish such a College in the place where I reside ; and they added, 'that there is in England a great Priest, *Keork (George) Williams*, a pious and learned man who was in Jerusalem, who will certainly unite with you in *giving us every assistance in his power*.' In Tabreez the Russian Consul-General and all the Russian Attachés spoke of you and William Palmer in the highest terms, as also Count T—— and Prince D—— at Constantinople, and the Greek and Armenian Patriarchs and Greek Archimandrites said : 'Joseph Wolff, forget us not whenever you come to England, and don't forget our College : we

will send young men from six years of age to twenty, in order that, instructed in England, they may return to their native land, and this will do more good than robbing us of our people by proselytizing them, and thus creating schism in the camp. Give our Apostolic and brotherly blessing to *Keork Williams*.'

This is the reason for which I beg you, dear Williams, to do all in your power, in order that we may soon see in England such a College established.

Your affectionate brother in Christ,

JOSEPH WOLFF, LL.D. D.D.

Vicar of Ile Brewers, near Taunton, in Somersetshire.

II. MR. WILLIAMS TO DR. WOLFF.

King's College, Cambridge, February 18, 1860.

MY DEAR DR. WOLFF,—I cannot tell you how much satisfaction I have derived from the information which I lately received from you to the effect that you are in communication with the Greek Patriarch of Constantinople and the Armenian Catholicus of Etchmiazin, on a subject of so much interest to us both as the promotion of the arts and sciences and literature of Europe among the members of those venerable Churches, through the establishment of Schools and Colleges for their respective communities in this country; and this satisfaction, I will own, is enhanced by the suggestion which you throw out that I may be of service in this good work by securing the confidence of the Eastern Prelates in the scheme.

I need hardly assure you, who have known me so many years, that you may reckon upon my most hearty co-operation in a plan so calculated to advance the mutual interests of the Eastern and Western Churches; for I have long felt that nothing within the range of possibility is more devoutly to be desired, in the present distracted state of Christendom, than the establishment of more intimate relations between ourselves and our brethren of the oriental Churches, from which we might derive some consolation in our isolation from the Churches of the West, which, however justifiable, or even necessary, under existing circumstances, cannot but appear most lamentable to those who have had opportunities of observing the detriment which our common Christianity suffers from our manifold divisions.

Nothing has been more gratifying to me, in the retrospect of my sojourn in foreign lands, than the friendly intercourse which I was there permitted to enjoy with many eminent members of the Churches of the East—lay and clerical—first in Turkey, and afterwards in Russia; and the satisfaction which I found that they derived from the discovery that the Anglican Communion is not a mere sect, as it had been misrepresented to them, but a rightly organized Church, with a definite Creed, a duly constituted Ministry, and a Sacramental system identical with that which they have themselves received from the Apostolic founders of their several Churches; and I have long felt that if ever it should please God that unity is to be restored to the

body of Christ, there is no single branch of the Church so favourably placed for the purposes of acting as mediator and peacemaker as our own.

I would, however, venture to suggest one important modification in your scheme, which will, I trust, meet with your approval.

It is a remarkable coincidence that you should, unconsciously, have revived a project first brought before you thirty-eight years ago, and again at intervals since that time, just when recent legislation has opened to dissenters from our national Church a door to our academic privileges and distinctions, which is, I am thankful to say, wide enough to admit also the members of the ancient Churches of the East. I would beg to direct your particular attention to the clauses relating to Hostels in the recent Cambridge University Act (19 & 20 Victoria, cap. LXXXVIII.), from which you will see that there is now no difficulty whatever in the way of members of the Oriental Churches not only entering the University as students, but actually proceeding to University degrees, without any interference, direct or indirect, with their peculiar religious tenets or usages.

What, then, I have to suggest to you is simply this, that, instead of attempting to establish two Colleges in a remote part of Somersetshire, for the education of Greeks and Armenians, you should propose to our eastern friends to establish Colleges or Hostels in this University, under whatever guarantee they may require that no attempt shall be made to tamper with the faith of the students; and if you think that my name would be an adequate security, pray use it freely. Without at all pretending to possess the qualifications which they desire in the person whom they would wish to superintend their Colleges, I can lay claim, at least, to the most hearty affection and loyal attachment to those venerable branches of Christ's Catholic Church; and since, under our new Statutes, the Principal of the Hostel must be a Member of the Senate of the University, I would gladly undertake that office; and I have no doubt that I should be able to obtain the Chancellor's licence to open such a Hostel, with all the necessary safeguards for its internal regulation.

The advantage of Cambridge over Ile Brewers for carrying out such an object will be obvious, if you consider that we have in the University a large staff of Professors in various branches of science and literature, and that Tutors from the various Colleges might be easily found well qualified and willing to give more private instruction to the students. In fact, so far as the means and appliances for education are concerned, your scheme might come into operation here to-morrow. Only give us the men, and we shall, I am sure, know how to educate them, without any danger to the stability of their allegiance to their ancestral Churches.

But, in order that the foreigners may derive full benefit from the University teaching, it will be very necessary that the earliest students should be acquainted with the English language; and then, if children were to be sent over, as is proposed, schools might be established to prepare the boys for the University. In course of time, the Colleges

or Hostels would train a staff of teachers for themselves, competent to convey instruction in the native language of the students, so as to render the knowledge of English a matter of comparative indifference.

Colleges or Hostels in the University, and preparatory schools at Ile Brewers, seem to me to be the most effectual method of carrying out your grand design : say two of each,—one for the Greeks, which would be available for any Russians who might desire to enter ; and another for the Armenians, which would serve also for their co-religionists the Syrians, Copts, and Abyssinians.

I must, in conclusion, express my conviction that the residue of both our lives—however long it may please God to spare us—would be well devoted to this undertaking ; and I will state some of the grounds of this conviction.

It is fifteen years since I first published my opinion, which I now know is shared by you, that, if ever the Armenian Church should be awakened to a sense of its responsibility, and replenished with the Holy Ghost, it would be in a more advantageous position than any Church in Christendom to propagate the faith of Christ throughout the East, owing to its wide diffusion among all the nations of Asia and of Eastern Europe. What a blessed privilege would it be, should our English Universities be permitted to forward a consummation so devoutly to be wished, by preparing the members of that Church for the great work which is before them !

But you mention also the Abyssinians ; and this touches us more nearly at this moment, when God's providence is not only opening the Continent of Africa to missionary enterprise in such a marvellous manner, but also directing the special attention of our two Universities to the extension of the Gospel on the eastern side of that Peninsula. How would it strengthen the hands of my friend Archdeacon Mackenzie, had we now in this University a band of Abyssinian students prepared to cast in their lot with him, and to engage the hearty sympathy and co-operation of their national Church in his great work ; perhaps, also, to occupy, in friendly concert with his Mission, that vast field south of the Lake Nyanza, so recently opened by Captain Speke, in a part of the Continent not so very remote from the southern frontier of their ancient kingdom, and, for Africa, contiguous to the probable field of our projected Mission on the banks of the river Shire and the shores of Lake Shirwa.

But were I to expatiate on the glorious prospects for the extension of our blessed Redeemer's kingdom which your heart-stirring suggestion has conjured up before my imagination, I should fill many sheets, and my letter in reply to your communication has already reached an undue length : so I must desist.

You have yourself now had opportunities of judging how favourably the project is received and entertained by all in the University—men of various shades of opinion—to whom it has been mentioned ; and I am quite sure that many others, when they hear it, will sympathise with it as warmly and co-operate in it as heartily as myself, and that

Oriental students, come when they may, will receive a cordial welcome from all orders and degrees of men in this University.

I pray you, then, go on ; and God grant that you may prosper to the edifying of his Church, to the restoration of our long-lost unity and love, and to the extension of the faith among the tens of millions of Africa and the hundreds of millions of Asia ; and let this be our prayer, ‘Return, O Lord, unto the many myriads of Israel.’

I remain, my dear Dr. Wolff,

Yours most affectionately,

GEORGE WILLIAMS.

P.S.—I may add that a friend of my own, a very distinguished Russian nobleman, has lately signified to me his wish to send his eldest son to this University ; and I have no doubt that, in the event of the establishment of a Hostel, many Russians would avail themselves of it.

III.—DR. WOLFF TO MR. WILLIAMS.

Cambridge, Feb. 19, 1860.

MY DEAR MR. WILLIAMS,—I am entirely indebted to you and to your recommendations for the sympathy which my proposal of inviting the Armenians, Greeks, and Syrians, to establish Colleges in England, has met with from some of the most distinguished members of the University of Cambridge ; and I entirely enter into your suggestion of having Hostels here in Cambridge for the above nations. I therefore shall write to the Armenian and Greek Patriarchs, &c., to establish simple schools in Isle Brewers, and Hostels in Cambridge.

Yours affectionately,

JOSEPH WOLFF.”

Reviews and Notices.

Addresses to the Candidates for Ordination, on the Questions in the Ordination Service. By SAMUEL, LORD BISHOP OF OXFORD, &c. Oxford and London : J. H. and J. Parker. 1860.

THOSE spirit-stirring addresses which at intervals in the last fourteen years have made an ordination by the Bishop of Oxford a memorable day in the life of such as might be even casually present at it, have now become, in this volume, the possession of the whole Church. In many retired parsonages, many remote colonial settlements, and even where the English language and Church have passed beyond the boundary of the British Empire, these echoes from Oxford and Cuddesdon will be heard and treasured up by ministers who feel most keenly their own need of such alternate warnings and encouragements as they themselves convey to others. A warm heart and a penetrating mind rarely fail to elicit sympathy ; never, when their influence is strengthened, as it is in these addresses, by long and varied experience of the world, and of the Church in its extensive outward machinery and its deep inner working, and by the winning power of eloquence. No conscientious clergyman, we think, could

read a page of this volume without feeling touched and elevated, perhaps admonished, by it. It will be a most profitable companion on Ember-days, and in seasons of reflection on the Pastoral Office. And whenever it is so used, it may be, let us hope, a means of exciting and sustaining such well-directed zeal as that for which the diocese of Oxford has become conspicuous in the Church of England.

The volume contains twelve Addresses, delivered at successive ordinations, to Candidates for Holy Orders. Their main object is, "whilst they explain the meaning of our Ordinal, to stir up the devout and religious affections" of candidates for, or bearers of, the "great and blessed, but at the same time perilous, office of ministers of Christ." The inward call; the glory of God; the sufficiency of Holy Scripture; the ministration of doctrine, sacraments, and discipline; and other topics suggested by the Ordinal, become, in their turn, each the subject of an address.

In the address on "Diligence in Prayer," the Bishop begins by stating its full meaning, then points out its importance in every department of the ministerial office; then considers the hindrances of prayer—worldliness, occupation, idleness, want of practice, &c.—and the encouragements we have to overcome these. Of occupation as a hindrance of prayer, he says—

"To say nothing of other interruptions,—which, alas! in spite of the comparative shelter afforded to us by our separated life, do yet abound,—even our ministerial occupations seem often to stand in our way. We are, perhaps, in a large parish, and its claims on our time, and thought, and attention, are incessant and harassing; or we are in a small one, and the call and charge of every charitable as well as directly moral or religious interest in it devolves upon us personally; we must in effect keep the school, or it will not be kept; we must manage the clothing-club, and the coal-club, and the lending library; we must tend the sick bodies of our poor, and advise them in their difficulties; then there are sermons to be written, and reading to be kept up, and perhaps constant public services to be conducted; and so there is very little time left for real, secret, undisturbed, concentrated communion with God. About all these hindrances, moreover, there is this special danger, that they are all compounded out of work which must be done, and that they all have about them a savour of directly serving God, and so we are easily persuaded to let these Martha-like engagements stand, instead of sitting ourselves at the feet of Jesus, hearing His words, and living in secret communion with Him. Whence it follows that the more direct is the apparent service in these distractions, the more dangerous they are as hindrances of secret prayer. For whatever it be which hinders that, does really breathe over our souls the drought of death.

For nothing can supply its place. Without it not only our services to others will become perfunctory, or selfish, or busy with externals, and wanting in the holiness and unction of heart-work where Christ has healed the heart; but even beyond this, our public prayers themselves will become cold, formal and unreal. This is a special danger, the extent of which it is impossible, without experience and much self-watchfulness, to estimate at all aright. When we are first led to take part frequently in public prayers, we seem to be brought into a new atmosphere of devotion. And so indeed we are; if we are able to offer up our souls to God in them, we shall learn more and more the blessedness of possessing such opportunities of service. But there is about them as about all spiritual advantages, a special character of danger. Formality lies ever in wait for us under cover of such devotions. We may too soon grow to substitute presence at, or the repetition of, prayers and praises for praise and prayer. We may even be tempted to abbreviate private prayer, under the excuse that we give so much time to

public prayer. Whereas I believe that the experience of every one who watches himself closely will prove to him that an increase of the opportunities of public prayer makes an increase in private prayer only the more necessary, unless those public prayers are to be let to grow into formality. Depend upon it, there must be a certain proportion between the two."

The Veracity of the Book of Genesis; with the Life and Character of the Inspired Historian. By the REV. W. H. HOARE, M.A. late Fellow of St. John's College, Cambridge, &c. London: Longman.

MR. HOARE has produced an interesting and useful book on a difficult subject. He has connected together the life of Moses and the accounts of the Dispersion and of the Creation; and has touched with great candour and perspicuity upon the numerous questions connected with them. He has brought a great store of careful reading to bear upon his subject, and his conclusions are such as will give general satisfaction to the devout Biblical student; while they are so kindly expressed that controversial opponents will find no just ground of offence in them. It would hardly be compatible with the objects of the *Colonial Church Chronicle* to enter into a lengthened discussion of the topics embraced in this work; but we confidently recommend it to any of our readers who need a book on this subject for general circulation. We will only state in addition, that the exact task to which he addresses himself is, first, to represent plainly and correctly the substance of the earlier portion of Genesis; and, secondly, to prove that there is nothing at variance with reason or with ascertained facts in that portion of Scripture.

We have received from Messrs. J. H. and J. Parker (1) an excellent sermon preached at Oxford by one who is engaged in as truly a missionary work as any in India or Africa:—*What is the Spiritual Condition of the Metropolis, and who is responsible?*, by the Rev. R. GREGORY, of St. Mary's the Less, Lambeth; (2) *Freedom and Labour*; two sermons by the Rev. A. P. STANLEY, D.D.; and (3) *The Cross in Sweden*, being No. XIII. of "Historical Tales."

From Messrs. Rivington, *Historical Remarks on the Convocations of the Church of England*; a very valuable pamphlet, by the Rev. F. POYNTER.

Colonial, Foreign, and Home News.

SUMMARY.

THE Bishop of RUPERT'S LAND held his fourth visitation in St. John's Church, Red River, on the Feast of the Epiphany, 1860. There are now twenty Clergymen in the Diocese besides the Bishop.

The Rev. Joseph C. Talbot, D.D., of Christ Church, Indianapolis, INDIANA, was consecrated in his own church as Missionary Bishop for the north-west, on Wednesday, February 16. There were present and assisting the Bishops of KENTUCKY, WISCONSIN, MISSOURI, INDIANA,

and the Assistant-Bishop of OHIO. The sermon was preached by Bishop Smith, of KENTUCKY.

The Bishop of MELBOURNE intends to visit England in the course of the present year. The Church Assembly for 1860 was convened to meet on January 19.

The Bishop has constituted a new Archdeaconry within the Diocese, under the title of the Archdeaconry of Castlemaine. The boundaries of the new Archdeaconry are thus defined in the Official Act signed by the Bishop:—"The Counties of Talbot, Dalhousie and Rodney, and all the country within a line formed by the boundary of the River Murray from Echuca to the north-western point of the Electoral and Census District of Avoca and Korong, thence along the western boundary of such district running south, following the course of the Avoca River until it strike the northern boundary of the County of Ripon, and then in a line running west along such boundary until it touch the boundary of the County of Talbot." The Rev. A. Crawford has been collated by the Bishop to the new Archdeaconry.

The Bishop of GIBRALTAR held an Ordination on Sunday, March 18, when Mr. Antonio Tien, of St. Augustine's College, Canterbury, and Mr. Fenner were ordained Deacons. Mr. Tien is attached to the *Society for the Propagation of the Gospel* Mission in Constantinople.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. — *Tuesday, March 6th, 1860.*—The Archdeacon of MIDDLESEX in the Chair.

A grant of 20*l.* was made towards the erection of a new church in the diocese of Natal.

A grant of 30*l.* was made towards the erection of a new church at the Lodge, George Town, Demerara.

Books and Tracts were granted for schools at Schoonberg, District of George, Cape Town, and at Oudtshoorn, and for the parish of St John the Evangelist, Cape Town.

The Board granted books to the value of 5*l.* towards a library at Banchory Ternan, in the diocese of Aberdeen. The application was recommended by the Bishop.

A letter was read from the Bishop of Mauritius, dated Port Louis, Mauritius, December 2, 1859. The Bishop thanked the Society for the grant of 250*l.* The Bishop says: "The church at Pamplémousses was consecrated on the 9th of last month; and a generous friend to that and every other object of the efforts of the Church of England in this Colony wrote to me on the day before the consecration, to inform me that he had given 2,039*l.* in order to present the edifice free from debt."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL. — *Friday, March 16th.*—His Grace the Archbishop of CANTERBURY in the Chair. —The report of the Standing Committee was read on the means of procuring accounts of the sums contributed by friends of the Society to the private funds of Colonial Bishops. It stated that it depends on the contributions whether such sums should be accounted for or not—and

also that the Society would be willing to publish any accounts of expenditure of such funds which may be sent to them by the Bishops. A letter was read from Mr. Cyril Graham recommending the appointment of a chaplain at Beyrout in Syria. It was resolved that if the residents would contribute 100*l.* a year, and the Government would add a like sum, the Society would give 25*l.* a year for three years. The Society's grant would be considered to be made for special attention to English seamen in the port. A very interesting letter was read from the Bishop of Calcutta. He had confirmed in the course of his visitation 625 native Christian converts in the missions of the *Society for the Propagation of the Gospel* and the *Church Missionary Society*. It was agreed that the money which had been contributed for a Memorial Church at Delhi (about 550*l.*) should be appropriated to a Mission there, on condition of an equal amount being raised from local residents, and 100*l.* was granted towards the erection of Mission premises. Grants were made in aid of the passage of Messrs. Wilson and Frost, appointed schoolmasters at Capetown. The Rev. Mr. Blagg was appointed Chaplain of Codrington College, Barbados. The Rev. John Paul was appointed Organizing Secretary for the Diocese of York. A letter was read from the Bishop of Sydney, recommending Goulburn as the seat of the proposed new Bishopric, and stating that it was probable that the land which had been given by Messrs. Campbell would be sufficient for the endowment of the See.

ANNIVERSARY OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The Annual Meeting will take place in the afternoon of Monday, April 30th, at St. James's Hall. The Archbishop of CANTERBURY has promised to preside.

The Anniversary Service will be held at St. Paul's Cathedral on Thursday, June 14th, at 3 o'clock P.M. The Bishop of Carlisle has been appointed to preach the Sermon.

The City Meeting will be held, with the permission of the Lord Mayor, at the Mansion House, on Tuesday afternoon, June 19.

FATHER CHINIQUY.—Our readers have probably heard of Father Chiniquy, of St. Anne, Kannakee, Illinois, who, with his congregation, lately seceded from the Church of Rome. Collections have been made for them from Churchmen in England; and in January last the *Society for Promoting Christian Knowledge* made a grant to them of French Bibles to the value of 10*l.* Father Chiniquy, with two-thirds of his flock, have now become "Old School Presbyterians." The *Chicago Journal*, as quoted by the *New York Church Journal*, says, "The father did not give them time for reflection, but urged them on *financial considerations* to up stakes and join. He requested them to try Presbyterianism for one year, and then, if they did not like it, they could join some other. The balance of his congregation will join the Baptist persuasion." It is said that the remaining third purpose at an early day to join the Baptist denomination.

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

MAY, 1860.

HOSTELS AT CAMBRIDGE FOR MEMBERS OF THE
ORIENTAL CHURCHES.

THE correspondence between Dr. Wolff and Mr. Williams relative to the establishment of Colleges in England for the education of Greeks and Armenians, which was printed in the last number of the *Colonial Church Chronicle*, seems to open the brightest prospect for friendly intercourse with the venerable Churches of the East that has dawned upon us since the accidental interruption of the correspondence opened with the Prelates of the Russian Church by certain English and Scottish Bishops at the beginning of the last century.

Whether the actual condition of our own ecclesiastical affairs is such as to warrant any sanguine hopes of a more favourable termination of any renewed attempts to establish more intimate relations with the Eastern Christians, is a question which we are not very anxious to discuss; for we are so strongly impressed with a sense of the advantages which would result to the common interests of universal Christendom from the success of such a design, that the prosecution of it appears to be one of those plain and positive duties which must be performed as opportunities offer, and the issue left to the disposal of a higher Wisdom.

That the circumstances detailed in the correspondence referred to do indeed present such a providential occasion for renewing these endeavours cannot, we apprehend, be seriously questioned; and perhaps it is not the least recommendation of the scheme immediately contemplated that it commences at such a very remote distance from the ultimate consummation at

which we should aim ; for, however all Christians must yearn after the reunion of the Churches, we should ourselves regard with very great jealousy any direct attempts to bring about immediate reconciliation with those from whom we have been so long severed, if not estranged, not more by geographical distance than by mutual misunderstanding. We are persuaded that any overtures, even, towards the re-establishment of our long suspended intercommunion would be premature until the interchange of friendly intercourse and mutual good offices have succeeded in removing prejudices, and paving the way for more amicable relations ; and it is precisely because it appears to us that the proposals of Dr. Wolff and Mr. Williams would tend to promote this pre-requisite state of amity, without pledging any party concerned to ulterior measures, that we not only heartily approve them ourselves, but commend them to the sympathy and prayers of our readers.

We proceed to discuss the scheme in its twofold aspect, as regards the several parties whom it concerns.

And first, it must be borne in mind that the design, as set forth in the correspondence, has no directly religious or ecclesiastical bearing whatever. It is merely, so to speak, an educational movement on the part of certain leading members of the Greek and Armenian communities, encouraged and supported by some among ourselves. It contemplates, as we understand it, not a clerical education for the future Priests and Bishops of the Oriental Churches, but merely such a secular and scientific education for lay members of those Churches as our renowned Universities can supply. This seems to be the legitimate interpretation of those repeated applications from various quarters which Dr. Wolff received during his travels in the East between the years 1822 and 1845, as detailed in his letter to Mr. Williams.

And it is very natural that the wealthy Armenian and Greek merchants and bankers in the Levant or in the further East should desire to secure for their children the benefits of an education such as that which has trained the mind and heart of the English youth for many generations. The aristocracy of wealth and intellect in those communities have no such means and appliances for a superior education as the exigencies of this country have demanded, and the bounty of founders and benefactors in former ages has supplied, in our Universities and their several colleges. No wonder that they should look with longing desire towards the great centre of that mighty nation with which they are brought into direct and immediate contact in all quarters of the globe, in the hope that a participation in the advantages which we enjoy might enable them to develop the

moral and intellectual powers of their respective races, which have been dwarfed and degraded, and well-nigh crushed, by long centuries of subjection to the most corrupt and demoralizing of all modern governments.

And shall England grudge them the boon? Is this light of education, which, through the mercy of God, has shone so steadily and so long in our various "seminaries of sound learning and religious education," one which we wish to hide under a bushel, or is it one which we would desire to hold up aloft, that, if it may be so, it may illuminate the whole world? Are we going abroad among the nations to exhibit the fruits of our superior educational training only to tantalise them with the exhibition of blessings which they may never hope to enjoy? All that they ask is permission to establish here among ourselves schools and colleges, in which their children may receive the benefits of a sound education in the arts and sciences and literature of Europe. This they propose to do at their own cost. Is a narrow, pharisaical spirit of religious bigotry and intolerance on the one hand, or our national pride and jealousy on the other, to be allowed to dictate a denial of their request?

One stipulation, indeed, they are anxious to make, of which none ought to complain but such as think that religious instruction may be altogether disregarded in the education of a Christian. They are naturally, and in our opinion very properly, desirous to secure, so far as they can, that the peculiar tenets and distinctive rites of their native Churches shall be respected, and that the faith of their students in the English colleges shall not be tampered with by any attempts to proselytise them to the "Church of the English Sultan." We say naturally and properly: for when it is considered that in the case of the Armenians generally, as also in the case of the Greeks beyond the limits of King Otho's dominions, the Church is the only bond of national union that at present holds them together, and that this bond has been greatly weakened by the successful efforts of the missionaries of the Propaganda to sow dissension and create division among them, it is every way to be expected and desired that the patriotic sentiment of the scattered remnant of these once powerful nations should earnestly deprecate any further weakening of those sacred ties which bind them together in a kind of sacred polity under the spiritual and ecclesiastical jurisdiction of the orthodox Patriarch of Constantinople or of the Catholicus of Etch Miazin.

The only wonder is, that, after the repeated experience of Papal and Protestant encroachments in the East, and particularly after the more recent development of the aggressive policy of the Jerusalem Mission—which they could only regard as a

perfidious violation of a solemn obligation, voluntarily contracted—they should still feel such confidence in the honour and integrity of England as to be willing to risk the repetition of fresh assaults, and to expose their youths to the well-meaning but ill-directed zeal of a busy class of religionists in this country, whose measure of catholicity is circumscribed by the narrow traditions of their own exclusive school.

It is, we must think, highly creditable to the Orientals, and argues a charitable and forgiving spirit, that the sense of the wrongs attempted under the sanction of the name of England should be counteracted by the grateful recollection of the sympathy with which they have been regarded by such persons as Dr. Wolff and Mr. Williams, and that these names should be cherished among them with reverence and affection as those of friends of their Church and nation, and as a sufficient guarantee of good faith, on behalf of the Anglican communion, that the English education which they seek for their sons shall not be ungenerously vitiated by the attempt to alienate them from their allegiance to their national religious institutions. And we cannot but regard it as a providential circumstance that one of the gentlemen who is honoured with the confidence of the Greeks and Armenians should be in a position to help them to the attainment of their long-cherished desire to secure an European education for their children, just at the very time when recent legislation—designed for such a widely different purpose—has opened the University of Cambridge to others than members of the Anglican communion, and removed the restrictions which would have hitherto debarred from academical honours and degrees the members of foreign Churches no less than English sectarians. It will indeed be a singular over-ruling of a pernicious measure, avowedly designed for the relief of Protestant Dissenters, should it result in the admission to academic privileges and distinctions of the members of the Catholic communities of the East.

The influence of such an infusion of a foreign element into the English Universities cannot but be productive of unmingled good on the minds of our own students; for, while it must tend to expand their ideas and enlarge their sympathies to be associated in their studies (and why not in their amusements too?) with competitors from foreign nations, there is no danger that the number of foreigners will ever be so great as to provoke jealousy, or seriously to threaten the preponderating influence of the English element.

As to the advantages which the foreigners themselves may expect to derive from an English University education, we are not so sanguine. We say it with deep regret, but it cannot be denied

that occasional public revelations of the internal condition of the Universities indicate a very lax state of discipline, and not the highest tone of morality; and it is a serious question for the promoters of this scheme to consider whether it would be safe to submit to such an atmosphere of temptation young men of a temperament considerably more sanguine than that of our northern latitudes, entirely unpractised in the art of self-government, which the mixture of licence and control, so curiously combined in the education of our Public Schools, does certainly serve to impart to the English schoolboy, but which has no equivalent among our less fortunate brethren of the Oriental Churches, subject from their birth to the grinding oppression of the Sultan of Turkey or of the Shah of Persia.

But this is a subject which doubtless has occupied the anxious attention of Mr. Williams, who has better opportunities than most men of forming an accurate opinion on the moral condition of the University of Cambridge, and of judging whether sufficient safeguards could be devised for securing the inmates of the Greek and Armenian hostels against the danger of contamination from those evil influences, which, we are fully aware, no amount of vigilance on the part of the authorities can entirely eradicate from our places of education.

In any case, we earnestly hope that the experiment may be allowed a fair trial, and it is with great satisfaction that we announce that the scheme has not only been heartily taken up by persons of influence in this country, but also most favourably recommended to some leading ecclesiastics and laymen in Russia — among others, to the Metropolitans of Moscow and St. Petersburg, and to the Ober-Procuror of the Holy Governing Synod, who proposes to have the correspondence between Dr. Wolff and Mr. Williams translated, and published in one of the religious periodicals of Russia.

Correspondence, Documents, &c.

A MISSION IN THE SIXTH CENTURY.

It may not be uninteresting to the readers of the *Colonial Church Chronicle* to see a contemporary and authentic account of a Mission of the sixth century, which has the recommendation of being quite new. It is extracted from the *Ecclesiastical History* of the Monophysite John of Ephesus, who was a distinguished person of that period. The third part of that history, written in Syriac, was one of the manuscripts brought to England from the Nitrian desert. It was published in the original Syriac by Dr. Cureton in 1853, and has recently been translated by Mr. Payne Smith, of the Bodleian Library. This third part of the history contains the narrative of the

events of the writer's own time, in which he himself took a large share.

A very concise abridgment of the story respecting the conversion of Nubia was inserted in the Syriac Chronicle of Bar-Hebræus ; from which it was extracted by Asseman, and published in his *Bibliotheca Orientalis*, vol. ii. 330. Asseman, however, himself expressed his disbelief of the story, but without stating any grounds : and Gibbon observed that he knew not why he should call it in question. The publication of the original contemporary narrative, with all its vivid and minute details, sets that doubt at rest for ever, and dispels other uncertainties respecting the Christianity of Nubia.

It is well to premise, that the Emperor is the great legislator Justinian, who was himself a supporter of the Catholic party, whilst his domineering Empress, Theodora, patronised the Monophysites. The picture given us of the relation of Justinian and his queen shows that the ruler of the empire was himself under a very vigorous and decided domestic government. It may be added, that there is a very interesting account of the Nobadæ (*i.e.* the people of Nubia), appended by the translator, showing, among other points, how the physical position of Nubia severed it from the neighbouring territories, and caused its late conversion. The story is as follows :—

“A presbyter named Julianus, an old man of great worth, who conceived an earnest spiritual desire to Christianize the wandering people who dwell on the eastern borders of the Thebais beyond Egypt, and *who are not only not subject to the authority of the Roman empire, but even receive a subsidy on condition that they do not enter nor pillage Egypt.* The blessed Julianus, therefore, being full of anxiety for this people, went and spoke about them to the late queen Theodora, in the hope of awakening in her a similar desire for their conversion ; and as the queen was fervent in zeal for God, she received the proposal with joy, and promised to do everything in her power for the conversion of these tribes from the errors of idolatry. In her joy, therefore, she informed the victorious king Justinian of the purposed undertaking, and promised and anxiously desired to send the blessed Julian thither. But when the king heard that the person she intended to send was opposed to the council of Chalcedon, he was not pleased, and determined to write *to the Bishops of his own side in the Thebais, with orders for them to proceed thither and instruct them, and plant among them the name of the synod.* And as he entered upon the matter with great zeal, he sent thither, without a moment's delay, ambassadors with gold and baptismal robes, and gifts of honour for the king of that people, and letters for the duke of the Thebais, enjoining him to take every care of the embassy, and escort them to the territories of the Nobadæ. When, however, the queen learnt these things, she quickly, with much cunning, wrote letters to the duke of the Thebais, and sent a mandatory of her court to carry them to him ; and which were as follows : ‘Inasmuch as both his majesty and myself have purposed to send an embassy to the people of the

Nobadæ, and I am now despatching a blessed man named Julian ; and further my will is, that my ambassador should arrive at the aforesaid people before his majesty's ; be warned, that if you permit his ambassador to arrive there before mine, and do not hinder him by various pretexts until mine shall have reached you, and have passed through your province, and arrived at his destination, your life shall answer for it ; for I will immediately send and take off your head.' Soon after the receipt of this letter the king's ambassador also came, and the duke said to him, ' You must wait a little, while we look out and procure beasts of burden, and men who know the deserts ; and then you will be able to proceed.' And thus he delayed him until the arrival of the merciful queen's embassy, who found horses and guides in waiting, and the same day, without loss of time, under a show of doing it by violence, they laid hands upon them, and were the first to proceed. As for the duke, he made his excuses to the king's ambassador, saying, ' Lo ! when I had made my preparations, and was desirous of sending you onward, ambassadors from the queen arrived, and fell upon me with violence, and took away the beasts of burden I had got ready, and have passed onward. And I am too well acquainted with the fear in which the queen is held to venture to oppose them. But abide still with me, until I can make fresh preparations for you, and then you also shall go in peace.' And when he heard these things, he rent his garments, and threatened him terribly, and reviled him ; and after some time he also was able to proceed, and followed the other's track, without being aware of the fraud which had been practised upon him.

The blessed Julian, meanwhile, and the ambassadors who accompanied him, had arrived at the confines of the Nobadæ, whence they sent to the king and his princes, informing him of their coming : upon which an armed escort set out, who received them joyfully, and brought them into their land unto the king. And he too received them with pleasure, and her majesty's letter was presented, and read to him, and the purport of it explained. They accepted also the magnificent honours sent them, and the numerous baptismal robes, and everything else richly provided for their use. And immediately with joy they yielded themselves up, and utterly abjured the error of their forefathers, and confessed the God of the Christians, saying, ' that He is the one true God, and there is no other beside Him.' And after Julian had given them much instruction, and taught them, he further told them about the council of Chalcedon, saying, that ' inasmuch as certain disputes have sprung up among Christians touching the faith ; and the blessed Theodosius being required to receive the council, and having refused, was ejected by the king from his throne, whereas the queen received him and rejoiced in him, because he stood firm in the right faith, and left his throne for its sake : on this account her majesty has sent us to you, that ye also may walk in the ways of pope Theodosius, and stand in his faith, and imitate his constancy. And moreover the king has sent unto you ambassadors, who already are on their way in our footsteps.' They then instructed

them how they should receive them, and what answer they should give: and when everything was fully settled, the king's ambassador also arrived. And when he had obtained an audience, he also gave the king the letters and presents, and began to inform and tell him, according to his instructions, as follows: 'The king of the Romans has sent us to you, that in case of your becoming Christians, you may cleave to the Church and those who govern it, and not be led astray after those who have been expelled from it.' And when the king of the Nobadæ and his princes heard these things, they answered them, saying, 'The honourable present which the king of the Romans has sent us we accept, and will also ourselves send him a present. But his faith we will not accept: for if we consent to become Christians, we shall walk after the example of pope Theodosius, who, because he was not willing to accept the wicked faith of the king, was driven away by him and expelled from his Church. If, therefore, we abandon our heathenism and errors, we cannot consent to fall into the wicked faith professed by the king.' In this manner then they sent the king's messengers away, with a written answer to the same effect. As for the blessed Julian, he remained with them for two years, though suffering greatly from the extreme heat. For he used to say that from nine o'clock until four in the afternoon he was obliged to take refuge in caverns, full of water, where he sat undressed and girt with a linen garment, such as the people of the country wear. And if he left the water, his skin, he said, was blistered by the heat. Nevertheless, he endured it patiently, and taught them, and baptized both the king and his nobles, and much people also. *He had with him also a Bishop from the Thebais, an old man, named Theodore, and after giving them instruction and setting things in order, he delivered them over to his charge, and himself departed, and arrived in safety at Constantinople, where he was most honourably received by the queen. And to her he related many wonderful particulars concerning that numerous people, but they are too long for us to write, nor can we spare space for more than we have already inserted.*

The chief charge of the new converts was vested in Theodosius, as being patriarch of Alexandria; nor were they forgotten by him: for on the very day of his departure from this world he had them in his memory, and especially because the blessed Julian their teacher had died but a very short time before, and also because her late majesty, the queen Theodora, had given orders *that the excellent Longinus should be made Bishop there, as being, an earnest man admirably adapted to convert and establish them in the doctrines of Christianity.* Immediately therefore after the pope's decease, Longinus was consecrated Bishop of those parts, and made ready to proceed thither. But scarcely had he embarked his goods on board ship when men were found, such as those of whom it is written, that 'their teeth are spears and arrows, and their tongue a sharp sword,' who went and told the king, that 'Longinus, the enemy of our palace, has been made Bishop, and has embarked his goods on board ship, ready

to start. And should he go, for he is a passionate man, and arrive among that people in safety, he will immediately stir them up to make war upon and pillage the territory of the Romans. Give orders therefore for his immediate arrest.' When the king heard these things, he was stirred up to anger, and gave orders for his arrest, and had his baggage removed from the vessel. Thus then he was not permitted to depart, and three years passed by, during which he was waiting for an opportunity; and finally, as he was aware that he was watched, and would not be permitted to leave, he disguised himself, and put a wig on his head—for he was very bald; and taking with him two servants, he fled, and God delivered him, and caused him to arrive in safety at that land. And there he was magnificently received, and great joy testified at his coming: and immediately he began to instruct them afresh, and enlighten them, and teach them. And next he built them a church, and ordained clergy, and taught them the order of Divine Service, and all the ordinances of Christianity. But when the king heard of his flight he was very angry, and gave directions that the ferries over the sea should be all occupied, and the roads watched, and letters written to the provinces; but all proved to no purpose. Longinus meanwhile prevailed upon the king of that people to send an ambassador to the king of the Romans with presents and gifts of honour. And on his arrival he had an audience, and was honourably received in the presence of myself and the rest of the court, and spake highly of Longinus, saying, 'Though we were Christians in name, yet we did not really know what Christianity was until Longinus came to us.'

It may be well to draw attention to some points in this strange history. 1. The interest which Christian sovereigns took in the conversion of the heathen; and how the Missionaries entered on their work, supported by the authority and recommended by the ambassadors of the powerful rulers of the Roman Empire. 2. That the conversion of the Nubians was in the first place, as it were naturally, assigned by Justinian to the neighbouring Bishops of the Thebaid. 3. That a Bishop was taken at the very first by the Missionary Julianus, and that the Mission was presently left in his charge. It would seem as if a Bishop was thought necessary. 4. That a really energetic Bishop was soon consecrated for them.

MISSIONARY BISHOPS TO THE HEATHEN.

"SIR,—The letter of 'An Incorporated Member of the *Society for the Propagation of the Gospel*,' makes it necessary that I should ask you to insert a short reply.

I think he misunderstands me, and perhaps this accounts for much that I cannot but think strange in his letter; for instance, he begins with a course of reasoning based on my statement of what I conceived

the Committee of Convocation on Missions to mean, and concludes thus :—‘ But it is “ abundantly evident ” that the early Church never left a knot of Christians, or even catechumens, without a Bishop a day longer than was necessary. If this is what the Committee mean, it fits exactly with what I understand them to say, but very ill indeed with what “ D.” says for them.’ Now, it so happens that my statement concluded thus :—‘ But this one thing is stated with perfect confidence, that as soon as possible the new Christian congregations were placed under a local Episcopate.’ Now, I am at a loss to see in what the statement I made differs from that which I am said to contradict, except in a certain vivacity of expression which I am unable to imitate, but which seems to lead my critic’s logic astray.

If I am right in thinking that this gentleman misunderstands me, it is desirable that I should state again the point on which I think him mistaken. Now, I conceive that there is no clear and certain authority at all in ancient history—such as deserves now to be followed—for the sending a mission, headed from the first by a Bishop, into the centre of Africa, far away from civilized men, where there are no Christians, and where circumstances have not as yet indicated that a considerable portion of the natives will become Christians. Oddly enough, one of the cases which he cites¹ to prove his view, states most forcibly mine. St. Augustine, with forty companions, came to convert the English; the circumstances were so far better than those of the South African Mission, that the king of the country had married a Christian, and yet at the head of this large assemblage of Missionaries there was no Bishop, but Bede says St. Gregory intended St. Augustine to be Bishop ‘ *si ab Anglis susciperentur*,’ and surely it is very natural that a person should be sent at the head of the Mission, who should commence a local Episcopate as soon as the Church had been settled in the land.

I have thought it only right to go over again the cases mentioned by the ‘ Incorporated Member,’ looking out carefully the authorities, a work of much pleasure, but of more labour than I had expected, and the search has but made me more confident that I am right. I could occupy much of your space, but I forbear, and will merely notice the names mentioned at p. 132.

POTHINUS, Bishop of Lyons, martyred A.D. 177.—There is nothing to show that there had not been a succession of Bishops of Lyons for 100 years before this date; that ecclesiastical history is silent about them is no argument. The importance of the place, the Greek tinge of Gallic and British Christianity, the connexion from the earliest times between the south of France and Greece, make it most unlikely that great cities on the high road to the barbarous nations whom St. Irenæus soon after states to have already received the Gospel, could have remained long ignorant of that Gospel; and unless Pothinus was the first Bishop, and was sent to Lyons before there were any Christians there, his case is no argument against me.

¹ See p. 54, of the Pamphlet by the Member, &c.]

GREGORY THAUMATURGUS, of Neocæsarea.—His consecration by Phœdimus, Bishop of Amasea, sixty miles distant, and the subsequent consecration of Alexander, the charcoal-burner, Bishop of Comana, some twenty miles farther on, were instances of the spread of Episcopate in a country already partially occupied, and are no precedent for a Mission among the far distant heathen. It is said that there were seventeen Christians in the town when Gregory was consecrated. No doubt seventeen Christians is a small body of men to have a Bishop over them; he is said to have ultimately converted all but seventeen. The whole thing is a marvel; I doubt its being wise to take such marvellous ages as strict precedents for our more prosaic times.

The story of FRUMENTIUS is a very beautiful one: your readers will be glad to be reminded of it. The crew of a Roman ship were massacred near the Straits of Babel Mandeb by the Africans on some sudden outburst of revenge, such as those to which the excellent Bishop of New Zealand is always exposed while on his Missionary visits to the South Sea Islands. Two boys were found under a tree, quietly learning their lessons for the philosopher Meropius; these were spared—Frumentius and Edesius. They were taken to the king at Axum: the one was made his accountant, the other his cup-bearer, and they rose in favour. Presently the king died, and they were told they might go where they pleased; but his widow, having no one she could trust so well, persuaded them to stay and administer the kingdom for her infant son. And now comes the point which concerns us. God inspired Frumentius with the desire to seek out Christians among the Romans who came to trade, to give them power, and exhort them to establish in every place '*conventicula*,' and to pray together after the manner of the Romans, himself leading the way and encouraging the movement with all his power. Fleury's words are—'*s'empresant à planter et faire fructifier le Christianisme*.' The young king came of age, Frumentius and Edesius rendered up their trust and returned home—Edesius to his friends at Tyre, where he was afterwards ordained priest, and told the story to Ruffinus—Frumentius to St. Athanasius, because he said it was not right to hide the work of God. He begged him to send some one who was fit to be Bishop to this great number of Christians who were already gathered together, and to their churches built in the land of the barbarians. St. Athanasius consulted his Synod, and, in the language of Pharaoh concerning Joseph, pointed out Frumentius himself as the proper person to found a local Episcopate among the people he had converted.

The next chapter of Ruffinus, the tenth of the first book, contains the account of the conversion of the Iberians, to which, I conclude, the 'Incorporated Member' alludes a few lines below. It is hardly so well verified, and the miracles are rather startling. It is shortly this:—A Christian captive woman converted the queen; then the king and nobles. The woman instructs the king as far as she can—tells him how the church is to be built. The king calls his people together, '*fidemque edocet, et nondum initiatus in sacris fit suæ gentis Apostolus*,'

the church is built amid the strangest miracles, and then the emperor was asked by the king to send Bishops, '*qui coeptum erga se Dei munus explerent.*' It is quite possible, as the 'Member' suggests, that in this case no one may have been baptized, and that in other cases there may have been no clergyman previous to the coming of the Bishop; but, when due allowance has been made for the difference of custom and discipline, it will be seen that this is of no importance. The Church had taken root in the country—that, I conceive, was the true test.

Armenia seems to have been the country in which Christianity was first established. According to Stilling,¹ the Bollandist, between A.D. 306 and 310 there were 4,000,000 baptized. St. GREGORY THE ENLIGHTENER was a refugee, and returned to his country with King Tiridates, concealing his being a Christian. He was bidden to sacrifice, and punished with most cruel tortures and a long imprisonment in extreme wretchedness, from which he was drawn, like Jeremiah, to cure the king of an incurable illness. The miracle converted the king, who ordered all his people by a herald to be converted also.² Gregory preached and broke the idols, and converted the temples into churches, using the power of the State freely. Civil war and the death of Tiridates seem to have been the ultimate consequence. Whatever we may now think of these proceedings, it was obviously the right thing to make the Enlightener the first Bishop of Armenia, when he had thus established Christianity.

THEOPHILUS INDICUS is the only other example cited by the 'Member,' in page 132. He was sent to Arabia Felix in charge of a great expedition from the Emperor Constantius, to secure the building of churches for the Roman merchants who traded in those parts, and any of the natives who might become converts. He was sent with immense presents—200 Cappadocian horses, and other things to correspond. This great development of imperial Arianism is different from anything we can do now. Theophilus was sent out as a Bishop, converted the king of the country, built three churches at the capital at Aden, and apparently at Ormuz. He then went to India, to his home, which seems to have been between Bombay and the Indus, where he confirmed the people in their Arianism, and reformed some practices—among others, a custom of sitting while the Gospel was read at the Communion—and then went to Axum, where he brought the people under the Roman obedience. Then he returned home, was most graciously received, and lived in great honour a Bishop with no see.

This expedition was partly political, partly polemical: it would be a precedent rather for a Bishop such as the Bishop of Gibraltar than for one to the interior of Africa. But what strikes us as irregular about it, and as rendering it no precedent for us, is the fact of Theophilus flitting about like a bee from place to place, and making no attempt to settle in any see as the Bishop thereof.

¹ Acta Sanctorum, Sept. 30, viii. 295, &c.

² Sozomen, ii. 8.

I have now gone through the cases which the 'Member' has thought it sufficient to quote against me. I would be glad to go into the others recounted in his pamphlet, but time forbids.

At page 89 I made him a present of St. Palladius, and of St. Patrick and St. Amand. I am sorry to say I must now retract the gift. It appears—of which I was not aware—that there are grave doubts whether ST. PALLADIUS was a Bishop. It seems likely, however, that the Scots to whom he was sent, '*Scotos in Christo credentes*,'—converted, therefore, before his time,—were really Irish. As ST. PATRICK came after him, this tends to invalidate the claim of St. Patrick to be considered a Bishop sent to the heathen. There is a note in Neander, p. 173, which, if I understand it rightly, suggests that St. Patrick returned to Ireland as a Missionary before he went to Gaul, where he was made Bishop; but I cannot find the authority for this in Jocelin's Life and the Confessions of St. Patrick. But even if St. Patrick were the first Missionary to Ireland, and a Bishop before he went, I must protest against the precedent. There is a very remarkable passage in Bede, 3, 4, where it is said that the abbot of Iona, a *presbyter*, had *Bishops* subject to him. It is this, which is difficult enough to understand now, which moved the anti-presbyterian canon of Durham, Dr. Smith, to write the note quoted by the 'Member,' at page 55 of his pamphlet. The Irish, moreover, had a multitude of Bishops, in small sees, with irregular succession. It is likely, therefore, that their traditional idea of a Bishop was not exactly that of the ancient world; and it is not safe to base any novelty on their customs.

ST. AMANDUS, again, was a Bishop sent by the king and his magnates; and the people were compelled by the lay power to be baptized. Whatever we may think of this, the Church, like that in Armenia, was established by the state; and this of itself gave a prospect of permanency, and made the founding a Bishopric not unreasonable.

I have nothing to add to what I said before about regional Bishops, but that it is wiser to go on the general practice of the Church than on exceptions of a temporary nature.

There seems to be a prevalent notion about the 'sending' of Bishops, on which I must make a remark. It seems to be felt that a Bishop should be *sent* from the first to found a Church, as from some superior ecclesiastical authority. Now this authority cannot well be anything else than either the Pope, the Crown, or the Archbishop of Canterbury.¹ I may leave your readers to choose between the first two; I merely protest against any attempt to make *alterius orbis Papa* of the latter.

What, then, is to be done with new churches? I would reply, that the founding of new churches must always be a thing exceptional; and that we mistake if we convert it into the rule. A see which has once had a Bishop, ought to have a successor to him when he dies, and, subject to the rights of the comprovincial Bishops, ought to elect

¹ I conceive that the notion of the Committee of Convocation—that neighbouring bishops should send a bishop to the heathen without reference home—is now abandoned.

his successor. By this succession, thus knit together into provinces, we may hope that the faith may be preserved. As to the creation of new Bishoprics—I am not, of course, speaking of the mere subdivision, but of new countries—no case, probably, will be clear of difficulties; and it is a matter of the highest prudence to judge how long they should be allowed to be a hindrance.

With regard to the long extracts from Van Espen, given by the ‘Member’ at p. 129, I would remark, that the general scope of that great man’s argument should be borne in mind. He had, as a moderate Roman Catholic, to argue for the equality of Bishops as against the pretensions of the Bishop of Rome, that they were all essentially equal, that their charge from the beginning was one and undivided: the words of mine which the ‘Member’ blames so much were not intended to dispute this, if they are inaccurate—as strictly speaking they are—I am ready to withdraw them. But the ‘Member’ will find it difficult to show that beyond his own diocese a Bishop has any *power*, in the strict sense of the word: he may be bound in conscience to extend his care beyond his diocese, if the interests of the Church demand it; but if he does so against Bishop or people, he runs a risk of schism. I believe, after all, my words virtually stand good, and that the disappointments of Bishop Luscombe in France, and Bishop Tomlinson at Rome, show the impossibility of the indefinite kind of Episcopacy which the ‘Member’ appears to advocate.

I cannot follow the ‘hypothetical assertion’ at p. 130, or the argument it leads to; but I may remark on the following strange misrepresentation of my views, which is embodied in it:—‘but we shall seek in vain for any canon forbidding Bishops to preach Christ to the heathen, and thereby implicitly denying the apostolic origin of the episcopate. For this is, in truth, the kernel of the controversy.’ Against this I will recall my remarks at p. 84, on Bishops, as Bishops, preaching to the heathen beyond the limits of their own dioceses, and add, that even to the case of a consecration of a Bishop to head the new Mission to Africa, I have no such deadly objection as this writer seems to suppose. I think there is risk; I had rather it should not be done; if it is done, I hope with all my heart it will succeed. My object is to show that it is *not necessary*, and to do away with the delusion that no other mode of commencing a Mission is consistent with the practice of the early Church.

I had intended to make a few remarks on the leading article in the last *Chronicle*, which concedes the principle to me, but deals very inadequately, as I think, with the difficulties of detail; but time forbids. Before closing, however, I should like to make a remark on the ‘Report of the Committee of Convocation.’ It mentions, that it may ‘be desirable’ to send Bishops to head Missions in two cases. Now a recommendation of this kind depends a good deal on those who make it. We have recently had a report of a Committee of the House of Commons on an important question, which was adopted by the casting vote of the chairman. Members of Parliament, in fact, attach no weight to a report of a committee until they see the

minutes : now I should like to see the minutes of this Committee of Convocation, and especially to know what amount of deliberation they gave to the recommendation I have mentioned. I have no doubt that if my friend Archdeacon Bickersteth will supply you with the minutes, you will gladly publish them.

In taking leave of the 'Member,' I think I ought to add, that I am sorry if I have pained him, and in particular to withdraw an expression I used in p. 84. I am still somewhat puzzled, and cannot see what the misdoings of the *Church Missionary Society* in Tinnevely have to do with the question whether a Bishop ought to head a Mission to Central Africa. But this is no concern of mine, and I must leave it as it is.

Yours truly, D."

ACT PASSED AT MELBOURNE CONCERNING OFFENCES
OF INCUMBENTS.

THE following Act of the Ecclesiastical Assembly of the Diocese of Melbourne has been passed in the session for 1860 :—

"An Act to specify certain Offences for which Incumbents shall be removable from their parishes.

Be it enacted by the Bishop and the Clergy and the Laity of the United Church of England and Ireland, duly met in Assembly according to law, as follows :—

I. The following shall be deemed respectively offences legally sufficient, under the seventh section of the Act No. 3, of the year of our Lord One Thousand Eight Hundred and Fifty-seven, to justify the removal of an Incumbent from his parish, and shall be triable under the provisions of the Act No. 4 of the same year, namely :

1. Unchastity. 2. Drunkenness. 3. Habitual and wilful neglect of any part of ministerial duty, after special admonition in writing by the Bishop relative thereto. 4. Insolvency, or failure or disability to pay his just debts, and not giving, on being required so to do, an explanation of the causes of such insolvency or failure or disability, satisfactory to the Bishop. 5. Any offence punishable by law, being sinful in itself, irrespectively of further enactment.

II. The Advocate of the diocese shall not exhibit articles of accusation in respect of any of the above-mentioned offences which shall, for six months before the sending to him of the declaration of complaint, have been known to the complainant, nor shall the said Advocate exhibit articles at the direction of the Bishop in respect of any of such offences which shall have been known to the Bishop for more than six months previous to the giving of such direction.

Passed January Thirty-first, One Thousand Eight Hundred and Sixty.

Assented to February First, One Thousand Eight Hundred and Sixty."

SUPPORT OF THE CLERGY IN THE DIOCESE OF GRAHAMSTOWN.

THE following important document, with the letter of the Bishop of Grahamstown prefixed, appears in the *Anglo African* of February 16 :—

“TO THE EDITOR.—Sir,—I shall feel obliged by your giving publicity to the following important communication on the subject of the financial resources of our Church, which has been addressed to me by the committee appointed in March last to examine and report upon this subject. Their suggestions will, I feel assured, be considered by the members of our Church as of great value ; and, whilst it must be reserved for our diocesan synod to give permanent effect to any financial system, I intend to take measures, before our synod meets, for ascertaining the amount of support which this scheme will receive from the laity throughout the diocese.

I remain, Sir, yours faithfully,

H. GRAHAMSTOWN.

February 7, 1860.

‘TO THE RIGHT REV. THE LORD BISHOP OF GRAHAMSTOWN.

MY LORD,—In a report presented by the committee, named by your lordship, on the subject of finance and patronage, little more has been attempted than to suggest the readiest measure to meet existing exigencies, and to indicate the principle on which deficiencies in our *present* Church expenditure can with least difficulty be supplied, until a more vigorous agency of raising and managing Church finances be devised. But we feel it incumbent on us, as a Provincial Finance Board of the Diocese, to look forward beyond the present time : and, apprehensive of the increasing difficulties that are threatening us, we respectfully invite your lordship’s consideration to the following views, which we should be glad, under your lordship’s sanction, to put before our fellow-Churchmen throughout the diocese.

It is every year becoming more and more apparent, that unless some united and vigorous effort is made by the professed members of the Church towards maintaining in efficiency the ministrations of religion amongst us, either the clergy must be withdrawn from several posts now occupied, or there will be an amount of suffering and distress that no Christian mind would willingly contemplate.

It is true complaints may not be loudly heard, but the present inadequate salaries—not usually exceeding 200*l.* a year, and, in some instances, falling below this—cannot, at the existing prices of provisions, maintain the clergy and their families without great privations, their incomes being less than those of other classes in the community whose wants are usually esteemed fewer. But even for the continuance of those salaries there is no permanent security, and the time has arrived when the people who either avail themselves or desire to

avail themselves of the ministrations of the Church in preference to those of other religious denominations, must be called on to put forth some real effort in making provision for themselves in spiritual things.

Grants from the Colonial Government, and from the religious societies in England, have hitherto been the prop on which we have leaned. But it must appear to every reflecting person as a hopeless matter to look permanently to the Government to provide for our religious requirements. And it ought surely to be considered by colonial Churchmen quite as degrading to their self-dependence to leave their spiritual as their temporal wants to be furnished out of the alms of their brethren in England, who are mostly in no more easy circumstances of life than themselves.

Those amongst us who live in the regular attendance on divine service are usually called on, through the weekly collections, to aid in maintaining the ministry; and if this call were to be responded to generally, on any such rule of proportion as the apostle suggests—*i.e.* according as God had prospered each—there would be far less likelihood of extensive impoverishment in the clerical body than what is now manifestly threatening them and their increasing families.

It, however, seems desirable, without disarranging this ordinary source of revenue, to strive by other means also to strengthen the pecuniary resources of the Church, and bring home, as far as may be, to the mind and conscience of every individual amongst us, the duty of contributing, in one way or another, towards the maintenance of a staff of clergy scattered throughout the length and breadth of the land.

For these objects it seems needful:—1st. To raise, by means of contributions and subscriptions, entered into for a term of years, a General Diocesan Fund, the expenditure of which should not be allowed to exceed a certain proportion of the annual income till a given sum in the way of capital is raised and invested in the names of trustees appointed by the synod.

Of this (sustentation) fund it is hoped the wealthier members of the Church may be found willing at once to lay the foundation by liberal contributions.

The apparent termination of our Kaffir war difficulties seems to call for some appropriate acknowledgment, and we venture to hope that our merchants and larger landowners will be moved of God to give back to Him, through this channel, some gifts proportionate to the increase which his blessing has, in the last few years, shed upon their store.

2. That this fund should be sustained by annual collections in the way entitled in England Easter offerings, to be gathered from house to house, among the whole body of those who profess adherence to the Church, and not merely from those who come up to the house of the Lord on the morning of Easter day. It is presumed that many will be induced, when the necessity for such support is fairly set before them, to put by and provide donations against this annual call.

We have hitherto trusted to raising the funds for Church purposes, amongst us, chiefly from the voluntary offerings of habitual church-goers, and this, perhaps, is the healthiest and best source of income, if it were possible to include all within its influence and to enlist them as regular and continual givers under this head. But such is not the case. For among a wide-spread rural population it is plain that attendance on divine service cannot be regular, while, from distance to the church and other causes, many professed Churchmen, even in our towns, do not avail themselves constantly of the means of public worship. Many resort chiefly to clerical ministrations when a baptism, a burial, a marriage, or a sick-bed require the solemnities of religion, which they then, perhaps, make some effort to obtain at the hands of those ordained clergy whom they regard as the representatives of the national Church of their mother country.

Yet, if a staff of such clergy is to be maintained, and those who live at a distance, or those who do not, from other causes, attend the weekly services, are not prepared to forego these casual ministrations, or to accept them at the hands of other than the ordained clergy of the national Church, they too must be content to join heartily in the work of aiding to maintain the Church to which they profess adherence, remembering that, though they cannot now reap the privilege of constant attendance at her common prayer on the Lord's day, the casual offices which they enjoy are not to be had without some sacrifice on their part to retain them. On the other hand, were the diocesan funds increased, many more religious services might be supplied to distant places, and an itinerating ministry be employed where whole neighbourhoods are now left destitute of regular ministrations.

Should your lordship see fit to give your approval to the above suggestions, we recommend—

1. That the experiment be tried during the ensuing year of raising a (sustentation) fund by donations and subscriptions throughout the diocese.

2. That after the next Easter, the offerings gathered on the morning of Easter day should be, by your lordship's direction, paid into this fund.

3. That an enrolment of all professed members of the Church of England who are willing to contribute to such fund be made by the aid of the clergy of the different parishes. And that an Easter offering be invited from every person willing so to enrol themselves. The mode of collection, whether in church or by a domiciliary call, to be left to the choice of each donor.

(Signed) N. J. MERRIMAN, *Chairman.*

H. BLAINE.	F. CARLISLE.	J. HEAVYSIDE.
P. W. LUCAS.	D. H. KENNELY.	EDWD. BOOTH.
R. SOUTHEY.	R. HOLLAND.	WILL. OGILVIE.

Grahamstown, Dec. 7, 1859."

RETURN OF THE BISHOP OF GRAHAMSTOWN TO HIS DIOCESE.

THE Bishop arrived at Grahamstown on Saturday, January 21, and preached in the Cathedral on Sunday morning. We give below the addresses to the Bishop from the Clergy and Vestry of the Cathedral, and from St. Mary's parish, Port Elizabeth, with the Bishop's replies.

"MY LORD,—We gladly embrace this opportunity of congratulating your Lordship, on behalf both of ourselves personally and of the congregations with which we are officially connected, on your safe return to your diocese and to your family.

And we trust that, by the divine blessing on your efforts, the objects of your late visit to England have been so far attained as to render it unnecessary for you to leave us again, at least for a long time to come.

Tendering your Lordship a hearty welcome, and praying that the Lord may graciously guide and prosper you in the faithful discharge of your important duties.

We have the honour to be, &c.

JOHN HEAVYSIDE, C.C. Incumbent of the Cathedral Church; GEORGE THOMPSON, Curate of St. George; EDWARD BOOTH, STEPHEN MUNDAY, Churchwardens; N. J. MERRIMAN, Incumbent of St. Bartholomew's; C. T. CAMPBELL, C. H. HUNTLEY, Churchwardens of St. Bartholomew's; F. Y. ST. LEGER, St. Andrew's College Chapel," &c. &c.

REPLY.

"GENTLEMEN,—I thank you for your kind congratulations on my safe return, and with you I sincerely trust that for many years to come I may be permitted, if God will, to labour amongst you without interruption. You are well aware that nothing but the most urgent necessity would have induced me to visit England. As soon as ever the increased grants from the *Society for the Propagation of the Gospel in Foreign Parts* to our Mission, and the prospect of continued aid from the Government, gave me reason to hope that, with the private contributions raised and promised, our work might be continued and extended, I thought it right to return, without delay, to the sphere of my proper duties.

I am convinced, from the experience I have gained in England during the past year, that each Colonial Church must learn to develop its own powers, and not depend on aid from its mother country, if it is to be vigorous and expand. The Colonial dioceses, indeed, are now so numerous that no one can be expected to have a strong claim for support except under peculiar circumstances.

I trust that we shall be able, in our diocesan synod, by united action, to develop our own resources, and by God's blessing on our mutual counsels, to gain strength and wisdom for our common work.

Praying that His Spirit may be with us more and more, and give us the increase of faith, unity, and charity, I remain yours most faithfully,

H. GRAHAMSTOWN."

"Port Elizabeth, 28th January, 1860.

MY LORD,—We, the undersigned, the Chaplain, Churchwardens, and Vestry of St. Mary's, Port Elizabeth, on behalf of ourselves and the congregation whom we represent, take the earliest opportunity of tendering to your Lordship, as head of the Church in this diocese, our congratulations on your Lordship's safe return to the field of your labours.

We earnestly trust the important objects of your Lordship's visit to England may have been successfully accomplished, and that, in renewed health and vigour both in mind and body, your Lordship may be permitted, under the divine blessing, to exercise the arduous duties of your Apostolic office, to the honour and glory of God, and to the spread of true and genuine piety in this land.

It will afford us unfeigned gratification to receive assurances that, with the aid of the Church societies and our wealthier brethren in the mother country, your Lordship has come back strengthened with increased means for extending the benign influence and usefulness of our Church by active missionary operations amongst the native tribes in this diocese. At the same time, conscious of our own deficiencies in this respect, we cannot but feel that the presence of our Bishop and chief pastor is more than ever needed at this period of our history, to remind Churchmen of their duties and privileges, and to lead them to a proper sense of their responsibilities, having yet to learn, as a body, the absolute necessity that exists for contribution more freely and liberally than they have hitherto done of their worldly substance towards the support of the Church to which they profess to belong. This matter is now engaging the serious attention of the western diocese, our Metropolitan having recently published a very interesting pastoral letter on the subject. Again bidding your Lordship welcome back to cheer us by your counsel and furtherance of the good work: We have, &c.

EDWARD PICKERING, Colonial Chaplain.

JOSEPH GRAHAM, ALFRED EEDEN, Churchwardens, &c. &c.

To the Right Rev. the Lord Bishop of Grahamstown."

REPLY.

"Port Elizabeth, 30th January, 1860.

GENTLEMEN,—I heartily thank you for the cordial welcome with which you receive me on my return, and I sincerely trust that by God's blessing the benefits you anticipate from the presence of your Bishop amongst you may be fully realized. I am thankful to be able to inform you that the results of my brief visit to England will enable me to resume my labours encouraged and strengthened by the aid and sympathy of our brethren at home. The demands upon our mother Church during the past year have indeed been very large, and I find that, from new Colonial dioceses and important fields of missionary labour, the difficulty of obtaining the assistance we require had much increased. The remarkable events, however, which in God's providence have produced so great a change in the state of our frontier tribes, impressed all to whom I stated them with the importance of our

missionary work at this crisis. The venerable *Societies for the Propagation of the Gospel in Foreign Parts* and for the *Promotion of Christian Knowledge* have added considerably to their grants to this diocese, and the funds placed at my disposal by private contributions will relieve our work from the embarrassments which threatened it, and will enable us, with that continued aid from the Government of which the return of Sir George Grey gives us hope, to enlarge those missionary operations from which I feared it would have been necessary to withdraw. I am assured from the experience of the past two years, that whatever is necessary to maintain and extend the Church among our fellow-countrymen here, beyond the support which it already receives, may be entrusted with confidence to our fellow-countrymen in this land, to whom the duty of right belongs. I read with much interest the pastoral letter to which you refer, and I sincerely trust and pray that in this diocese a spirit of enlarged liberality towards those who minister in spiritual things may be awakened, and that we may be able to devise, by common consultation of clergy and laity, some method for placing the finances of our Church on a satisfactory basis.

Again thanking you for your address, I remain, &c.

H. GRAHAMSTOWN.

To the Chaplain, Churchwardens, and Vestry
of St. Mary's Church, Port Elizabeth."

ADDRESS TO THE BISHOP OF COLUMBIA.

(From the "*Weekly British Colonist*,"—Victoria, Vancouver's Island,—
of February 4.)

THE Address to the Bishop of Columbia, which has been in the course of signature during the last week, was presented to his Lordship on Monday forenoon. . . . The following gentlemen attended :—

Rev. E. Cridge, Chief Justice Begbie, Mr. Wood, Mr. Frazer, Mr. W. J. McDonald, Mr. Crease, Capt. Gordon, Capt. Gossett, Rev. Dr. Evans, Mr. Southgate, Mr. Cusheon, Mr. Finlayson, Mr. Munro, Mr. Gibbs, Mr. Gambitz, Mr. Little, Mr. W. B. Smith, Mr. McInnis.

The deputation was received by the Bishop, and the Rev. E. Cridge read the Address, which was as follows :—

"TO THE RIGHT REV. GEORGE HILLS, D.D. LORD BISHOP OF
COLUMBIA.

The Address of the Clergy, Churchwardens, Members of the Church of England, and other Inhabitants of Vancouver Island.

We, the undersigned inhabitants of Vancouver Island, beg to approach your Lordship with the assurance of our heartfelt sympathy for the Mission which has brought you to this portion of your Diocese, and tender you our hearty congratulations upon your safe arrival.

The great public interest in the spiritual affairs of this and the sister colony, which your Lordship's advocacy was so largely instru-

mental in awakening throughout the mother country, merits our warmest acknowledgments : for, while it ensures the active co-operation of our fellow-countrymen in all that promotes the best interests of religion among us, it cannot fail to advance the material prosperity of these colonies.

Had an earnest been wanting for the hopes which we entertain of your future career, we have, happily, only to revert to your successful labours elsewhere, to feel every confidence that the zeal and ability which have hitherto directed you, will, under Heaven, be attended here with similar results.

Your Lordship's prompt declaration, so soon after your arrival, that you had sufficient confidence in the vitality of the religion we profess, to entrust the Church to the voluntary support of its members, has been received with much satisfaction ; it gives a great stimulus to individual exertion in the cause of religion, and ensures the devoted co-operation of the laity.

It is with peculiar pleasure we learn your Lordship's intentions to direct your experience and knowledge to the formation and maintenance of schools for the education of the rising generation—a benefit which we are rejoiced to find will be extended to the Indian race.

We cannot conclude this Address without expressing our heartfelt thanks to that Christian lady, who, by the endowment of a Bishopric in these distant colonies, has testified her generous interest in those who have wandered so far from their native land.

Hoping that it may please the Almighty to spare you to fulfil your important and arduous Mission, and that you may find it consistent with the effective discharge of your ministration to be much among us, and wishing you health and happiness, we remain your Lordship's faithful and very obedient servants."

The signatures amounted to about eight hundred in number, representing every class of the community. The Address having been read, was placed in the Bishop's hands, who proceeded to make the following reply :—

"GENTLEMEN,—I beg to thank you sincerely for this Address, and for the kind welcome you have given me.

Your allusion to my safe arrival leads me to express before you my deep and grateful sense of the mercy of God, that I was preserved from the sad fate of those who perished in the *Northerner*, by which vessel I had intended to come. The delay in my departure from England was occasioned by my desire to give such information as I could respecting these colonies. A wide-spread interest is the consequence, and I am glad my humble efforts have met with your approval.

Your expression of sympathy in my Mission encourages me to believe there will not be wanting an active support of all that is really beneficial and elevating in a Christian community.

There will be many objects in which we may all unite and happily labour for the common good, and for the glory of God.

As a Minister of the Church of England, I cannot expect the agree-

ment of all, and must look to those principally who belong to that time-honoured and greatly blessed portion of the Church Catholic for the support of our own institutions.

When we remember the early planting of this Church in Britain ; her part in the reformation of Christendom ; her encouragement of the free circulation of the Scriptures ; her preservation in many a storm, and her recent progress :—and believing in the promise of perpetuity vouchsafed to his Church by the Divine Head, we accept, without fear, the circumstances of any land to which we may be called, and with confidence can entrust the Church to the willing support of her faithful laity. From the State we seek no exclusive privileges—we ask only for liberty, a fair field, and no favour.

We desire humbly and lovingly to labour, that the principles of the doctrine of Christ may be established in the hearts of many by the manifest and felt blessings of the power of the Gospel ; and in openly and honestly avowing those distinctive principles, which, as Churchmen, we profess and revere as the truth in Jesus, with all charity, we are sure we shall have the respect, at least, of all fair-minded and generous men.

I rejoice to feel my future life is bound up in these two colonies, which form the Diocese of Columbia, and I trust I may never be wanting in any humble exertion I can render for their material as well as spiritual prosperity.

No inconsiderable part of my time must be occupied in this important Island, yet the chief part of my attention will necessarily be required in the neighbouring Colony, where distances are so much greater, the population, stations, and clergy, likely to be more numerous, and the peculiar circumstances of the gold regions requiring more personal visitation.

Thanking you once more for the kindness and honour you have shown me, and trusting we may have many opportunities in days to come of conferring together as friends and brethren, I desire to express my earnest prayer that God may bless you abundantly with his choicest gifts.

I remain, Gentlemen, your faithful friend and servant,

GEORGE COLUMBIA."

ELECTION OF BISHOPS IN CANADA.

THE following letters are copied by the *Canadian Ecclesiastical Gazette* from the *Colonist and Atlas*. The editor of the former paper states that the Committee have not yet made any recommendation to the Synod :—

"SIR,—In the total want of any ecclesiastical organ connected with the Church of England, I trust you will do me the favour of inserting in your journal the following remarks and suggestions upon a subject

of great interest and importance to those of your subscribers who belong to that communion.

It is said that a committee, appointed at the last meeting of the Synod, to consider and report upon the propriety of altering the canon relating to the election of Bishops, have recently had a meeting upon the subject, and that, impressed with the great evils resulting from the system of canvassing, which seems almost inseparable from the process of popular election, they have agreed to recommend that henceforth, on the avoidance of the see, the Bishops of Canada shall be respectfully requested to submit to the Synod of this diocese the names of three clergymen, whom they shall deem fit and proper persons to fill the vacancy, and that the Synod shall proceed forthwith to the election of that individual out of the three who shall be deemed most eligible.

Heartily agreeing as I do with the members of the committee on the evils of popular election, and conceding the fact that nomination by the Bishops of the *ecclesiastical* province in which a vacancy in the Episcopate may occur has the sanction of primitive practice, I nevertheless beg leave, with all deference, to doubt whether the step which it is said they have agreed to recommend is that mode of supplying any vacancy which may hereafter occur which would be most efficient and likely to prove most generally satisfactory.

The Bishops of Quebec and Montreal have, I may say, no knowledge of the clergy of this diocese, and would, therefore, be in a very indifferent position for forming any well-grounded opinion of the fitness of any of our present priesthood for the episcopal office. The Bishop of Huron, to whose greater knowledge on the subject his brethren of Quebec and Montreal might be disposed to defer, would, if he followed his well-known theological bias, name those who in this diocese it would be confessedly impossible to elect.

It is not, however, necessary that they should name any clergyman of this diocese, and I, for one, do not think it desirable that they should do so ; but where else are they to look ? We are not aware of above one or two out of their own diocese whom they could possibly bring forward with any hope of success ; and as for the Church at home, the Bishops of Canada are not in the best position for choosing men from that wide and fruitful field. The Bishops of Quebec and Huron have spent the greater part of their lives in these colonies, and even the Bishop of Montreal has now for some years been much separated from the Church at home, and, consequently, their knowledge of the clergy in England must be very vague. These seem very serious drawbacks to the recommendation of the committee, and much more might be said on the subject, but that I am unwilling to extend the limits of this letter.

What, then, are we to do ? This is a question of deep and almost painful interest to the clergy and all the more zealous members of the Church. It is self-evident that almost everything, humanly speaking, depends upon the character and qualifications of the man who is destined to succeed an incumbent who has brought to the discharge of

his duties no ordinary powers. It is a fact which is in the mouths of the vast majority of the clergy, that there is no one in the diocese to whom the minds of men naturally point, who, were he called to the Episcopate, would be the right man in the right place. We may each have our private predilections, but the first person to whom we mention our idea is sure to suggest difficulties and objections which are fatal to any hope of carrying it out.

In talking over the recommendation of the committee the other day with a friend, he made a suggestion which I find has been present to more minds than his, and which, if the Synod would adopt it, would be certain to secure us (whenever the sad day for its necessity shall arrive) a Bishop of the highest character. It was simply this:—that the Synod should consent to accept the nomination of the Bishop of Oxford, who—his very enemies being the judges—is, for earnest-hearted work for God and the souls of men, the model Bishop of the day. Notwithstanding the triumphant manner, however, in which Mr. Golightly's most scandalous charges of Romanizing brought against him and his diocese have been refuted, there are those who, for want of information, are disposed to regard the Bishop of Oxford as an extreme man, and I suggested this to my friend as a probable reason for the rejection of his suggestion; but we mutually agreed that by placing the nomination in the hands of the Bishops of Oxford and London, it would be more likely to please all parties. No one doubts that both these men are thoroughly in earnest—that both of them are indefatigable in their labours, and deeply sensible of the need which exists for the entire consecration of man's highest powers to the carrying out of the Church's work. Hence, as a general rule, they are heartily supported in their dioceses by almost all earnest men, even though differing from them theologically. This I can state from my own personal knowledge; and nothing in these days of division is more delightful than to see how men who work together learn to know and love, and (to a far greater extent than they once thought possible) agree together. From the intimate knowledge of the clergy which these two Bishops possess—in one case from many years of Episcopal experience and the attraction of his character, which has brought round him some of the most devoted men of the day, and in the other from his high position as Bishop of the metropolis—we might be absolutely certain of getting a Bishop of the very brightest character and attainments. Their opportunities of selection from *eighteen or twenty thousand* clergy, the most prominent of whom must be known to them, would place this beyond a doubt, and such a combination as the two Bishops named ought to disarm suspicion; for, if Low Churchmen think the Bishop of Oxford, with all his excellences, somewhat too high, High Churchmen perhaps regard the Bishop of London, notwithstanding his undoubted devotion, as rather too low.

The advantages of such a selection are so manifest, that it is very difficult to understand how any one could object to such a proposition. It has all, and more than all, the advantages which would result from

adopting the suggestion of the committee as relates to the prevention of canvassing, while it would secure us a bishop of the highest class, which their recommendation would, I fear, fail to do. If we *are* to divest ourselves of the power of election by agreeing to accept the nomination of others, surely it would be better to place that nomination in the hands of two bishops of our ecclesiastical province, who, from their character and position, have both the ability and opportunity to make the best possible selection, than in the hands of three others of the same province whose position is such that, notwithstanding their best endeavours, they are unlikely to make a satisfactory choice either from the Colonial or Imperial portions of the Church.

I remain yours, &c.

A CHURCHMAN."

II.

"SIR,—Pray oblige me with space for the following remarks upon the letter of your correspondent, 'A Churchman,' on the above-named subject, which appeared in your evening issue of the 16th inst.

I dissent *in toto*, and I trust that the whole diocese, without exception, will dissent from any proposition which involves the surrender of the privilege of electing our Bishops. As the Crown has conceded its right in our favour, to resign it after a single trial would be such a humiliating confession of inability to exercise it, as I trust our diocese will never consent to make.

If, in the first instance of election under the newly-acquired power, some things occurred which ought not to have occurred, surely there may be an amendment in the next, and probably improvement in each succeeding one, as we acquire experience. I think we learnt a lesson in the first which we are not likely to forget. We learned, at least, what would have to be avoided in all subsequent elections. We saw what should not have been, and what I am sure left upon every one's mind the determination that the same shall not take place again.

Your correspondent speaks of the great evils of canvassing which seem almost inseparable from the process of popular election. Ours is not a *popular* election; the suffrage is very limited, being confined to the clergy and lay delegates who compose the Synod of the Diocese; and though on the former occasion, some, with more zeal than discretion, rushed into a newspaper controversy on the merits of their respective candidates, it does not follow that the same must occur again, or that there will be any canvassing of an unseemly character. It would be most unjust that the whole Diocese should be punished, and, so to speak, disfranchised, for the indiscretion of a few. It is an imputation to be indignantly repelled, to suppose that there is not in such a body as our Synod judgment enough, and sense enough of what is right, to repress any such indiscretion for the future. But some way of making interest for the advancement of the man whom one deems the fittest for the office there always will be, wherever the appointment rests. Vest it in our own Bishops, and there will be some who will have the ear of the Bishops. Transfer it to any two

or three Bishops at home, and it is just as likely to be the case there. Not that either here or there any influence would insure the nomination of an unqualified person, but still friendship and good opinion will have something to say everywhere, even in the cabinet of a Premier. And let them have their say, even among ourselves. If in my judgment I consider A. or B. a proper man for the office, why should I not recommend him as such to others—ask their opinions and state my own? Only let this be done in such a way as to give no public scandal and offence.

Your correspondent observes, 'It is self-evident that almost everything, humanly speaking, depends upon the character and qualifications of the man who is destined to succeed an incumbent who has brought to the discharge of his duties no ordinary powers;' and 'that there is no one in the diocese to whom the minds of men naturally point, who, if he were called to the Episcopate, would be the right man in the right place.'

Now, I am not so much afraid of our making any great mistake in our election of a bishop, nor of the consequences to the diocese. Much, of course, will depend upon his qualifications, but not everything. No future Bishop of this diocese will be called to administer its affairs as the present able and venerable occupant of the see has done, for nearly twenty years, upon his own undivided responsibility. His successor will have the assistance of a synod, which, for many years, our present bishop neither had nor needed. Let us do our best, conscientiously, in a Christian spirit and in Christian manner, and then trust, that on whomsoever the lot shall fall, there will be vouchsafed to him such a measure of divine grace as will enable him to rule his diocese aright.

That the clergy may seem at present to be in considerable doubt as to the most suitable person, is no sound objection against their being quite able to select one *when the time comes*. The necessity for decision will make us decide. And surely your correspondent never meant it to be inferred that, of the 160 clergymen in the present diocese of Toronto, there is not one who is fit for, or may safely be placed in, the Episcopal chair. Any proposition for carrying the nomination out of the diocese is tantamount to a most undeserved slur upon the clergy, and no less upon the laity also, of the diocese. The construction put upon it by the world would be this—and indeed could only be this—either that, as a body, we were singularly deficient in men of ability and judgment, or that we were so cut up by prejudices and party feelings—so miserably distrustful of each other—that we would rather go out of the Province for a man, and ask some one else to choose for us, than select one of ourselves. I hope such a proposition will never seriously be made. Far be it from us, that, having been the first diocese throughout the empire to receive and exercise the honourable privilege, we should be the first to surrender it.

H. C. C.

III.

"SIR,—In a late number of the *Evening Colonist*, I read the communication of 'A Churchman' with a good deal of pleasure. His proposal to give the Bishops of Oxford and London the power of nominating the future Bishop of Toronto, seems a good mode of escape from the inconveniences which the future threatens us with.

But two points are not noticed, which might, if not cleared, cause some difficulty in the general acceptance of his suggestion. First, the present Bishops of Oxford and London do not live for ever, and may even disappear from the stage before our own truly venerable bishop, whom God preserve. And, secondly, he cannot mean that we should divest ourselves of the power of election, and establish by a rule the authority of English Bishops in this matter?

As a temporary expedient for only a temporary difficulty, I cannot but think with your correspondent that we could not do a wiser thing than request some two eminent English prelates, in whom this diocese can confide, to choose for us, from the extended field before them, a suitable person for the high and sacred office of Bishop.

Without any exaggerated disparagement of the clergy of our Church in Canada, surely it must be admitted that the mother Church can furnish us with a fitter man than the choice of 170 here makes possible. It is seldom that a colony can show an ecclesiastic of such admitted abilities as the present occupant of the See of Toronto. But, after another Episcopate of ordinary length, the diocese, by God's blessing, will be consolidated. Men of, at once, learning and home experience will have grown up in our midst, and the diocese will, doubtless, have no difficulty in finding more than one to whom it may look with confidence as 'able to take care of the Church of God.'

Your obedient servant,

ANOTHER CHURCHMAN.

March 21, 1860."

LETTER FROM NORTH ITALY.

"SIR,—The following letter from an Italian nobleman will, I believe, be interesting to your readers. Any contributions entrusted to me, whether for the aid of the Venetian emigrants, or for the general spiritual needs of Italy in the present crisis, shall be applied according to the directions of the donors.

I am, yours faithfully,

FREDERICK MEYRICK.

Council-Office, London, April 20, 1860.

EXTRACT FROM LETTER.

‘The day that I went to present my offering to the Committee of the Venetian Emigration, I saw such a spectacle as I shall never be able to forget.

When I alighted from the carriage, under the porch, in the courts, on the stairs, in all the antechambers, I had to pass through a crowd of spectres; so pale, lean, and wasted were the unfortunate beings assembled there to receive their daily bread. Some were shedding tears for home and the parents that they had been compelled to leave; some were full of indignation at the cruelties and ill-usage they had endured from Austrian barbarity. But what moved me most was to see about fifty persons, whose dress, manners, and language plainly showed that they belonged to well-born and wealthy families; and these unfortunate men too held out their hands to receive from Lombard charity the daily franc wherewith to buy a piece of bread for themselves, and for their sick and exhausted companions. I asked some of them who they were, and learned that they belonged to the number of those last hundreds who emigrated precipitately, on the publication of the two last imperial decrees; whose appearance was so sudden that the greater number took to flight at once, wherever they were, without allowing themselves time for a farewell to their distressed families and a last embrace to their friends, or for providing themselves with necessary means for the journey. Never did I so much desire to be rich as at that moment. My heart was pained and grieved that I could do no more, as I distributed on either hand all the money that I had about me; so that, when I returned to the inn, I had nothing left to pay for the carriage I had taken.

When the Austrians departed, they took from us all that they could, and have left us, for the present, truly impoverished. Then the very bad harvest, no wine, no silk, very little corn, the heavy public taxes, and the indispensable expenses of the war, have completely exhausted all our pecuniary means, and none but millionaires are now able to dispose of a few shillings beyond the daily needs of their families; so that, having contributed to so many and such continual collections, I find it altogether out of my power to make any more offerings to the poor Venetian emigrants in their extreme necessity. The young men have all enlisted in the army of Central Italy; but the sick, the old, the weak, the women, and the children depend on us, and we are doing our utmost to help them.

I have written to some friends in France, and asked for help for my poor exiled brothers, and I have found them kindly ready to answer my appeal. I now venture to apply to you, beseeching you, in the name of that Christian charity which is the type of all charity, that, in some way or other, you will provide some help for this great want.

I should indeed prefer, to direct alms, some work, the price of which I might give to this pious object; but such works are not always to be found. Truly rejoiced should I be if you, or the illustrious Lord Bishop of Oxford, or some one else would enable me to work

for the benefit of my unhappy brothers; less unhappy, however, in all their miseries of exile, than their relations and friends who have remained in clutches of Austrian tyranny.

I spoke of the two last decrees of the Austrian Emperor in Venetia, which caused the terror and flight of thousands of Venetians; but I have not told you what they were.

By the first it was ordered that four gallows, with their respective executioners, should be brought, in the most public manner, in full daylight, and in open cars, from Verona to Venice, and there set up in the most populous and frequented parts of the city, with orders that any one who uttered a cry of *a seditious nature* should be hung thereon.

By the second, all the authorities, high and low, were commanded to arrest all suspected persons, and all who might become suspected (that is, all who in any way, by deed, by word, or even by thought, showed disaffection to the Austrian Government), to put a military dress on them, to enrol them by force in the companies of discipline, that is, of punishment, and to send them in chains to the most distant frontier of the empire, there to work at forced labour in the fortresses; and that without distinction of age or rank, or consideration for ill-health or bodily defects. There are, at this present time, more than 6,000 victims to this infamous measure, to whom their families and their country have ceased to exist. And these iniquitous decrees are issued by His Imperial and Royal Majesty, who calls himself Apostolic. I ask if Nero, if the tyrant Eccelino da Romano, if Frederick Barbarossa, Louis XI., Henry VIII., in his moments of fury, or Mary, the blood-thirsty, have ever invented worse torments? Such a punishment as this does not appear even in the *Volgie* of Dante. And all these abominations are known to the English and Irish Papists, and yet they continue to hold meetings in favour of the temporal power of the Pope, and they send him millions, wherewith to buy Austrian murderers, destined by His Holiness, under the papal ensign, to devour the flesh of good and true Italians. But God is just. He will overthrow this horrible cabal: with one breath, He will destroy all the inhuman projects of the abhorred Antonelli, the modern Attila, the Mephistopheles, who rules the soul of the weak Pius IX.

I once more recommend myself warmly to you. If by any means you can procure some aid for my poor unhappy Venetian emigrants, it would be difficult for a Christian to find a more pious work. Excuse the length of my letter, and my request for an answer.'"

A PICTURE OF MISSION LABOUR IN INDIA.

(From Visitation Sermon by Dr. Kay.)

As for you, my dear fellow-labourers in the mission-field, how shall I attempt to describe the magnitude of the work that lies before *you*? The longer I live in the country, and the more I know of its various races, institutions, practices, schools of philosophy, religious sects, the less I feel able to grasp the immensity of the subject. Suffice it then to say, (you yourselves will readily supply what is wanting in the picture,) that we have here a congeries of nations, which for 3,000 years and upwards have lived very much apart from the rest of the world,—a little world in themselves,—yet even in their isolation exercising a very important influence on both Europe and Asia, by their trade, their philosophy, and their religious systems; bound together by a common regard to the same sacred books, by reverence for the same, everywhere dominant, hierarchical race, by frequentation of the same places of pilgrimage, and by reception of the same fundamental metaphysical notions: yet amidst all this outward uniformity, affording scope for the widest contrasts of character; *here*, the utmost licentiousness of intellectual speculation, *there*, absolute subjection to a round of minute unmeaning ordinances; *here*, mystical abstraction from the senses—asceticism carried to its highest limit, *there*, indulgence in gross, obscene rites, under the sanction of supposed gods. To this ancient and singular race, with all its stereotyped usages, its abhorrence of everything foreign, its thoroughness in carrying out its religious theories, God has given us access—access so full and free, that we have come to think it a mere commonplace incident if one among us traverses the whole length of the Gauges or the Godavery, or pays a visit to Gungotri, or Pooree, or Ramisseram. Yet it is only 152 years since Aurungzebe died! None surely but He that openeth and no man shutteth, could have brought about so marvellous a change. Doubtless He employed the Mogul to break in pieces the Hindu kingdoms, then raised up the Mahratta to weaken the Mogul empire, and last of all, made a way for the ascendancy of the British power. And now the Church, which had been so long struggling to maintain her Master's cause in that distant island of the north-west of Europe, is confronted with this vast empire and compelled by the very force of outward circumstances to listen to that long-neglected commission—"Go ye into all the world, and preach the Gospel to every creature."

Now, then, the massive doors have been rolled open, and we, a small and feeble band (none are more ready than ourselves to acknowledge how feeble), have come forward to obey God's call; and whilst we engage with humble trust and hopefulness in the work (for we know that God is on our side,) how emphatically can we apply to our own case the Apostle's words, "A great door is opened to us. . . . and *there are many adversaries.*" While we were at a distance we saw only the open door; we thought that, armed as we were with the weapons of truth, nothing but a continuous course of victory awaited us: now

that we have got inside the gates of the fortress, we perceive that hosts of opponents are ranged all round us. Here is the Brahmanical creed marshalling against us its phalanx of (probably) two millions of self-esteemed gods ;—here is Mohammedan fanaticism, urged on by the thought of its past military achievements, and agitated by its belief in the approaching advent of the Mehdi ; here is polytheistic superstition covering the land with its shrines, which are so numerous that (it has been said¹) if collected together they would form a city as large as London ;—here is European infidelity stopping the awakened Hindu inquirer, and hurling him back into a worse state than that from which he was emerging. And these foes we have to encounter under enormous disadvantages. When we address the Hindu, few among us, except those with whom the vernacular is their mother tongue, are more than half understood. We are looked on with suspicion, as emissaries of the ruling power.² We find it almost impossible to hold social intercourse with the people. The climate compels us to live an unnatural in-door life, the tendency of which (especially when combined with the separations, sicknesses, and bereavements incident to our Anglo-Indian life) is to depress the spirits of even the most cheerful man.

But enough. I would not seem to be bringing up an evil report of the land, which we have been called to occupy. It is true that the spiritual strongholds held by the people of the land “are high and fenced up to heaven ;” but we are not discouraged ; we say with Caleb, “Let us go up at once and possess them ; for we are well able to overcome them :” “their defence is departed from them : and the Lord is with us ; fear them not.”

EXCURSIONS IN PALESTINE AND SOUTHERN SYRIA.

PART II. No. 8.

BANIAS—ITS CASTLE, PROBABLE SITE OF THE PALACE OF THE HERODS—CAVE OF PAN—SOURCE OF THE JORDAN—JOSEPHUS—EUSEBIUS—DIFFICULTY OF RECONCILING THEIR STATEMENTS WITH MODERN PHENOMENA—STORY OF ASTYRIUS—DESCRIPTION OF THE CAVE—INSCRIPTIONS—A SIROCCO.

Sunday, May 14.—After prayers in our tents this morning, we went to visit the Sheikh by appointment ; but found that he had been called away from his village by the Mutsellim from Damascus to attend him in his progress through the district, collecting the Government dues. However, we sat some time under the shadow of the noble terebinth where this local dignitary holds his customary divan, which was the coolest place we could find ; for the sirocco was blowing like a blast from a furnace, and the mercury, which stood at 100° in our tent, was here reduced to 95° in the shade.

¹ Dr. Wilson's “Evangelization of India,” p. 245.

² See the *Colonial Church Chronicle* for 1858, p. 282, and a curious article from the *Bhaskur* there translated.

Besides the Saracenic castle of Banias which stands on the commanding elevation above the town, the principal ruin in the town itself is that of a more ancient castle of massive construction, probably of Roman origin, which may very possibly mark the site of the palace occupied by Herod Agrippa the younger, when he here entertained Vespasian, at the commencement of his campaign, for twenty days, and subsequently the victorious Titus, during the celebration of the games in honour of the destruction of Jerusalem. This ancient citadel stands on the east side of the stream, while the main part of the old city evidently lay on the west side, extending across the plain far towards Tell-el-Kadi, where fragments of pottery and the pulverized *débris* of ancient buildings are all that remains of this once flourishing city. In confirmation of the theory that the ruined castle marks the site of the palatial residence of the Herods, it deserves to be noted that the Sheikh's house now occupies one of its ruined towers, just as the Pasha's official residence at Jerusalem is part of the site of the fortress Antonia, which was the official residence of the Roman procurator during his sojourn at Jerusalem. Another house stands on the ruins of a second tower, while a third at the south-east angle is much less dilapidated than the others, and still exhibits an old Roman archway in the masonry of its walls. The castle was protected by a wall and an artificial moat, drawn from the cave of Pan above the fountain to a deep rocky wady which forms a natural fosse on its south side, and is spanned by a good bridge of Roman construction, leading to a gateway and other buildings of doubtful date. A copious stream which rises near the Sheikh's tree was conducted by an aqueduct to this castle gate, where it runs into the wady, down which it flows into the main stream which rises at the cave of Pan. We noticed on the wall to the west of the gateway another large building, to which we could find no entrance, but which the villagers told us contains hid treasure. This the Sheikh thinks of converting into mills, the surest method of realizing treasure, if they could but be brought to think so. There are other ruins in the vicinity of the citadel, but we could not divine their use.

We next visited the celebrated cave, very appropriately dedicated to Pan, according to the notions of mythological propriety in pagan Greece and Rome. The stream does not rise within the cave, as Josephus had led us to suppose, but gushes cut from the pebbles on the side of a sloping bank, a few yards in front of the cave's mouth. Indeed it is absolutely impossible to reconcile the description of Josephus with present phenomena; so that we must conclude, either that he was drawing on his imagination for his description, or that some natural convulsions have in the interim obliterated the features which he has noticed. I incline rather to the latter part of the alternative, not only on account of the usual accuracy of the descriptions of the historian, which I have had frequent opportunities of testing, but because his description is much more consistent with the incidental notice of Eusebius, than are the present appearances; so that the story of Eusebius is wholly unintelligible when applied to the fountain

as it is at this day ; and, however marvellous his story, we are not warranted in concluding that it was absurd on the face of it. The description of Josephus, introduced parenthetically in describing the temple in honour of Cæsar erected by Herod the Great at Panium, is as follows : “ There is a beautiful cave in a mountain, under which is a landslip, and a vast abrupt depth, full of tranquil water. But above is a vast mountain, and beneath the cave rise the fountains of the river Jordan. This place, already most renowned, Herod further adorned with the temple which he dedicated to Cæsar.” (*Ant.* xv. 10. 3.)

I see that Dr. Thompson suggests, in explanation of the discrepancy between this account and present facts, that Josephus “ probably never saw Banias himself, and took the extravagant stories of others for truth ” (p. 231). I find it difficult to accept this solution of the difficulty : for, if Josephus had never visited Banias during his command in Galilee, or as the friend of Agrippa, yet it is every way probable that he accompanied Titus thither after the destruction of Jerusalem, and was witness of the scenes which he so graphically describes. And the confirmation which his description receives from Eusebius, who certainly had been there (see above, p. 72), serves to corroborate the accuracy of his statement.

The account of Eusebius is introduced in connexion with that marvellous story which I have undertaken to recite, relating to Astyrius, a noble and popular Roman, distinguished for his open and courageous profession of the faith during the Diocletian persecution. It had been the custom “ on a certain festival to cast a victim into the fountains of the Jordan, which rose at the foot of the mountains at Cæsarea Philippi, which victim immediately vanished in a marvellous manner, by the power of the demon. On one occasion Astyrius was present at the ceremony, and commiserating the delusion of the multitude whom he saw struck with astonishment at the deed, he looked up to heaven, and prayed unto the God of all, through Christ, that He would reprove the deceiving demon, and put an end to the delusion of the people : and they say that, as he thus prayed, immediately the victim floated to the top of the fountain ; and thus the wonder ceased.” (*Hist. Eccles.* vii. 17).

It will be understood from what has been already said, that this whole story is utterly unintelligible when read in view of the present cave and fountain : and I can only suppose, that those convulsions of nature to which this volcanic country is so subject may, in the course of eighteen centuries, have filled that vast chasm which formed the fountain-head of the stream within the very cave itself, so as to have forced the water to find a vent in that sparkling and gushing river which rushes forth in a shallow and rapid torrent immediately below the cave.

The cave itself is formed by a bold natural arch, of some twenty or thirty feet in height, but is not more than two or three yards deep ; on its outer face on the east side may still be seen niches, long ages ago filled with statues of Pan and other pagan divinities, and inscrip-

tions still perpetuating the names of those devotees of the ancient superstition who contributed to the adornment of this renowned shrine of the god of Arcadia. I traced the following words, and could have wished that it had been more in accordance with that grand confession of faith in the doctrine of the Resurrection, which the Arabian patriarch of Uz desired to have engraven "with an iron pen and lead in the rock for ever."

ΤΗΝ ΔΕ ΘΕΑΝ ΑΝΕΘΗΚΕ
ΘΙΑΕΤΗΧΩ ΔΙΟ ΠΑΝΙ
ΟΤΙΚΤΩΡ ΑΚΡΗΤΗΡ
ΜΑΧΟΙΟΓΟΝΟΣ

This appears to be complete with the exception of the dissyllable required to complete the second half of the pentameter. The goddess thus dedicated to Pan, probably occupied one of the niches already noticed.

The second inscription is rather loyal than religious, and records a votive offering of some priest of Pan for the safety of the Emperors, whose names, unfortunately for our chronology, are not recorded, or at any rate not preserved. It is as follows :

ΥΠΕΡ ΣΩΤΗΡΙΑΣ ΤΩΝ ΚΥΡΙΑΝ
ΑΤΤΟΚΡΑΤΟΡΩΝ
ΠΑΝΟΣ ΙΕΡΕΥΣ ΘΕΟΠΑΝΟΣ ΤΗΝ . . .

Strange that these memorials of an extinct form of superstition should survive, while every trace of the Christian faith which superseded it has utterly perished ! It would have gladdened the heart of Julian the Apostate, who is said to have destroyed the statue of our Lord erected by the Syro-Phœnician woman, to know that here at least the records of the old pagan idolatry which he patronised would survive the trophies of the Galilean whose conquest he was himself forced, in the hour of death, to proclaim.

We were informed of a tradition among the natives, of a communication having formerly existed between this cave and the Saracenic fortress on the height above, the correlative of which we discovered on visiting the castle on the morrow.

Having now exhausted the sights of Banias, we returned to our tents, to pant out the remainder of the day, under much the same feeling of irritation, it is to be feared, as the prophet Jonah, when suffering from the stifling influence of that "silent east wind" which caused his cherished gourd to wither, and seemed to dry up all his vital moisture.

Reviews and Notices.

Missions to the Heathen. No. 39.—*Diocese of Natal. First Steps of the Zulu Mission.* (October, 1859.) By the Right Rev. J. W. Colenso, D.D. Lord Bishop of Natal. London : Society for the Propagation of the Gospel, and the Society for Promoting Christian Knowledge. THIS little book consists of a letter from the zealous Bishop of Natal to the Secretary of the *Society for the Propagation of the Gospel*, giving

an account of his first visit to Panda, the Zulu King. The Bishop's object was to secure a desirable gift of land as a site for a Missionary station in connexion with the Society, which had made an annual grant for two years for that purpose. We are glad to learn that the Bishop was completely successful. His letter gives us useful information concerning the present political state of the Zulu country.

The following extract shows how desirable it is that Missionaries should have some knowledge of medicine. The students of St. Augustine's College are in this, as in other respects, well prepared for their work :—

“ On reaching the wagons, I was summoned up almost immediately to the King again, and found him sitting outside his hut, discoursing with Sikota. He begged me to go and visit his sick Queen, which I did, and prescribed for her and Batonyile to the best of my skill. And here I cannot help urging on all whose heart inclines them to missionary work among the heathen, or even among the scattered inhabitants of a young colony, to endeavour, if possible, to acquire some sound practical knowledge of the healing art before leaving England. Other studies may be pursued here, but that cannot; and the advantage to a Missionary of possessing even a moderate acquaintance with medicine and the common operations of surgery is incalculable; whether we regard the relief of his own anxieties for himself, his wife and children, posted, as he may be, far away from the reach of professional advice, and that advice, if it could be obtained, being often of a very low order, such as, I am told on good authority, a few months only of judiciously-guided labour on the part of an earnest Missionary, not wanting in ordinary intelligence, would enable him easily to dispense with; or the influence he would gain upon the European settlers, among whom his lot may be cast, the wildest and roughest of whom will thankfully appreciate the kindness which has relieved their own sickness or that of others dear to them; or the power he would exercise over the heathen, not only directly, by ministering to the relief of disease and pain, in the case of the chiefs and their families, or the people at large, but indirectly also by the opportunities he would have for teaching the native doctors something more than they know at present of the true art of medicine, and gaining from them in return very valuable hints, and the knowledge of drugs of worth and efficacy which have not yet found their way into our European pharmacopæ. I have purposely noted the little incidents in my visit to Zululand which illustrate this subject. Though trivial in themselves, yet they show, better than mere words, that a Missionary is only half prepared for his work who comes out only as a divine.”

Des Principes de la Réformation en Angleterre : Sermon prononcé par le Lord Evêque d'Oxford, suivi d'Extraits sur le même sujet, empruntés à divers Théologiens Anglicains de notre Époque. Traduit de l'Anglais. Compilé et édité par le Rev. F. GODFRAY, Docteur en Droit Civil. Oxford and London : J. H. and J. Parker.

THIS is the latest publication of the Anglo-Continental Society, and is likely to be very useful. It consists of the well-known sermon on “the Principles of the English Reformation, preached before the University by the Bishop of Oxford, on Nov. 5, 1855. The extracts which follow are not from the writers of only one school of theology in the English Church, but they are taken without distinction from the works of divines who have discussed the points in question.

We trust that the publications of the Society are doing real and substantial good. In the present state of religion in all parts of the Continent, we cannot overrate the importance of its proceedings in making known the true principles on which a reformation of the Church should be attempted.

The Rev. Dr. J. Muhleisen-Arnold has published a pamphlet entitled *The Society for Propagating the Gospel among the Moslems, in connection with the Church of England; its First Appeal on behalf of the 180 Millions of Mohammedans.* (Rivingtons.) This pamphlet shows the great need there is of missionary work among the followers of Mahomet, but we cannot see that "a separate society is required for the Mahometans" (page 7). If the present Missionary Societies were adequately supported, they could extend their operations among Mahometans. We think, too, that Dr. Arnold's plan of a society with all its agents *unpaid*, "all persons working for it giving their services gratuitously," is altogether impracticable. The last rule suggested by Dr. Arnold is, we think, very wrong in principle. We know that a similar rule exists elsewhere. It is as follows:—"In cases of difference between any Colonial Bishop and the Committee of the Society, the case shall be referred to the Archbishops and Bishops of the United Church of England and Ireland, whose decision shall be considered binding on the Committee and agents of the Society."

We have received two small pamphlets issued by the "Church Education Society," at their office, 11, Adam Street: *Misconceptions concerning the Government Grant*, and *Thoughts on the Government Plan for aiding National Education*. We do not wish to endorse the Society in question, but to call the attention of our readers to these pamphlets, which, we believe, speak the truth in a matter of very great importance. If our readers wish to avoid an *Education Rate*, which would imply secular education, and remove the Clergy from their proper place, they must endeavour to excite public opinion on the subject, and so to influence the Legislature.

Messrs. J. H. and J. Parker have published the following sermons, preached in Oxford, during Lent, 1860:—*Christ's Love for Man*, preached on Ash-Wednesday, by the BISHOP OF OXFORD; *Christ's Welcome to the Penitent*, by the Rev. H. P. LIDDON; *Christ in His Sacraments*, by the Rev. H. W. BURROWS; *Christ the Portion of His People here*, by the Rev. J. F. MACKARNES; *Christ the Strength of the Tempted*, by the Rev. J. R. WOODFORD; *Christ's Crown for the Faithful hereafter*, by the DEAN OF CANTERBURY.

We have also received from Messrs. Parker (1) *Six Lectures on the Events of the Holy Week*, by the Rev. W. MATURIN, a very good book; (2) *Parish Sermons, second series*, by the Rev. W. FRAISER; (3) *Short*

Notes on the Acts of the Apostles, intended for the Use of Teachers in Schools, &c., by the Rev. H. DOWNING; (4) *The Alleluia Battle; or Pelagianism in Britain*, being No. XIV. of "Historical Tales;" and (5) the following reprints from the "Penny Post," which will be very suitable for school prizes or a school library:—*Tales of an Old Church; The Heart-stone; Mary Wilbram; The Child of the Temple; The Footprints in the Wilderness, an Allegory.*

The Rev. J. G. COWAN has published a second series of his good and sensible *Plain Sermons* (Skeffington).

Colonial, Foreign, and Home News.

SUMMARY.

WE regret to learn that one of the persons lately lost in the *Hungarian* was Mrs. Woods, the sister of the venerable Bishop of TORONTO. This lady was returning from England.

Archdeacon Hunter, one of the Missionaries located at St. Andrew's, in the Red River Settlement, Diocese of RUPERT'S LAND, has been engaged in a journey to the more northern districts of Mackenzie River, in order to see what opening there might be for the Gospel among the Indian tribe there. His report is a most satisfactory one, as far as concerns the state of the native mind. But priests of the Church of Rome have already visited these regions; and, aware of the docility of the Indians, are, as Archdeacon Hunter states, "bending all their energies to secure the prize."

The Bishop of NOVA SCOTIA has lately confirmed 206 persons in Halifax. The rite was administered in four churches in the city. The Bishop intends to commence his Confirmation tour eastward about the end of May.

The American congregation which has lately been organized in the city of Paris, under the name of "The American Protestant Episcopal Church of the Holy Trinity," has been duly received by Bishop Brownell of CONNECTICUT, the presiding Bishop, under his Episcopal government and jurisdiction.

The Rev. W. W. Jackson, of Codrington College, Barbados, and Chaplain to the Bishop of Barbados, has been nominated Bishop of ANTIGUA and has come to England for consecration.

The Bishop of SYDNEY intends to visit, as Metropolitan, the dioceses adjacent to his own.

The Bishop of SYDNEY has issued a circular, recommending the adoption of the Offertory in all churches in his diocese, which the Bishop declares to be in accordance with Scripture and the Rubric. The principal object which he has in view is the augmentation of the stipends of clergymen.

The Bishop of LABUAN has arrived in England.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. — *Tuesday, April 10th, 1860.*—The Rev. Dr. J. A. HESSEY in the Chair.

A letter was read from the Bishop of Capetown, dated February 19, 1860. The following are extracts :—

“Our various Mission Stations are most importunate for books, both in Dutch and English, chiefly for reading in the schools. We have at least thirty mission-schools in the diocese, and all of them look to me for help. We have a very fair supply still of Dutch. I have therefore had a list of our wants in English prepared, and send it to you, being assured that you will help us. If you should make us a grant, perhaps you would send them out according to these proportions. Our Dutch Prayer Books are now entirely exhausted. I do not know whether you would be disposed to make a grant for the mission congregations. We do not want them with the English.

Our people throughout the diocese are making great efforts, in consequence of an appeal to them from me in a Pastoral, to increase the incomes of the Clergy, which, in consequence of the great rise in the necessaries of life, have become far too narrow for their maintenance. I have been very much pleased with the way in which the matter has been taken up.”

Books were granted to the value of 20*l*.

The following grants were made :—10*l*. for a church at Upper Mauku, Auckland, New Zealand ; 50*l*. for books for the Diocese of Brisbane ; books to the value of 5*l*., and books for Divine Service at Gayndah, in the Diocese of Brisbane ; 10*l*. for a library for convicts in the Provincial Penitentiary, Kingston ; 4*l*. for books for distribution at Jubbulpore, North India ; 4*l*. for books for use and distribution by the Rev. L. S. Tugwell, Missionary to the Red Indians beyond the Rocky Mountains, &c. &c.

It appeared by communications received from Turin, that, in the present excitement of the public mind on religious subjects in Piedmont, many persons, especially amongst the upper classes of society, were anxious to be supplied with copies of the English Prayer Book in the Italian language. The Rev. Dr. J. A. Hesse-y applied for a grant of these books.

It appeared also that the English language was now very generally studied in Piedmont, and that there was a great and growing demand for information on the subject of the English Church. Dr. Hesse-y therefore also asked for some Prayer Books in English, and copies of “Jewel’s Apology” in French and Italian, for distribution in that country.

Books for the purpose above mentioned were granted to the value of 20*l*.

A letter, dated Norfolk Island, October 20th, 1859, from the Rev. G. H. Nobbs, was laid before the meeting.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, April 20th.*—The Rev. Dr. ROBINSON, Master of the Temple, in the Chair. The Bishop of Sierra Leone was present.

It was stated that the Treasurers consulted a professional accountant as to the method in which the accounts of the Society are kept, and had derived from him some practical suggestions intended to obviate the possible occurrence of any error or fraud. Some recommendations of a sub-committee of accounts were adopted in accordance with that intention. It was agreed to appoint a committee to audit the accounts of the Society once every month. A letter was read from the Bishop of Capetown, in which he mentions a spontaneous gift to the Rev. T. F. Lightfoot, on his ordination as Priest, from several converts of the lowest order of society; besides which, 100 converts had engaged to contribute 2s. a month each for an assistant Missionary. The Bishop asked assistance for missionary work among the Malays and heathen of Capetown. The Society granted £75 a year for a Missionary who should be exclusively employed among the heathen, on condition that an equal amount was raised from other sources. A letter was read from the Bishop of Colombo, requesting the Society to be trustee for St. Thomas's College, to which the Board agreed. The Rev. J. Bamforth was appointed to the Mission at Buona Vista. The Rev. R. R. Winter, of Magdalen Hall, had been indicated by the Calcutta Committee for the Delhi Mission, and the appointment was confirmed. The sum of £70 for passage was granted to each of six Clergymen who are about to sail with the Bishop of Brisbane.

Grateful mention was made of the late Dr. Todd, who had for many years acted in the kindest way as physician to the Society, and who had very diligently attended to all the candidates for missionary employment.

TORONTO.—DIOCESAN SYNOD, EXECUTIVE COMMITTEE.—*Tuesday, March 15th, 1860.*—The following resolution was carried unanimously, and subsequently approved by the Bishop:—"That this Committee beg respectfully to recommend to his Lordship the Bishop, that the Synod of this Diocese be not convened as heretofore in June, inasmuch as the meeting of the Church Society to be held in that month will be of so important a nature as to require much time for deliberation: but that, should the action then taken by the Church Society be of such a nature as to require the consideration of the Synod, the propriety of calling a meeting of that body in the autumn be suggested to his Lordship."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The Anniversary Service will be held at St. Paul's Cathedral on Thursday, June 14th, at 3 o'clock P.M. The Bishop of Carlisle has been appointed to preach the Sermon. A meeting of the district and parochial Secretaries and Treasurers will be held at 79, Pall-mall, in the morning of the same day, at 11 o'clock.

The City Meeting will be held, with the permission of the Lord Mayor, at the Mansion House, on Tuesday afternoon, June 19.

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

JUNE, 1860.

MISSIONARY BISHOPS.

A FEW days more, and one whole year will have gone by since the Bishop of Capetown's proposal for the foundation of Missionary Bishoprics was formally submitted to the Church; to the Convocation of the Province of Canterbury through the Bishop of Oxford, and to the *Society for the Propagation of the Gospel* by the Bishop of Capetown himself, in the shape of a definite scheme for the maintenance of a Bishop over that portion of the original Diocese of Capetown known to us some time since as the Sovereignty, and now as the Free State. A committee of the Lower House was at once nominated to report upon the subject, and the *Society for the Propagation of the Gospel* very properly determined to reserve its decision until that report should have been issued.¹ The report was duly presented last February;² but it was not discussed. Finally, on the last evening of the winter session, the Upper House would appear to have taken up the whole question *de novo*, and after a valuable debate upon its general bearings,³ referred it to a committee of the Bishops, whose report, we presume, conjointly with the report put forth in February last, will be the subject of renewed discussion in a day or two. So much for the progress of this grave question down to the present date.

Now it is just conceivable that some may be tempted to regard this long delay in the light of a warning to the Colonial Churches to trouble their spiritual mother henceforth with as

¹ See *Colonial Church Chronicle*, July 1859, pp. 263—266, and p. 278.

² Ibid. February 1860, pp. 73—75.

³ *Guardian*, February 22, 1860.

few knotty questions as possible. For ourselves, we find no fault. The proposal was new, and wanted sifting. If good men thought they saw objections, it was on all accounts better that they should have plenty of time to urge them, and to weigh the answers to them. Assuming the scheme in outline to have been never so unexceptionable, it was yet most important that nothing appertaining to it should even have the appearance of being done in a hurry. But, in particular, the whole idea needed to acquire more distinctness before the fathers of the Church at home could reasonably be expected to aid in giving it its first practical direction. And sincerely believing that the emphatic words of the Bishop of London, used by him in the course of the last debate—"My only desire is that the matter should be settled in the best possible way,"¹—may be confidently accepted as expressing the heartfelt wishes of every member of the Episcopal Committee, we hope it will not read like a disparagement of the labours of the earlier committee if we here record our thanks to the Bishop of Oxford for his motion for the recommittal of the question; the practical effect of which has been to fasten on the House of Bishops their appropriate responsibility in determining a matter in which the Episcopal order has so peculiar an interest. We have no charge then to bring against the past. On the contrary, it is obvious that the debate will now be resumed with great advantage, and we have a good hope that the year's delay will be abundantly justified by the result.

We may not, however, conceal from ourselves that the approaching discussion will probably need, as much as it will deserve, all the watchfulness and judgment which the best friends of the proposed Missionary Bishoprics in both Houses may have it in them to exert. Not that we anticipate any serious difference of opinion on the main principle at stake; so far, we trust, the cause may be considered to have been won, even if it was doubtful before, from the moment when our venerable Primate announced his deliberate adhesion to it.¹ But the weightiest opinion in favour of what any man esteems to be the truth cannot bring him any very deep satisfaction, except just so far as he feels himself free to regard that opinion in the light of homage rendered to the truth itself. Novel as may be the recent proposal, viewed in its relation to our modern ecclesiastical usages and traditions; nay, unrecognised as it in large measure must be by the great body of those ancient Canons, whose prime intention, it must be carefully remembered, was *to regulate the inter-relations of the household of Faith*, and which therefore *assume* for the most part as already done just

¹ *Guardian*, February 22, 1860, p. 179.

² *Ibid.* p. 178.

that Apostolic work the best way of doing which happens now to be the great topic in dispute; still there can be nothing in that scheme, we are persuaded, other than is necessarily involved in the original design of the Episcopate. That which is as old as St. Paul's days cannot be absolutely new. That which, having been practised by St. Paul, has never been forbidden by the Church to any Bishop since, cannot be uncanonical. But when to the argument from the divine institution and original purpose of Episcopacy, the historical argument is added, the combination of the two appears decisive; for they exhibit a coincidence as complete as it is possible to conceive between any divine principle whatsoever and the results of its actual application to this disordered world. Only the supposition that Episcopacy was divinely appointed to perpetuate what Apostles began, can adequately explain the historical facts of Episcopal development. And the uniform testimony of Ecclesiastical history makes it morally certain that the universal Church for many centuries was penetrated through and through by the most unwavering and positive conviction that as the Presbyters were designed, in regard to every ministerial function alike, to be strictly the deputies of the Bishops, so, since the time of the Apostles, Bishops were divinely ordained to be the immediate delegates of Christ; the worthier, surely, to be styled His delegates, the more closely they follow in His footsteps who was "anointed to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."¹ If the tribes that people South-Central Africa answer to the description of the "poor," and the "captive," and the "blind," and "the bruised," and if the prophetic office of Christ has devolved since Apostolic times primarily and directly upon Bishops, it cannot be but that the whole design of such a Mission as is now proposed for the Zambesi country is according to the will of God: nor is Convocation likely to deny it.

But it does not follow because a given principle is radically sound, that there is no call for circumspection in the use we make of it. Here it is that the wisdom and far-sightedness of both Houses is likely to be the most heavily tasked. Those who have the subject most at heart, and have thought most about it, will be the last to complain of us for venturing to invite attention to what we hold to be the principal landmarks that should be kept in view in the discussion.

¹ St. Luke iv. 18, 19.

In the first place, while it is, no doubt, the common wish of all concerned so to guide this new movement as by means of it to cement the union between the Home and the Colonial Churches more closely if possible than ever, it is manifestly a first condition of any such excellent result that the *confines*, so to say, of the respective positions of the mother and the daughter Churches should be clearly apprehended and acknowledged. For example, any decision that Convocation may arrive at is certain to be faulty, if it is based on the supposition that the Colonial Churches are under legal disabilities, which in point of fact have no existence. The very first step is to get all purely *imaginary* difficulties well out of the way. We believe that the Bishop of Capetown evinced not only good taste but sound judgment in taking counsel in this matter of the English Bishops. But that soundness of judgment is, to our mind, only made the more conspicuous by the obvious reflection that the subject upon which the counsel is sought is one with which it would be impossible, we think, to show that any Colonial metropolitan is not perfectly competent to deal, with no other advice than that of his provincial Synod. The Colonial metropolitans, to the best of our knowledge, are not under any oath of obedience to the Archbishop of Canterbury restraining them from the exercise of all those metropolitanical functions, whereof the power to consecrate other Bishops, under the conditions imposed by Canon law, is undeniably and inalienably one. And if the South African Church were to send out Missionary Bishops into the interior of Africa at the rate of one a month for the next five years, the imperial and colonial Governments would have no more right to meddle or complain, than to interfere with a corresponding multiplication of Wesleyan or Independent Missionaries. It is true that in all human probability an adverse decision of the English Bishops would have the practical effect for some short time of making a canonical consecration in South Africa impossible. It is even more to the point—none, we are persuaded, will more readily acknowledge this than will the Bishop of Capetown himself—that most of the Colonial Churches still stand related to the Church at home rather as daughters than as sisters, and that any immediate good that might otherwise ensue from the consecration of Missionary Bishops at the present moment in South Africa would be certainly counterbalanced by any unnecessary violation of that dutiful temper which is at once the strength and the ornament of the filial position. But the Home Church is not without her peculiar temptations on the maternal side; and at any rate she must address herself to the task of counselling and guiding her vigorous offshoots, as remembering that every suc-

cessive year brings them nearer to maturity; that the drawbacks of their ecclesiastical *status* are compensated by the enjoyment of liberties unknown to herself; that those liberties are *facts*, which no suspicion or dislike of them on the part of some Churchmen in England can change or affect in the slightest degree, and which all genuine Colonial Churchmen—a growing body!—hold very dear; and that, therefore, any advances proceeding from the ecclesiastical authorities in this country, and intended to draw the mother and the daughters closer to each other, must ever be dictated by the temper of genuine, motherly, large-hearted sympathy, and not by the spirit of jealousy and repression; else the cords will presently snap, and the rebound will be the worse for us all.

Again, we trust that due allowance will be made for the natural advantages of the Bishop of Capetown's *point of view*, when he asks not only that Dr. Livingstone's appeal to the English Church should be at once entertained in thorough earnest, but that the mission should go forth with a bishop at its head. We believe that the mention of the mere *distance* of this country from the proposed field of action only suggests a tithe of the difficulties in the way of a sound and accurate judgment from this side of the world concerning the work to be done, and the right way of doing it, in South-Central Africa. A much more pregnant difference between the respective advantages of the two *standing-points* is implied in the fact that the Home Bishops are already fully occupied with their own work, and that the African Bishops are busy with theirs. And one who has mastered his position as the Bishop of Capetown has mastered his, and who is urged along by that sense of responsibility and that practical wisdom which are patent to the whole Church in the marvellous change which has passed over Southern Africa within the last twelve years,—one who has made this proof of his ministry, has earned a *personal* title to be listened to when he propounds his plans for the adjacent regions, such as his friends at least may well urge in his behalf. To take a case in point,—the Bishop of Capetown's appeal for a Bishop for the Free State has been met by the statement that the population is not large enough to warrant the appointment of a Bishop to that country. The spirit of this objection is best answered by a story, for the truth of which we believe we may vouch. Some years before the theory of a Colonial Episcopate was thoroughly established, it was proposed to do for the Cape of Good Hope what we heard pleaded not many months ago as a sufficient remedy for all the spiritual wants of St. Helena,—it was proposed to give Southern Africa an Arch-deacon. A good and able man was soon found for the contem-

plated post. But it was suggested, on second thoughts, that before so grave a responsibility should be incurred, it ought first to be ascertained that there was work in Southern Africa for an Archdeacon to do. Formal inquiries were instituted, and the evidence was deemed unfavourable. Work which now occupies three Bishops, and calls for more, was not enough for one Archdeacon! And accordingly, and perhaps providentially, the Archidiaconal scheme fell to the ground. Now this little story does not prove that the Archdeaconry of Southern Africa in some men's hands might not have turned out merely an agreeable sinecure; or that even the Bishopric of Capetown, if it had been differently bestowed at first, might not have remained undivided to this hour. But this one thing it does prove, that the Spirit and Providence of God working with a good Bishop on the spot will find cultivable soil, where more remote and irresponsible, though well-intentioned, observers have been able to see nothing but a hopeless desert, and will presently turn into a fruitful field—albeit not without its weeds and stubborn patches—what else might have remained a wilderness for centuries. Only let the right man be sent to the Free State, and we are quite content to take the Metropolitan's word for it that he will find plenty to do.

But the rock on which deliberative bodies, in applying themselves to practical questions like that now before the Church, are likeliest to make shipwreck of the best intentions and the finest opportunities, is that tendency to excessive caution and over-minute providing which would reduce the executive as nearly as possible to an automaton, and in fact would almost anticipate Divine Providence itself. There is a certain order of sagacity which is great in the fertility with which it accumulates difficulties in the way of all decisive action. Not that the difficulties are of course, and all of them, imaginary. Let it be taken for granted that there is not one of them but has a certain measure of likelihood and reality about it. But the error committed is that of eliminating from the calculation precisely that which perhaps cannot be calculated, but must not therefore be ignored, the power of God's blessing shielding and prospering a righteous cause, deliberately undertaken for His honour, and in submission to all that can be learned beforehand of His will, and persevered in with unfaltering steadiness, patient wisdom, uncomplaining self-denial, indomitable zeal. And this first error leads naturally to another,—the radical blunder of supposing that at any rate to be guilty of excess of caution is certainly to err on the safe side. In deprecating such a spirit of preparation for the experiment of Missionary Bishoprics, we are impelled by more than conjectural fears.

Fault has been found with the Report of the Lower House as being too limited. What seems to have been expected by some was nothing less than a *conspectus* of all the various conditions, including financial details, under which the Committee should be prepared to recommend the creation of episcopal seats beyond the Queen's dominions as in every case absolutely safe. Of course it was competent to the Committee to attempt to produce a cut-and-dried directory of that description. We think they did much better to avoid beginning what they could never have finished. In our judgment, it is one of the principal merits of the Report that it is content to indicate certain broad principles and lines of action, leaving it to the proper authorities to narrow and apply them in each new instance, as occasion may require. And it is our earnest hope, that whatever decision Convocation may finally arrive at, and in whatever form that decision may be expressed, no narrower policy may prevail.

There are, however, at least two leading topics arising out of the main question, one of which is touched upon but very lightly in the Report of the Lower House, and the other only indirectly, which may be expected to occupy the chief attention of the Bishops; viz. the guarantees for the future orthodoxy and good discipline of the Missionary Churches beyond British territory, and the question of the multiplication of the new Missionary Sees. And, indeed, these two topics appear to involve every point of any very serious moment that can possibly arise out of the subject. For if all Asia and Africa could be portioned out into Missionary Sees to-morrow, so that every Bishop should be fairly at work among a people more or less disposed to listen to him, and so that all the Missionary Churches so founded, whether they were weak or strong, should be linked together in one mighty sisterhood with the Church of this country, no member of our own communion, we suppose, would lift up his voice for delay. But it is always possible that any Bishop may prove disloyal to the Church that sent him forth; and it is felt that a Bishop far away in Heathendom might be heretical at less cost to himself than in the colonies or at home, and would also have uncommon facilities for carrying his flock with him. And again, it would be a manifest evil that we should be constantly liable to have Missionary Bishops returned upon our hands, as one may say, and that, too, dispirited by failure; and it is therefore highly desirable that the best security that can be given should be taken that the Home Church, in sanctioning this plan, is sanctioning it under conditions the most likely, with God's blessing, to secure it from discomfiture and ill-repute. And this all the more, because the proposal for Missionary Bishops has

rivals, not to say enemies, who will watch it pass from words to works with jealous eyes, and who, if it exhibit in its working any weaknesses or flaws, will not, we fear, much care to "cover" them. We have no ambition to intrench upon the office of the Bishops. But the following remarks irresistibly suggest themselves, even upon the most superficial survey of the case. The Committee of the Lower House is not far from the mark in declaring that "the guarantees for the future orthodoxy and good discipline of Churches not yet existing must be found chiefly, under the Divine blessing, in the prudence and enlightened wisdom of the Bishop and Presbyters who form any particular mission." But we think we can improve upon that statement. We would add plainly,—Better have no Missionary Bishops than not have sound and honest Churchmen, who have so learned obedience to their spiritual mother, and are so free from all reserves, as to have no thought of evading either Liturgy or Articles, but have subscribed both because they believe both, and to whom it is second nature to teach, preach, and use both in their natural straightforward sense. But even this is not enough. If the Home Bishops are to be expected to regard their Missionary brethren as brethren indeed, and recognise as a matter of course the orders of the men whom they shall ordain, they have a clear right to demand other guarantees, additional to any that can be afforded by mere personal trustworthiness. And yet *legal* security, as distinguished from *canonical*, there cannot be. The nature of the case excludes it. So that the question is narrowed down to this simple point, that the formal tie must be a purely canonical one, and that the pith and marrow of that tie must be wholly moral. A great experiment in the history of our established Church! And yet we have not the shadow of a misgiving for the result. There is no disposition on the part of the Colonial Churches—let all who need it take comfort in that thought—to throw off their allegiance to the Church at home, or even relax one single cord that may help to bind them to her. Only let the Missionary Bishops be bound up as intimately as possible, through the Provincial system, with the adjacent Colonial Churches, and we believe that the restraints of human laws will be found weak, compared with the holier and stronger influences that shall presently consolidate those Colonial Provinces, and shall, at the same time, hold every separate Colonial Province true and steady in its collective attachment to the parent Church of England.

As to the multiplication of Missionary Bishoprics, we heartily wish that there were the slightest prospect that that part of the question would soon become urgent. It is a point, however, which it may be advisable to entertain theoretically at once;

and it is plain that there are two ways of dealing with it, the *direct*, and the *indirect*. The Committee of the Lower House seem to intimate by their Report that of those two methods they prefer the last. We hope the Bishops will endorse that opinion; for if the Home and Colonial Churches, being supposed to be already agreed that Missionary Bishoprics are right in theory, and practically wanted, can come to terms as to their respective shares of responsibility in the matter, and can discern beforehand the broad primary principles by which the responsible Churches should be severally guided in proceeding to erect a Missionary See in any given case, we doubt most seriously the wisdom of attempting to put more on paper. But the immediate question, as to the extent to which such Bishoprics might prudently be multiplied in any one portion of the world would be involved, and would at once begin to proceed to a natural and healthy solution; and the odiousness of an apparent restriction on the fulfilment of a Divine command would be avoided.

Correspondence, Documents, &c.

MISSIONARY BISHOPS TO THE HEATHEN.

SIR,—If I have in anything misrepresented “D.,” I beg his pardon; but I still think that he has misrepresented the Committee: and that was my first point. His words were, “The Report makes it clear, that there is no certain primitive rule which applies to missions to heathen countries. The question then becomes one of expediency merely, and of balancing difficulties.” (p. 84.) This was the statement I quarrelled with. I reviewed what the Report actually says, and, *taking it from first to last*, maintained that it favoured a construction widely different from that which “D.,” in the sentence above quoted, seemed to put upon it. If “D.” will be at the trouble to read the second paragraph of my former letter again, and take it as one connected argument, he will perceive, I think, that I was not fighting with a shadow. But I will not prolong any dispute with him now about the meaning of the Committee’s Report; since those who framed it will be able in a day or two to supply their own comments. I will merely add, that if the Committee do mean that with the primitive Church it was “*a question of expediency merely, and of balancing difficulties*,” whether the Gospel should be first published in a heathen land by a bishop, priest, or layman, I hope Convocation will dissent from such a statement almost as one man. I had always thought that if there was one command of our Lord’s which was conspicuous above the rest for the emphasis and distinctness with which it was charged on the Apostles, *as Apostles*,¹ it was precisely that which has ever been accepted as the very basis of the obligation to

¹ See Moberly’s Discourses on the Great Forty Days, p. 100. 3d Edit.

mission-work—"GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE." It is plain to me how the Apostles took those words. The little I know of primitive writings has quite satisfied me that the early Church took them as the Apostles took them.

But I hasten to another point. "D." has entered into a long and elaborate criticism of certain historical instances cited by me in my pamphlet, and laid himself open, in more places than one, to a little friendly criticism in return. But, waiving minor points, how comes it that my critic has spent all this labour to prove what I never denied—nay, what I had been at pains to put in the very forefront of my admissions? My avowed object in citing those instances was to prove, not that the early Church selected her new missionary fields without regard to the antecedents of the people whom she purposed to convert, but that whenever she determined to plant a mission, she sent a Bishop with it. The strength of those examples is derived from that which is *positive* in them, backed by the ancient theory of the episcopal office, *and by the absence of conflicting testimony from all other sources*. "D." attacks them on their negative side, filling up the *hiatus* with a theory derived, as I contend, from quite modern usage, which he does not even make a feint of supporting with any early evidence whatever. That the ancient Church constantly determined the direction of its missionary zeal by such glimpses as it got from time to time of the openings which God had prepared beforehand, is utterly beyond dispute. I will split no hairs with anybody on a point so abundantly clear to common sense, and, as I believe, so irrelevant to the question now at issue. But if primitive Christendom, having in any given instance, and on whatever grounds, determined to prosecute an extensive mission-work, did in fact do in any one single case, what I suppose "D." would prefer to do for the Zambesi-Country, send out a company of Priests and Deacons to found the Church, with the stipulation that, as soon as that was done, a Bishop should follow after, it would have been a kindness to us all if he had cited it.

He will, perhaps, say that St. Augustine's case is to the point. When I had quoted the regionary Bishops of Germany and Northern Europe, "D." recorded a preference for "earlier precedents." (p. 86.) But when he had looked into the history of Gregory Thaumaturgus, that he rejected as too marvellous. "The whole thing is a marvel," he says. "I doubt its being wise to take such marvellous ages" (the middle of the third century) "as strict precedents for our more prosaic times." (p. 171.) For my part, I am equally content with Gregory Thaumaturgus and Augustine, and all between them, and many after Augustine, down to a far later date. But now for Augustine. Even upon the supposition the least favourable to Missionary Bishoprics, it was an integral portion of Gregory's scheme—"D." must acknowledge that—that Augustine was to preside over his forty coadjutors, should the English receive them, not as an arch-priest, but as a Bishop. It is "D." who translates Bede's "*si ab Anglis susciperentur*" by "*as soon as the Church had been settled in the land;*" and that

translation begs the whole question. The context, which tells us that the missionary party were seized with a panic, certainly before they were half way on their journey, and unanimously voted for going home again, *potius quàm barbaram, feram, incredulamque gentem, cujus ne linguam quidem nossent, adire*, suggests another and much likelier reason for Gregory's caution. Indeed, Augustine was actually sent back again, *qui a beato Gregorio humili supplicatu obtineret ne tam periculosam, tam laboriosam, tam incertam peregrinationem adire deberent*.¹ So that little was looked for at that time from the good offices of Bertha. The truth, no doubt, was, that the Anglo-Saxon character was a most formidable one, and that the good monks probably had so poor a stomach for the business from the first, that a less courageous purpose than Gregory's, seconded by a less vigorous lieutenant than Augustine, would never have made the first move towards the shores of Kent. Surely it was but common wisdom, under such circumstances, to delay Augustine's ordination until it was clear that the English would allow him to take up his abode among them. *And in every like case, like conduct would be only ordinary prudence.* The Bishop of Capetown's appeal to the English Church for Missions to South-Central Africa, proceeds upon Dr. Livingstone's reiterated declaration that the door is open, and the ground waiting to be occupied; whereas Augustine was about to engage in a task which the neighbour-church had declined,² and which the stoutest heart must have felt to be at best very hazardous. But when once Ethelbert was gained, the consecration of the Bishop appears to have followed as soon as it well could. Augustine would seem to have first landed in England in the spring of 597. And in a letter written to Eulogius, in the year 598, containing an account of the Anglo-Saxon Mission, Gregory mentions that, *on the previous Christmas-day*, as many as ten thousand English were reported to have been baptized by his Brother and co-Bishop—*nuntiati sunt fratre et coepiscopo nostro baptizari*.³ Let this history be taken in connexion with that of Mellitus, Paulinus, and others, and "D." will see that he must squeeze Bede much harder yet before he will be able to extract from him anything really adverse to the proposal for Missionary Bishops.⁴

¹ Bede's Hist. Eccles. i. 23.

² Liuthard, Bertha's chaplain, who, it must be observed, was himself a Bishop (Bede I. 25), seems never to have troubled himself about the native population.

³ Gregor. Epist. viii. 30. ad Eulogium Alexandrinum, quoted by Hussey; Bede's Hist. Eccles. i. 37.

⁴ Since this letter was written, a friend has reminded me of the following passage in an excellent article in the *Colonial Church Chronicle* for February, 1855: "The Bishop of New Zealand, who knows well by his own experience what is wanted in the Colonies and among the heathen, said in his speech at the Mansion House, in July last, 'It might startle them, but if he were asked what he would do with £500,000 a year raised for the Missionary Societies of the Church, he should say, establish 500 bishoprics with £500 a year each. His reason for saying that a Bishop should be the first man to set his foot in a new country was that, upon the fundamental principle of every tree created having seed within itself, every Bishop was able to create about him a native ministry, adequate to do the whole work of the country.'" I have no original report of the speech at hand.

But on another very material point "D." partly misunderstands me, and partly avows that he does not understand me at all. I am ready to believe that the fault is more mine than his. Let me try to repair my former indistinctness. "D." had laid it down (p. 86), that beyond the limits of their respective dioceses, Bishops, although endued "with powers of an awful kind," have "no special duties farther than belong to all men, to serve God with all their power." I demurred to this assertion. I did not say that there was no truth in it; but acknowledging that it was true *in a sense*, and that a very important sense, I denied it to be true "in the extent to which 'D.' seemed to me to run it." For he instantly passed on as to an inference, "Rome may, consistently with its theory, that Bishops are but Vicars of the Pope, create regionary Bishops, and Bishops *in partibus*" (which, by the bye, are two totally distinct things); "but for us who appeal to the Primitive Church, it may be wholesome to hesitate before we establish Bishops who have no sees, no dioceses, no congregations of the faithful to govern." Now, *just so far as "D.'s" premisses may have justified that conclusion, but no farther*, I challenged them. In substance I have denied, and still deny, that Episcopal functions and diocesan rule (according to our modern conception of a diocese) are so entirely identical, as that it is necessary to interpose the theory of the Papacy, in order to obtain a *locus standi* for the theory of regionary or missionary Bishops. And I quoted Bingham, but especially Van Espen, not as being forgetful of the latter writer's general drift, which "D." states quite fairly, but as wishing to adduce the best authorities for the fundamental maxim, that as Canon law did not give to Episcopacy its existence and vital powers, so neither can it take them away; that the limitation to a given diocese, however generally necessary, and canonically binding, is after all an *accident* of the Episcopal office, and not of *its essence*. "D." infers that I advocate "an indefinite kind of Episcopacy." He mistakes me. I do not advocate an indefinite Episcopacy. I only deny that Archdeacon Mackenzie, as a regionary Bishop, with all South-Central Africa before him, would be one whit less a Bishop than the Bishops of London or Capetown. He would not be a diocesan Bishop in the ordinary sense of that term; but he *would* have "duties farther than belong to all men," and spiritual powers equal to those duties. He would be an Apostle in the best and highest sense applicable to an uninspired man, and so long as he abstained, as I am well assured he ever would, from encroaching on the allotted work of other Bishops, no one would be able to find so much as one jot or one tittle of any Canon to fling against him. This was the point of my "hypothetical assertion."

I have to thank "D." for the courteous expressions of his concluding paragraph, and to assure him that though he began the controversy, I do not at all complain of him for doing so. If he is as satisfied that he has no just cause to complain of me, we part good friends.

Yours truly,

An Incorporated Member, &c. &c.

THE ALLEGIANCE OF MISSIONARY BISHOPS TO THE DOCTRINE AND DISCIPLINE OF THE ENGLISH CHURCH.

DEAR SIR,—The great Apostle of Germany, Boniface, took the following oath at his ordination. It was sworn at the tomb of St. Peter, and ran thus :—

“I promise thee, the first of the Apostles, and thy representative, Pope Gregory, and his successors, that, with God’s help, I will abide in the unity of the Catholic Faith, that I will in no manner agree with anything contrary to the unity of the Catholic Church, but will in every way maintain my faith pure, and my co-operation constantly for thee, and for the benefit of thy Church, on which was bestowed by God the power to bind and to loose, and for thy representative afore-said, and his successors ; and whenever I find that the conduct of the presiding officers of Churches contradicts the ancient decrees and ordinances of the Fathers, I will have no fellowship or connexion with them ; but, on the contrary, if I can hinder them, I will hinder them ; and if not, report them faithfully to the Pope.”—Neander’s Church Hist. v. p. 66.

Why should not some such oath, specially adapted to meet the case, be administered by the consecrating Metropolitan to every Missionary Bishop ? The first act of the Synod of the Diocese of Capetown was the following “Declaration of Principles :”—

“We,—the Church of the Diocese of Capetown, in Synod assembled, in union and full communion with the United Church of England and Ireland,—do declare that we receive the Holy Scriptures as the revealed Word of God, and the Authorised Version of the same as of like authority in this Diocese as it is in the Church of England ; and that we do maintain the Doctrine and Sacraments of Christ as the Lord hath commanded, and as the said United Church of England and Ireland receives the same ; and do receive the Book of Common Prayer, and Administration of the Sacraments, and other rites and ceremonies of the Church, according to the use of the United Church of England and Ireland, together with the Psalter, or Psalms of David, printed as they are to be sung or said in Churches, and the form and manner of ordaining and consecrating Bishops, Priests, and Deacons ; and further, we do disclaim the right to alter the standards of Faith and Doctrine now in use in the Church, the Three Creeds, the Thirty-nine Articles, the Church Catechism, and the other formularies of the Church ;—and we do acknowledge the authority of the Canons and Constitutions of the Church in so far as they are of force in England, and as the existing circumstances of the Church in this Diocese permit,—without prejudice to such local regulations as the Synod of the Diocese may hereafter lawfully make.”

This Declaration, a copy of which, together with all the other acts and constitutions of the Synod, was ordered by the Synod to be respectfully forwarded to the Archbishop of Canterbury at the time (January, 1857), appears to supply all that is needed as a basis. We

all know how vast was the influence on the German Churches of Boniface's conscientious fulfilment of the provisions of his oath. If anything of the sort should be deemed necessary now, a comparison of the two "Declarations" above given may be useful as well as interesting.

Yours very truly,

H. B.

May 19, 1860.

PASTORAL LETTER ON THE SUPPORT OF THE CLERGY, BY THE BISHOP OF CAPETOWN.

THE following Pastoral Letter on the Support of the Clergy, has lately been addressed to the members of the Church in his diocese, by the Bishop of Capetown:—

"MY DEAR BRETHREN,—On my return, after a lengthened absence, to the diocese, I found, I need scarce say, the temporal condition of the Clergy greatly changed, from the extraordinary rise in the prices of the necessaries of life. Incomes which, when I left home two years ago, were barely sufficient to maintain them, had become wholly insufficient. In many ways this fact was forced upon my attention. I thought it to be my duty, therefore, at once to seek to provide a remedy. That remedy I felt could only be in an appeal to the Church at large. Before making, however, such an appeal, I invited some of the laity, who I thought would take an interest in the matter, to meet for common counsel. Their advice was that a committee of laity should be formed to collect information and report to me, with a view to some general measure. In the report which the committee drew up, and which has been published, I am urged to address the diocese through its churchwardens. In compliance with this advice, I thought that the proper course would be to issue a pastoral letter. I have, therefore, chosen this method of addressing you on a subject of great importance to the Church.

It is scarcely needful that I should remind you, that the duty of maintaining God's ministers rests with the Church to which they minister. It does not rest, at least in the first instance, with the State, or with the State at all, except in so far as the State is of the Church. Nor does it rest, unless there be absolute necessity for such support, upon other and distant Churches, but it rests with the Church of each place, or diocese, or parish. This is our Lord's own appointment. From the beginning, when sending forth His teachers, even where no flock was gathered, He so ordered it.—'Provide neither gold, nor silver, nor brass, in your purses,' for 'the workman is worthy of his meat.' 'Let him that is taught in the word minister unto him that teacheth, in all good things.' 'Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or, who feedeth a flock, and eateth not of the milk of the flock? Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers

with the altar? *Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel.'*

There can be no doubt as to what God's will and command in this matter is. It is as much a Christian man's duty to support his minister as it is to maintain his child. It is of divine obligation to do so. If he does not give to this object in proportion both to his means, and to the necessities of those who minister to him, he lives in the violation of one of the plainest injunctions of God. What the right proportion is for a man to give for the service and worship of God, and the support of His ministering servants, is indeed, under the Christian dispensation, left to the individual conscience; but no sincere and honest mind could for an instant suppose that it can be less than was required under the elder dispensation, a tenth of each man's income. Rather, under a system which proclaims a higher standard of obligation, and appeals so powerfully to the love and gratitude of its followers, might larger fruits be looked for. Were this rule recognised amongst ourselves, most of our parishes would be able to maintain their own work without external aid, and those which could not would be aided by the offerings of the wealthier parishes, who would thus 'bear one another's burdens, and so fulfil the law of Christ.'

But is this duty at all adequately fulfilled amongst ourselves? I cannot think so. What men amongst us (for the most part) give towards the support of the ministry, or the service and worship of God, is in no degree proportioned to their means, or to the necessities of those who minister to them. They give a subscription to this as they would to any other ordinary object, and if the subscription should amount to 5*l.* or 10*l.* a-year, they regard it as a very liberal one. They do not ask themselves how their minister lives; but, taking it for granted that he is maintained chiefly by the Government, or by the *Society for the Propagation of the Gospel*, or from funds raised by the Bishop, and that all they have to do is to supplement this by some small contribution, they give a trifle which they can easily spare, and which requires no self-denial to offer; or, perhaps, they give nothing at all.

This, my brethren, is the real reason why your ministers are, in too many instances, living at this time in poverty and distress, worn down with anxiety and care as to their own support and that of their families, when their minds should be free for the arduous work of their calling. You do not realize the fact that they are ordained of God to minister to you and watch for your souls; and that while they do so the Lord has laid upon you the burden (if it be a burden) of maintaining them. I do not think that this state of feeling is an unnatural one. We have, many of us, grown up amidst a state of things which did not call upon us to make large offerings for the maintenance of the worship and service of God. Most of this had been done for us. Here, however, it is not so. And I am sure that there are very many of you, brethren, who need only to have this fact pressed upon your attention. Till we do realize our true position, I must needs be very anxious. I confess, indeed, that I should despair of the future

of our Church, if I did not believe that its members would speedily emancipate themselves from their old Establishment notions. It is mere want of thought to take it for granted that everything will be done in a Colony where the Church is in the position of a Voluntary Association, because everything was done at home through the large endowments given by the piety of our forefathers. It is worse than thoughtless. It is mean, and it is degrading to us, to be dependent, as suitors for the alms of our brethren at home, many of them much poorer than ourselves, for one single hour longer, or for one single shilling more, than is absolutely necessary. My own conviction is that we have it already in our power as a Church, if we would only rise up to the full measure of our duties and responsibilities, to maintain all our ministers without begging for charity of the Church at home; and that we might and ought to do a great deal more than we are doing, at least, in its capital and its neighbourhood, for the conversion of the heathen and Mahommedans. It is the mother Church, and not ourselves, upon whom the responsibility chiefly rests, which is really doing this work so far as it is done. Unless a change takes place in our views and feelings with regard to our duties and obligations in these respects, and unless we rise up and fulfil them, we cannot look for God's blessing upon us, and we must be content to see the work of God amongst us gradually decline. I know that the friends of some of our ablest and most efficient men are seeking to provide for them at home, and to withdraw them from fields where they think (wrongly as I believe) their services are not appreciated. Should they leave us, it would, under existing circumstances, be difficult to supply their places. I can hardly invite men to come out with a promise of incomes upon which they could barely live, and I shall be compelled, if things continue as they are, to look, as vacancies occur, for men of inferior qualifications, or, it may be, to abandon posts altogether.

What, then, is to be done amidst our present difficulties? Are we to leave the clergy alone, of all public functionaries, to live upon their old incomes, when their families are growing up, and the prices of most things have doubled? I can do no more than I am doing. I have not, indeed, asked of our brethren in England; I did not think it right to ask that they should do more than they are already doing towards the support of clergy ministering to the English population; and if I had asked, I should have failed, because there is a widespread feeling at home that the colonists are not doing what they ought to do for themselves; and the *Society for the Propagation of the Gospel* is rather looking to withdraw grants, which have now been continued for some years, than to add to them. What has been placed at my disposal has been mainly for mission work; and to this the means entrusted to me are already deeply pledged. I cannot press this point too earnestly or too strongly upon you, that towards our existing parochial work less, and not more, will be given in years to come. If anything is to be done to place the incomes of the clergy upon a fair footing, if they are to be enabled to live without involving themselves in debt, or engaging in worldly occupations, it

must be through our own exertions. I will not believe that the laity of this diocese will be behind others in the fulfilment of so plain a duty as that which I am endeavouring to set before them, when they once realize the true state of things; or that they will suffer their ministers, who are being spent in their service, to be in actual want. What precise steps should be taken, I do not presume to prescribe; but I venture, after consultation with others, to point out several courses which may, I conceive, be pursued until the synod of the diocese shall lay down some system for general adoption.

First, then, I would suggest, that any who desire to contribute to a 'General Spiritual Aid Fund,' should send their contributions either to myself or to George Frere, Esq., to be administered by a board of three clergy and three laity,¹ who are selected to appropriate one half of the grants of the *Society for the Propagation of the Gospel*, until the next meeting of the synod.

Next, I would invite persons or parishes desiring to contribute exclusively to the support of a particular minister, and yet not wishing that a system of direct payments should be established between minister and people, to send up, either through their churchwardens, or otherwise, special contributions to myself. Already, whatever is sent to me by the churchwardens of each parish, is drawn for quarterly by the minister of that parish. This same rule would apply to special contributions.

Thirdly, I would urge that when special services are rendered on important occasions, as at marriages and thanksgiving after childbirth, the offerings should bear some proportion to the means of the parties, and the blessings received; and that a good old custom, still prevalent in England, should be established amongst us—namely, that of making Easter offerings. I should rejoice to see parishioners generally, in this land, making offerings in money or in kind—an ox, or a sheep, or a goat, or goods from the store, to their minister at Easter. At this most joyous period of the year, Christians have in all ages delighted to express their gratitude for the completion of their Redemption. Our own offerings are always larger than usual, but they have not as yet taken this direction. Might not the churchwardens and sidesmen of each parish, at the approaching Easter, make special collections for their minister, throughout the parish?

Lastly, I would express a hope that those who feel that things are not right as they are, and that something should be done, or who think that some better plan than I have proposed may be adopted, as, *e. g.* fixed monthly payments by all adult members of the church,—a system already established in some of our coloured congregations with good effect, will themselves attend, and urge others to attend, a meeting to be called by their churchwardens, to take this subject into consideration.

You will, I am sure, my dear brethren, forgive me for the freedom with which I have spoken. It is my plain duty to bring a matter of

¹ The Very Rev. the Dean; the Venerable Archdeacon Welby; Rev. H. M. M. Wilshire; George Frere, Esq.; Captain Rainier; and H. Bickersteth, Esq. M.D.

this kind before the Church, and, in doing so, to say what I feel to be true. At all events, I cannot bear to see my brethren of the clergy, who are labouring amongst you, yourselves being witnesses, earnestly and faithfully, in the spirit of their Master, enduring many privations uncomplainingly, without laying the facts of the case before you, and calling upon you, in the name of Him whose ministering servants they are, to apply the remedy. I am, my dear brethren,

Your affectionate friend and pastor,

R. CAPETOWN.

Bishop's Court, December 20, 1859."

GRAHAMSTOWN DIOCESAN SYNOD.

THE Bishop of Grahamstown has lately issued the following notice concerning his Diocesan Synod. It is prefaced by a Pastoral Letter to the Clergy (dated March 8, 1860), in which the Bishop says:—

"Without limiting the questions which may be brought before the Synod, I take this opportunity of stating, that those on which I consider it most important to obtain the concurrence both of the clergy and the laity relate,—

(1.) To a general scheme for the maintenance of the clergy and the extension of the Church, comprehending the questions of patronage, and of the trusts under which Church property should be held;

(2.) To the status of the clergy, the form of their licences, and the constitution of the Bishop's court for the exercise of his jurisdiction over them;

(3.) To the constitution of parishes or ecclesiastical districts, and the office and duties of churchwardens.

On most of these questions reports have already been drawn up by Committees appointed last year, which reports will be laid before the Synod.

Yours most faithfully,

H. GRAHAMSTOWN.

(NOTICE.)

Whereas it is necessary, for the right and orderly administration of the government and of the general affairs of the Church of England in this Diocese, that the concurrence both of the clergy and of the laity should be obtained in those matters which concern them, and which are not in this colony ordered by law; Now therefore, I, Henry, Bishop of Grahamstown, do hereby convene a Synod or Assembly of the clergy and laity of this Diocese, to consult with me and decide on such matters, to be held in the City of Grahamstown, on Wednesday, the twentieth day of June next, and on such days following as may be found expedient; this Synod to be constituted as follows, viz.:—

I. Every Clergyman of the United Church of England and Ireland holding any spiritual cure or public office in this Diocese, or licensed to any extra-diocesan mission by the Bishop, shall have a seat in this Synod.

II. Lay representatives of the Diocese, elected on the following principles, shall have a seat in this Synod, viz. :—

1. Each parish, and each chapelry, or separate congregation within a parish to which a separate minister in holy orders shall have been duly appointed, shall be entitled to elect one layman (being of the full age of twenty-one years, and a communicant of the Church of England) as their representative in the Synod—the parish of St. George's, Grahamstown, as the seat of the Cathedral Church, being entitled to send two such representatives. No temporary vacancy of the cure, or absence of the minister, shall affect the right of any parish or congregation to elect its representative.

2. Every layman, being a member of the Church of England, and of the full age of eighteen years, shall be entitled to vote for a representative of the parish or congregation to which he belongs; and in the parish of St. George's aforesaid, for two representatives.

3. The following rules shall be observed in the election of representatives :—

(a.) On some Sunday, or other day most convenient, during Divine Service, each minister shall give notice of the day and place of meeting for such election in his parish or district, and shall cause a notice of the same to be fastened to the door of the church or chapel of the parish or district; provided always, that at least fifteen clear days intervene between the day of giving notice and the election.

(b.) Persons to be elected lay representatives may either be proposed and seconded at the meeting, or be nominated in writing by at least three members of the church, such nomination being addressed to the minister and church or chapel wardens, and delivered to them at any time previous to the meeting.

(c.) Persons residing more than ten miles (by road) from the place of meeting, may give their votes by signing the nomination list of any candidate, but no other votes shall be received unless given in person at the meeting.

(d.) No business shall be proceeded with at such meeting until five persons at least are assembled. If this number does not assemble on the appointed day, the minister shall appoint another day for the election.

(e.) No person shall be entitled to a vote, or to take part in the aforesaid meeting, who shall refuse to sign the following declaration of Church membership, if required to do so by the minister or by the chairman of the meeting; and no votes given by those not present at the meeting (who are not communicants) will be received, except they are accompanied by this declaration duly signed by them :—

'I, _____, do declare that I am a member of the United Church of England and Ireland.'¹

(f.) The meeting shall elect its own chairman, whose duty it shall be to receive and record the votes tendered to him; to scrutinize,

¹ We will venture to say here what we have said on a similar occasion, that this declaration will not be a security that the person making it has been baptised.

with the assistance of the meeting or of persons appointed thereat, the list of votes tendered, to strike off the bad votes ; at the close of the proceedings to declare the number of votes given for each candidate ; to pronounce the candidate in favour of whom the greatest number of votes is recorded as duly elected ; and to send a certificate of his election to the Registrar of the Diocese.

(g.) If it shall appear that the candidate elected by a majority of votes is not duly qualified, or if he declines to act, a new election shall be held.

4. If from the vacancy of the cure, or absence of the minister, or any other cause whatsoever, the notice of meeting required under the preceding head shall not be given before the first day of May next, the churchwardens, or, if there are no churchwardens, any three members of the Church, shall take measures in accordance as far as possible with the preceding rules for calling a meeting and electing a representative ; and wherever the Holy Communion has not been administered four times during the preceding year, it shall be sufficient for the representative to declare in writing his readiness to become a communicant of the Church of England when opportunity shall offer.

5. If any question or dispute shall arise as to the election of any candidate, the aggrieved party may refer the case to the Synod, which shall determine the same.

III. All further points necessary for the transaction of business by this Synod, shall be determined with the joint consent of the majority of the clergy and the majority of the laity therein assembled ; nor shall the principles of this constitution be considered binding for any future Synod of this Diocese except so far as they are confirmed by the same consent.

Given under my hand and episcopal seal, this eighth day of March, A.D. 1860, and in the fourth year of my consecration.

HENRY GRAHAMSTOWN."

FEMALE EDUCATION AT EDEYENKOODY.

THE following interesting letter has been addressed by Mrs. Caldwell, the wife of the Rev. Dr. Caldwell, the Missionary of the *Society for the Propagation of the Gospel* at Edeyenkoody, to those friends in England who contribute to her boarding-school for girls. We shall be very glad if this letter should lead to an increase in the number of such contributions :—

"Edeyenkoody, January, 1860.

DEAR SIR,—According to my promise, I have much pleasure in sending you a short account of the Girls' Boarding-school under my care. I shall also add any other matters that I think may interest those friends who have helped us in our work during the past year.

Through the liberality of the *Society for Promoting Christian Knowledge*, and also of the *Society for the Propagation of the Gospel*, we have been enabled, during the past year, to place the benefits of a Christian

boarding-school education within the reach of a larger number of children. Previously to last year we received an allowance from the *Society for the Propagation of the Gospel*, towards the support of twenty scholars ; but by the help of local resources, and through the kindness of private friends, we were enabled to keep thirty girls, and sometimes more than thirty. Owing to the great increase lately in the price of food, &c., we were afraid of being compelled to reduce our numbers, when the timely aid above referred to arrived, and we were enabled to our delight to augment our numbers to fifty. We selected at once twenty scholars, leaving a few vacancies for any special cases that might afterwards come to our notice. On the day we made the selection, we had all the girls learning in the two higher classes of our various village schools, brought into Edeyenkoody, in order that we might select the best, and it was quite amusing to see the eagerness of some of the mothers and friends of the competitors. Some of course were doomed to be disappointed. It would have been more easy to select a hundred than twenty. We could not help contrasting the feeling of the people on this occasion, with what it was when we first established the school. At that time we could not have ventured, as we did now, to give public notice of our intention to select girls for our boarding-school. The only way open to us was, when the children came to Edeyenkoody for their usual examination, to detain such girls as we thought suitable, get them well washed and dressed, and then send for their mothers. I would then endeavour to gain their consent, by using all sorts of arguments, persuasions, and entreaties ; but often when I thought I had just succeeded, the girl herself would begin to cry and want to go home. My only chance then of succeeding was by solemnly promising to allow the girl to return home, if either she or her mother wished it, at the end of the month. They never, however, in any one instance came to me to demand the fulfilment of my promise ; for the mothers soon began to perceive that their children were better cared for than they would have been at home. But though they allowed their children to remain, such was their want of confidence in me, and their folly, that they would sometimes come and put such questions to me as these,—‘ Is it true, ma’am, that after you have taught our girls you will ship them off to your country to become slaves to your queen ? And is it true, that for this purpose you have had a man here (a vaccinator) to put her mark upon their arms ? Or, is it true, that you intend to make them give up caste, by making them marry pariahs and shoemakers ?’ I should explain that they have the greatest contempt for shoemakers, on account of their working in the skins of dead animals. The natives of this neighbourhood have at last got over all these notions, and they are now as eager for their children to be taken into the school as they were unwilling formerly. For the purpose of extending the benefits of the school, and also on account of the eagerness of the people to get their girls admitted into it, we have made a few new rules regarding admission, and the term of a girl’s continuance. No girl is to be received into the school till she can read easy lessons ; she is to remain in the school not more than five years

at the utmost ; and if it is found that any girl is deficient in natural ability, and unable consequently to make progress, she is to be sent home as soon as she is able to read with ease. Of course, special cases, as that of orphans, will be taken into special consideration.

The girls rise at five, and are employed till seven in cleaning the school, drawing water, picking cotton, 'beating paddy,' that is, taking the husk off the rice for their own consumption, and that of the boys' school. At seven they assemble, together with the boys of the boys' boarding-school, in the lecture-room, for prayers ; immediately after which, the two higher classes of each school are instructed and catechised till nine, in some portion of Scripture. Last year they went through the Gospels. The class commences by each pupil reading a verse alternately, when great attention is paid to their pronunciation, tone of voice, and accuracy in reading—the Tamil spoken about here being very barbarous. Then they are questioned as to what they have read, and our aim is to make the exercise not only an intellectual one, but also edifying and practical. We endeavour to teach the children to draw practical lessons from what they read, and, if possible, to apply the truths they learn to their consciences. Whenever my husband is at home he makes it his duty to be present at this class, and often takes it himself ; but more frequently he makes the masters of the two schools conduct the class in turns before him, as we are anxious to train them both to be expert questioners, and to give a profitable turn to the lessons they teach. The natives in general are exceedingly ignorant of the art of questioning, and unable to give their teaching a practical form. They generally ask most trivial questions, and in such a rambling way, that they seldom succeed either in instructing or interesting their classes. This may be said even of the most intelligent native teachers, and therefore they all require to be trained to teach.

If there is any religious feeling existing in the minds of any of the pupils, we find this class well fitted to bring it out. Sometimes we have in this way found traces of religious feeling in those in whom we did not expect to find it. Two girls come specially to my mind in illustration of this. In their ordinary lessons they were regarded as rather dull, but in the Scripture class they always held a high place, and their answers generally showed that they were accustomed to reflect, and that their minds were imbued with religious feelings.

The lessons they sometimes brought out, could have emanated only from those who had felt the power of religion in their hearts. They are now both married to schoolmasters worthy of them, and I feel no doubt they will prove a blessing wherever they may be. May God keep them from falling.

Though we bestow our chief attention upon this class, yet the other lessons are not neglected. The children continue to be taught Tamil grammar, geography, Tamil and English arithmetic, history, and writing, &c.

The children in the two lower classes are especially taught to read and write with ease ; but they are also taught the elements of those lessons that are learned by the higher classes.

The Sunday is especially devoted to religious teaching. On Sunday afternoons they are catechised in church, regarding the sermon they heard during the early part of the day.

The whole school is regularly examined once a month, to test the progress the children have made. It is also under Government inspection, in consequence of the master and mistress being certificated, and receiving grants in aid. It was examined last year by the Deputy Inspector; and the Director of Public Instruction also examined it during his late visit to Tinnevely.

The Bishop paid us a visit in November; and on this occasion both the Girls' Boarding School and the Boys' were assembled before him, and were examined as to their religious knowledge. I hope they will long remember the Bishop's stirring address to them, and the three special lessons he gave them to learn. On the same day, twenty-two of the girls and a few of the boys were confirmed. The Bishop's earnest exhortation to them on the occasion appeared to make a deep impression on their minds; and we pray that the solemn vow and promise they then made may not be forgotten by them to their latest breath. Ten of the girls have since come forward as communicants, and a few more will, I hope, soon follow their example.

The progress of the girls, and their conduct during the year, have been on the whole very satisfactory. It is more difficult to form a judgment of them this year than at any previous time, owing to the circumstance that two-thirds of the girls that are now in the school have been received since the beginning of the year, either to fill up vacancies created by the marriage of the older scholars, or in consequence of the grants made by the two Societies. We all know that it must take some little time to bring into order and regularity children that were subject to no control or restriction at home, and very often exposed to the influence of bad example. In this instance, however, we did not find ourselves troubled with any children that were viciously inclined. The worst that can be said of them is, that they were a supremely ractory, untidy set of merry colts. I thought sometimes that the matron would have gone out of her wits. The new comers have been brought now into pretty good order; and in time, I hope, they will prove to be all that we can desire.

Every Saturday I make particular inquiries into the conduct of each girl, and put a mark, according to the nature of the offence, against the name of each girl that gets reported, and at Christmas I rewarded all those who had escaped getting marked. I find this plan is a wholesome check upon the girls.

We have also been enabled, I am glad to say, to add to the efficiency of the school by the purchase of some articles which we greatly needed before, but which our funds would not allow us to obtain—viz. maps, a map-stand, a black-board, desks and benches. We are also engaged in enlarging our school buildings, digging a well, and inclosing our school compound; and hope to have everything finished and comfortable by the end of the year. We are only a little afraid of our funds not holding out to the end.

It is now little more than fifteen years since the school was established, and the number of pupils during that period has ranged from twenty-five to fifty. Four who have married out of the school are now, I trust, with their Saviour. Their course was short, but 'before they died they gave this testimony that they pleased God' by an unassuming, devoted Christian life. In the school itself, notwithstanding the number of pupils in the school, no death has ever taken place. May it please God thus to continue His favour to us.

Twenty girls have married and left the school since our return from England two years ago. Of these, four have married schoolmasters of other districts, and two of them are employed as schoolmistresses. Of one of these her Missionary gives a very high character. Speaking of her to me, he said, 'she was a burning and a shining light in her village.' Two others have married private members of our congregation, one in this, and one in an out village. They are both going on well, especially the latter. Though she has been in the village but a short time, she has induced a girl of the Nadan caste to come to church. This is thought a great deal of, because people of this caste consider it improper for their girls to be seen in public, much less to learn to read. I am anxious to get this girl also into my school, as she belongs to a wealthy, influential family, her brother being a village Moonsiff.

The rest of the girls (fourteen) are married to schoolmasters, catechists, or persons connected with the Mission in our own district. Three of these are employed as schoolmistresses, and have been examined for Government certificates. These, with the mistresses in employment before, continue to be weekly instructed, and are improving in knowledge and in skill in conducting their schools. With a very few exceptions, those who were brought up in the boarding school, and are now married and settled in life, give us great comfort by their uniform good conduct, and also by the example they set to their less favoured sisters in the regularity of their attendance on all the ordinances of religion, and in their anxiety to bring up their children well. When the Bishop was here, the Bible class was assembled; when eighty-seven women were present, and fifty-eight men. Most of the women had been scholars in my boarding school, and the rest had learnt in the village schools.

When I came to the district, fifteen years ago, not one woman was able to read; and only two or three of the men, also, who were present, could read at that time.

The Adult Sunday School continues to be held regularly, and many of the women who belong to the Bible class continue to act as voluntary teachers of the various inferior classes, and take as much interest in them as before.

Commending this interesting and important work to the prayers and sympathy of Christian friends,

I am, &c.

ELIZA CALDWELL."

IMPORTANCE OF FEMALE EDUCATION.

THE importance of female education is shown in the following extract, which we are allowed to print, from a private letter of the Bishop of Colombo.

“The Committee of the *Society for Promoting Christian Knowledge* in England have just voted me 500*l.* most generously for the extension of ‘Female Vernacular Education,’ which grant has come in most opportunely for aid in the good work. Unless we can do more for the future mothers of the Singhalese people, our efforts are almost paralysed for effectually Christianizing them. The Buddhist superstition has the strongest hold on the female mind, and no wonder, from their having no instruction to teach them anything better. They, of course, convey the first impressions of religion, as of everything else, to their children, and thus it becomes rooted in their minds and hearts, and the difficulty is greatly increased of substituting truth for falsehood. But if we can win, by better teaching, the mothers to the belief of the Gospel, their children will, we hope, imbibe it from them, and one great hindrance be removed.”

QUESTIONS ON MISSIONARY WORK IN INDIA.

SIR,—Being about to proceed to India, as a labourer in the Church there, I am anxious to procure information upon the following subjects; and, as the likeliest means to that end, venture to send my inquiries to your valuable periodical. I have thought it best to use the interrogative form.

I. What probability is there of synodical action being established in the Indian dioceses?

II. Have any special services been prepared for use in Missions? If so, by what authority have they been sanctioned, and to what extent employed?

III. What is the distinction, *theoretically*, between a convert and a catechumen? *Practically*, is any difference made?

IV. Are excommunication and penance in force in the various Missions?

V. Are any Mission-schools exclusively devoted to *Christian* children? Is it wise to mingle Christian with Heathen children, in the same schools and classes?

VI. Are the burial grounds, as a rule, consecrated in India?

VII. How far is the case of the Jews, in Apostolic times, parallel to that of the Mahommedans in these days, as regards their partial acquaintance with Divine truth, and their opposition and hatred to Christian teachers? *e. g.* Would a Missionary be correct in considering the conduct of the Apostles (Acts xiii. 46 and xviii. 6) authority for the like conduct in the case of Mahommedans and Hindus; *i. e.* authority for turning away from the former, and adhering himself to the latter exclusively? And how far would a cessation of Missionary efforts towards the conversion of Mahommedans be practicable and expedient?

VIII. Which treatise on the evidences of Christianity is the best suited for the Missionary in India? Is there a good *vade-mecum* or hand-book for the Missionary in Bengal and the north-west provinces?

IX. Should not Missionary efforts be concentrated upon the cities and towns of India (in accordance with the principle of St. Paul) in preference to the villages?

X. What effects to Christianity and Missions have followed from the late Rebellion in India?

Apologizing for the length of this letter, and for the diffusiveness of the questions,

I am, your obedient Servant,

H. J.

April 6, 1860.

APPEAL FOR AN ADDITIONAL FELLOWSHIP IN
ST. AUGUSTINE'S COLLEGE,
AND FOR ADDITIONAL BUILDINGS.

DEAR SIR,—Some (I trust many) of your readers are anxious to know how the "Appeal" is prospering which was made early this year for an extension of St. Augustine's, by the endowment of an additional Fellowship, and the erection of additional buildings; and which was, through your kindness, issued with your March number. With your permission, therefore, I will occupy a little of your space.

I have been told that there are some newspapers through which, by means of an anonymous article, or letter, or review, you may bring yourself and your work into favourable notice, and catch the attention of the public. I should be sorry to resort to such a method as this for advancing the interests of St. Augustine's; for its work, like every missionary undertaking, is worth nothing except it can stand on its own genuine merits. And even in writing, as I now reluctantly do, I can only excuse myself by the conviction that I write not simply in the cause of St. Augustine's, but in the cause of the Church; and that I may be able to put some points, which are not generally noticed, in their true light.

Many persons were disappointed a few years ago, that the buildings of St. Augustine's were not fully occupied as soon as erected; an expectation which will be remembered by our posterity only for its having been so unreasonable: we have but verified the old saying, "*Nil sine magno vita labore dedit mortalibus*," and now we are reaping, through God's blessing, the good fruits of compliance with that condition; and having put our course of Missionary training on something like a regular system, accepted by the Church at home, and beneficial to the Church abroad, we find our numbers outgrowing the means both of tuition and of accommodation. Hence the necessity for a double Appeal, to found an additional Fellowship and to erect an additional building. Hence, too, the incorporation into the Appeal of a new branch of Missionary training, one of extreme importance, just rising up to view, and pressed upon us—the education of pious and

intelligent natives, for the ministry in their own lands. For such, also, we want a separate building.

We have not asked for large sums ; indeed, compared with the cost of the first buildings, and of the endowment already secured, that of the present and of any future appeal is but trifling for the Church to meet. We asked for annual subscriptions of a guinea, to be limited to twelve years, or for donations, on behalf of the proposed Fellowship ; and the cost of the building, for which donations in the second place were solicited, to be put, as its minimum, at 2,500*l*.

Our Appeal, when issued pretty widely in February last, speedily gained the adhesion and warm support of our neighbours, and of many personal friends at a distance ; but the means of diffusion which we have as yet adopted would seem to be insufficient to reach the many friends of St. Augustine's, and of Missions in general, in the country. For the last two months things have been almost at a stand-still. We have received assistance from many of the Clergy, and the Curate's half-guinea donation has been thankfully accepted ; but to the higher and wealthier classes we have found but scanty access. One peer has promised a donation to the building ; the name of some well-known merchant appears here and there on our list ; and of the English Episcopate four members (of whom two are the late and the present Archbishops of York) have contributed to the funds of the Fellowship.

It is sometimes attributed to Englishmen that they withhold their support from a cause till attention to it can safely be delayed no longer ; till some glaring evils have attracted public attention ; or till serious difficulties and inconveniences have been experienced. I do not believe that a cause of this kind has operated in the present instance, but rather that the members of the Church do not know (to speak briefly and plainly) that the work of St. Augustine's is steadily and rapidly progressing, and likely, under God, to continue so, and needs immediate extension of its means. What has been already done for this Missionary Foundation is a noble start ; but it would be faithless, ungrateful, and unworthy of the Church of England to remain content with the present scale of her Missionary operations.

The success of this Appeal will enable us to enlarge and extend the education of our higher class of students, for the more arduous posts of Missionary service ; to make the system of instruction wider and more comprehensive ; to institute more elementary classes for those who are backward in their Latin and Greek, or any other subject, a stage which with our present fully employed staff it is utterly impossible to superintend ; and to bestow more individual attention, both pastoral and educational, upon every one committed to our care.

The very high testimony of the Colonial Bishops, and the actual success with which it has pleased God to bless the labour of our late students, now fast approaching sixty in number, are ample encouragement to us to seek at the hands of the Church the means of extension of our College system. And we feel a comfortable confidence that we are doing to the Colonies, and dependencies of this empire, a benefit second to none, in training up and planting therein a succession of

men, single-hearted, loyal, intelligent, laborious, self-denying, and, above all, ready to spend and be spent in the service of our common Master, for the salvation of the souls of men.

I would close my letter by simply repeating in the words of the Appeal, that "Subscriptions may be paid either direct to the Warden or to the College account with Messrs. Child and Co., Temple Bar; or Messrs. Drummond and Co., Charing Cross, London; or with Messrs. Hammond and Co., Canterbury. And any persons who kindly undertake to obtain subscriptions will be supplied with copies of the Appeal."

Yours very faithfully,

HENRY BAILEY.

St. Augustine's College, May 21, 1860.

ANNUAL MEETING OF SECRETARIES OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

SIR,—Such of your readers as are District or Parochial Officers of the *Society for the Propagation of the Gospel* will be glad to know that arrangements have been made for giving a more religious character to their annual meeting for consultation in London.

The Committee of the Society deserves our best thanks for having obtained permission from the Rector of St. James', Piccadilly, for an *early Communion* on June 14th, the day of the Secretaries' Meeting. This is surely an excellent step in the right direction. It marks the official department of the Society with a religious impress which was much needed. It is a recognition of the necessity of the most powerful gifts of grace for efficiently conducting the holy and responsible duties with which the Society is entrusted; and, from the closer union and feeling of brotherhood which it will tend to foster among the Society's working members, a still greater measure of success may be expected to attend their labours.

I am, yours faithfully,

H.

(The Holy Communion will be celebrated at 8 A.M.—ED. C. C. C.)

EXCURSIONS IN PALESTINE AND SOUTHERN SYRIA.

PART II. No. 9.

BANIAS TO DAMASCUS.

CASTLE OF BANIAS—MIJDAL SHEMS—HADDAR—BEIT JENN—KEPHR HOWA—NAHR-'
'ARNY—BEIT YETIMA—KOTANA—KAUKAB—APPROACH TO DAMASCUS—FIRST IM-
PRESSIONS—THE ORTHODOX PATRIARCH.

Monday, May 15.—One of our party left us to-day, to make the best of his way to Beirout for the next steamer. The remainder were stirring betimes; at eight minutes to six we were in the saddle, taking a fond farewell of Banias, with its lovely scenery and old historic

associations. Our first aim to-day was to explore the castle which had been such a conspicuous object to us for some days past, situated on a beetling height immediately above the village, and borrowing from its situation a very imposing and commanding appearance, even in its ruin. The ascent took us exactly an hour: following for some time the path by which we reached Hazûr on Friday. Passing under the wall of the castle, which we found to be constructed of bevelled stones, we entered it by a double gate on the south, formerly surmounted by circular arches, so far as I could conjecture from the spring course, which is all that remains. We noticed grooves in the sides of the outer gateway, for the working of a portcullis; and the inner gate was at right angles to the outer. I need not enter into a minute description of the castle, which is built of excellent masonry and covers a vast extent of ground. We computed that it must be more than half a mile in circuit. There are three semi-circular towers, the walls of which are twelve feet ten inches thick, each of them forming within one large hall, formerly vaulted, as appears from the central shaft, designed to support the groining of the roof. Another gate, similar to that by which we entered, is interposed between the easternmost of these circular towers and the keep, which was situated on the easternmost extremity of the hill, in a most commanding position, square in plan, and massive in construction, but not of such good masonry as the others. There were pointed arches in all the towers, which denotes a Saracenic origin; although it is highly probable that an earlier fortress formed the nucleus of this very extensive castle. Vast masses of the keep, solid and compact as the native rock, were strewn about in the wildest confusion, as if it had been blasted by gunpowder. The weakest side of the castle is the west, owing, no doubt, to the site being so much stronger in this quarter. There are some fragmentary inscriptions in Arabic, beautifully executed in the peculiar style of the Arabs, which would, no doubt, if connected and deciphered, give the history of this remarkable fortress. A subterranean passage, entered by a tower at the western extremity of the castle, is said to communicate with the cave of Pan; but unfortunately we had no candles to enable us to explore its mysteries, and a pistol fired down the passage startled a cloud of bats, who would, doubtless, have objected to the invasion of their domain.

Leaving Kula't Baniâs at 8.20, in half-an-hour we passed among the traces of Hazûr, which we had explored on Friday (see above, p. 107), and at 9 reached the Sultana, or high road, leaving a village named Jebbêta on our left. At 10 we overtook the baggage, which had gone in advance of us along the direct road, just beyond the village of Mijdal, which we tried in vain to identify with the site of one of the towns of that name situated in the north of Palestine. We had been rising continually for some time, in order to surmount the spurs of Hermon; and having attained our highest elevation, we found ourselves in the clouds, and were almost frozen with cold, which we felt all the more owing to our having been stewed, or rather scorched, by the blazing sirocco yesterday. At 11.15 we

passed some ruins on our right, situated on an eminence, for which we got the name Haddar: about 11.40 we commenced our descent towards the plain, and in an hour came to a village named Beit Jenn, with a copious stream flowing in a deep ravine through it, towards that large plain which we had seen stretching away for many miles towards the east. Here we would have halted for a while, but finding that our baggage had preceded us by a wrong route, we were constrained to go in pursuit, and followed the course of the stream until it was joined by another tributary, which we reached at 1.40. Here we sought brief repose, for we were so overcome with drowsiness, owing to the sudden changes of temperature, that I could scarcely balance myself in my saddle; but there was no shelter to be found from the burning sun, except a wretched hovel swarming with fleas and filth. Leaving this place at 2.45, and passing through a dreary uninteresting country, intersected by shallow wadies, we came, at 4.20, to Fur (*i.e.* Kefr) Howa, where, having nearly fallen from my horse two or three times, I lay down under the shade of a tree, and slept for an hour under the guard of faithful Hassan, the muleteer, while my companions proceeded on their way. The village of Kefr Howa is so embosomed in trees, that not a house is to be seen from the road. A very copious and rapid stream, called Nahr 'Arny, runs through the village, fringed with luxurious foliage which forms a belt of verdure through this otherwise dry and barren plain.

It should be mentioned in passing, that this stream, and the other above noticed as flowing through Beit Jenn, and deriving from that village the name Nahr Jennâny, which with other affluents form the river 'Awaj, has been identified by a modern writer with the Pharpar of Naaman's invidious and boastful comparison. I cannot accept this identification, for reasons which will appear in the sequel; but the theory undoubtedly gives additional interest to the streams connected with the water system of the country on the eastern slopes of Hermon.

Fifteen minutes from Kefhr Howa, I passed another village named Beit Yetîma, similarly situated, and passing over a tract of country desolate as before, with the snowy cap of Hermon's highest peak, called Jird, on my left, and the apparently interminable desert on my right, I was agreeably surprised to reach Kotana at 7.30, having understood that it was three hours from Kefhr Howa. Our tents were pitched in the place where Ibrahim Pasha had his head-quarters, after his evacuation of Damascus, and preparatory to his disastrous retreat towards Egypt.

Tuesday, May 16.—Leaving the encampment at 8 o'clock, I went in advance of my companions to secure quarters for our whole party in Damascus, and at first passed through the same uninteresting plain, which was, however, somewhat enlivened as I proceeded, by the view of three large villages on the right, along the line of the old Roman road which formed the direct communication between Damascus and Jerusalem. Of these, the first was named Kaukab, situated three hours from Damascus, and I liked to believe that it had derived its name, which signifies *a star*, from that miraculous light, brighter than

the firmament, which St. Paul saw as he journeyed along that road and was come nigh unto Damascus about noon.

In three hours from Kotana I reached a miserable village forming a suburb of Damascus, from which I passed between mud walls through its renowned gardens, abounding in all manner of fruit trees, until I reached the city gate, in half-an-hour, and marvelled at the beggarly aspect of the Queen of the East, the far-famed metropolis of Syria, as I entered the ruined gate of her mud walls, and traversed its poverty-stricken bazaar—for Damascus does not greet the stranger with her best and most alluring charms.

It was some time before I could find a suitable caravanserai for our party: at last I succeeded to my entire satisfaction, but somewhat to the disappointment and disgust of a bevy of Damascene ladies who had come to *drink the air*, as they term it, in the delectable garden, permeated by a gushing stream, which I engaged for a hundred piastres. While awaiting the arrival of my friends, I visited the principal bazaars and the khan of Assaad Pasha, and found the city improve on acquaintance: especially when the luxury of a Turkish bath had removed at once the dust and fatigue of travel. We joined company and took possession of our garden in the afternoon.

Wednesday, May 17.—As such ample justice has been done to this Queen of the East by many modern travellers, and especially by Mr. Porter in his two very interesting volumes entitled, “Five Years in Damascus,” I shall not enter into any topographical description of the city, nor indulge in any rhapsodies nor raptures of its beauties, as every traveller would be fully justified in doing. I shall confine myself almost exclusively to that subject in which I felt the greatest interest, but which does not so frequently occupy the attention of visitors, and concerning which even Mr. Porter furnishes very scanty information: I mean the actual condition of the Church in the city of Damascus and in the patriarchate of Antioch. I had availed myself of an opportunity of forming the acquaintance of the Patriarch of Antioch, at Beirout, immediately on arriving in Syria; and learning that his holiness was now in Damascus, where he usually resides, I went to pay my respects to him, and to obtain what information I could concerning his flock. Our time was fully occupied on this day with the discussion of the addition made to the Catholic Creed, by the insertion of the “*filioque*” by the Western Church, against which his holiness argued very warmly, supporting his objections to the doctrine by passages cited *memoriter* from the fathers, especially from St. John Damascenus. I am afraid he must have thought me a very lukewarm advocate of the Western Church; for while I felt the force of much that he urged against the doctrine of the “double procession,” as he understood it, I have always thought that its insertion in the Creed, without the sanction of a General Council, was a most unjustifiable proceeding on the part of the Latin Church, too much in character with other acts of usurpation and aggression on the independent rights and liberties of the other Churches of Christendom.

Thursday, May 18.—After an early ride to enjoy the well-known

prospect of this city from the Sheikh's tomb above Salahîyeh, I paid another visit to the Patriarch with a physician of our company, in the hope that he might be able to prescribe for his holiness, who yesterday complained of rheumatic pains in his joints. He was exceedingly friendly, and conversed very freely with us ; and I was glad to hear him state his conviction that the English Church has no ill feeling towards the Orthodox Church of the East. It was different, he added, with others. He spoke of Antioch and the Orontes, and the deadly waters in its neighbourhood. There are but few Christians in that ancient metropolis, whence the household of the faithful derive their distinctive appellation : not more than twenty or thirty families. This small community was in a state of truly primitive depression until recent times, having no other place of worship than a cave, half an-hour distant from the city. But during the period of Egyptian domination in Syria, application was made to Ibrahim Pasha for permission to worship in a house within the city, which was at once granted in that spirit of toleration and liberality which certainly distinguished the Egyptian from the Turkish rule. Since the restoration of the Sultan's authority, they have applied for permission to erect a church, which has been refused, on the ground that no ancient site of a church could be shown : the Moslem rule being to permit the restoration and repair of old churches, but not to sanction the erection of new.

His holiness discoursed largely, but without bitterness, on the schismatical proceedings of the emissaries of the Church of Rome, which has resulted in the secession of the Greek Catholics. This active aggression commenced about 170 years ago, in the Diocese of Tyre and Sidon, and has made much progress in those parts and in the Diocese of Aleppo. Indeed, the schism has become so firmly established in the last-named diocese, that its orthodox Bishop has been compelled to retire from his charge, and to take up his residence in Constantinople ; and the see has been transferred from the patriarchal jurisdiction of Antioch to that of Constantinople. Such was the account given me by the Patriarch ; but alas ! on my subsequent visit to Constantinople, I discovered for myself an additional element in the disastrous condition of this diocese ; for on going to call upon its chief pastor, then in charge of a church in the old city, I found him one forenoon, wallowing on the ground in a filthy state of intoxication. It was indeed a humiliating sight, for the man was calculated, I had heard, to be an ornament and a bulwark to his Church by his talents and learning, but had brutalised himself by this degrading habit, and brought infamy upon his order. And I have recorded this solitary instance of immorality that came under my notice, in a somewhat extensive intercourse with the Eastern Clergy, not only as an evidence of impartiality which may add some weight to the favourable account which I have given of them in other passages of these journals, but also as furnishing a possible explanation of those grossly exaggerated representations of profligacy and vice which are sometimes met with in the writings of travellers not perhaps better informed than

myself. But it would be obviously as unfair to judge of the prelates of the Eastern Church from the exceptional case of Archbishop Benjamin, as it would to form an estimate of our own Clergy from the rare instances of clerical misdemeanour which appear in the public newspapers.

But to return to my interview with the worthy Patriarch. The following are the only sees now existing within his jurisdiction:—1. Tyre and Sidon; 2. Beirout; 3. Tripoli; 4. Emesa; 5. Arcadia; 6. Laodicia of Syria; 7. Bayas, or Biaseas, or Skanderoon; 8. Epiphania; 9. Seleucia; 10. Theodosiopolis or Diarbekir. I have copied these names as I took them down; but I am bound to say that I mistrust the orthography of No. 5, and the first *alias* of No. 7; Bayas is a ruined city about ten miles north of Iskanderoon, and is supposed to represent ancient Issus. With regard to the population of Damascus and Syria, I was furnished with the following figures by the civility of the British Consul, and found that they coincided very nearly with the numbers and distribution specified by the Patriarch. Total population of Syria, 526,812. Total number of Christians, 78,262; of whom 42,160 are of the orthodox Greek Church, 20,271 of the Latin rite. In Damascus itself are 111,552 souls; of whom 11,772 are Christians, (5,290 Greeks, 5,075 Latins,) and 5,000 Jews. These numbers were taken some years ago, and may be compared with Mr. Porter's more recent statistics, which, however, give nearly the same results, except that they show a slight numerical preponderance of Greek Catholics over those of the ancient rite, in Damascus, and a total of 14,000 Christians.

On leaving the Patriarch, after a long and gratifying interview, he invited us to inspect his schools, which we did with great interest. They contain 200 children, who seemed to be kept in very excellent order. Of these, 140 were in the preparatory classes, 20 were formed into a Greek class, 20 were learning Italian, and 20 were studying the higher branches of education. The class-books, we learnt, were from the American Press at Smyrna. The master of the higher class appeared to be a very excellent and intelligent man; and we could not help regarding this nursery as the great hope of the orthodox communion. Finally, we visited the patriarchal church, which was in no way remarkable. There are three churches of the orthodox in Damascus—this of St. Mary, another, dedicated to St. George, within it, and, hard by, St. Nicholas, which they were desiring to restore and enlarge. There was preaching every Sunday in Arabic by the head master of the higher class.

Reviews and Notices.

The Christian Minister, his Work, and the Object to be kept in view in fulfilling it. A Sermon delivered in the Church of Paneivelei, on the 18th day of December, 1859, when several Natives with others were ordained to the Sacred Ministry of God's Word. By THOMAS DEALTRY, D.D. Bishop of Madras.

THIS Sermon was preached at an ordination, when the Bishop of Madras admitted thirteen natives to Holy Orders. Our readers will be glad to see the Bishop's own words :—

“We are met together to-day on a most solemn and interesting occasion, viz. to set apart men whose lives are henceforth to be devoted to the service of the sanctuary,—to be Ministers of the Lord ; and whose one aim is to give themselves to prayer and to the ministry of the word, to save themselves and them that hear them.

But, if such occasions are generally important, the present one is more particularly and especially so. Thirteen Natives have been appointed to the Sacred Office, which, with eight others in Travancore and Tanjore, make a total of twenty-one dedicated to the Holy Office within two months. May we not regard it as a pre-sage of unprecedented good to the Native Churches in this country, and an indication that the reasonable desire and earnest prayer of the Churches at home, and the object for which they have been so patiently and zealously labouring, are about to be realized ? It has long been felt that the Church in this land can never be considered fairly established, and settled upon a firm basis, until she has her own Bishops and Pastors—her own Teachers and Instructors—her own Colleges and Seminaries, raised and supported by her own people.

I would express my earnest hope that our work to-day may be at least the commencement of this great and good object.

It is to me a cause of the greatest thankfulness to be the honoured instrument, in God's Providence, of thus introducing into the Holy Office so many Native Teachers and Pastors, and thus as it were laying the foundation of this desired work. My more worthy and distinguished predecessors in the Indian See longed to see and hear what we have witnessed and heard to-day, but the set time for it had not come, and they departed without having the desire gratified, yet in the firm belief and hope that it could not long be delayed. We trust that the great things which God has now done for us are only an earnest and pledge of more glorious things to be yet effected.”

The following passage contains a solemn warning for others than priests and deacons :—

“But there is a day coming when the account must be rendered by us all of our work. Jesus Christ comes to take account of His workmen. The grand object should be with each of us ‘*that we may have confidence and not be ashamed before Him at His coming.*’ The shame that will cover unfaithful Ministers will be different from that which other men not in Christ will possess. In all men it will be awful enough : but the shame of having taken a position in the Church which was the means of hindering the truth instead of forwarding it—of keeping men in ignorance instead of making them wise unto salvation—of being pernicious instead of being useful—of destroying souls instead of saving them ; oh, such a shame cannot but lead the man who possesses it to call upon the rocks and mountains to fall upon him, and hide him from the presence of the Lamb, and from the sight of the lost souls who might have been saved had a man of a different spirit been sent to instruct them in the way of life.”

A Charge delivered to the Clergy of the Diocese of Rupert's Land, in St. John's Church, Red River, at his Triennial Visitation, January 6, 1860. By DAVID ANDERSON, D.D. Lord Bishop of Rupert's Land. London: Hatchard and Co. 1860. (1s. 6d.)

THE following extract from this Charge will show what a field of labour there is in the Diocese of Rupert's Land :—

"I have read somewhere of a celebration which takes place at Rome as about this time—an exhibition of the various languages among which her emissaries are labouring over the face of the earth. In something of a similar spirit we might reckon up to-day the different tongues to which the ministrations of our Church are extended in this far-reaching land. The Crees and the Sauteux, the two largest tribes, with their cognate dialects, have been long embraced; to these have been added during the past year a large body of the Chippewyans, and a very few of the Sioux; while in the eastern district, the Norwegians have regularly, and the Eskimos occasionally, heard the message of the Gospel. These, with the original settlers, and, as yet, a very small number of emigrants, form our care; and along with them will be associated, we trust, gradually, a remnant from other numerous tribes, as we penetrate yet farther to the mountain ridge of the west and the icy barrier of the north. Planted in the midst of these, accommodating itself to their varied tongues, 'the little one' may, in accordance with the Divine promise which we have just heard, 'become a thousand, and the small one a strong nation.'"

Pass and Class; an Oxford Guide-Book through the Courses of Literæ Humaniores, Mathematics, Natural Science and Law, and Modern History. By MONTAGU BURROWS, M.A. Oxford and London: J. H. and James Parker. 1860. (Price 4s. 6d.; postage 4d.)

WE do not think so useful a book of the kind has been written since Whytehead's "College Life." A moral purpose runs through every line, and the sketches both of the studies and the best methods of pursuing them are written with the vividness of one who is fresh from the struggle and the victory. We heartily commend the book to young men preparing for the University, as well as to parents, schoolmasters, and others who have a special interest in watching the career of young students. It unintentionally photographs the Oxford of to-day, and will furnish materials for a comparison between the University of the nineteenth century with that of Ockham, Friar Bacon, Wickliffe, Hooker, and Addison.

The book is of still wider interest in days when our Colonies are beginning to furnish themselves with Universities and Colleges, which are likely, if not slavishly to imitate, yet attentively to consider, the precedents of the eldest of their sisters. Commander Burrows' own success has proved that he is competent to deal with the subject; and it will be a little curious if the best book on modern Oxford should have been written by a sailor.

Messrs. Rivington have published *Three Sermons on the Parable of the Prodigal Son, preached in the Chapel of St. Augustine's College, Canterbury.* By the Rev. H. BAILEY, Warden (1s.; postage 1d.). These are very good sermons, which have been printed at the request of the students of the College.

We have received from Messrs. J. H. and James Parker (1) *The Year of the Church* (7s. 6d.), a volume of plain and good sermons, by the late Rev. R. W. HUNTLEY, of whom a short memoir has been prefixed by the Editor, the Rev. Sir G. PREVOST. We wish that it had been consistent with the editor's plan to tell us a little more of Mr. Huntley. (2) *A Commentary on St. Paul's Epistle to the Ephesians*, by the Rev. H. NEWLAND (10s. 6d.); (3) *The Duty of Soldiers* (6d.), a very good sermon, preached at Kidderminster, by the Rev. T. L. CLAUGHTON, Vicar; (4) *Steps to the Practical Understanding of the Church Catechism* (1d.), by the Rev. L. HENSLEY; (5) *The Opened Door* (6d.), a sermon preached at the Training College, Culham, by the Rev. J. R. WOODFORD; (6) *The Public Worship*, three sermons by the Rev. R. ST. JOHN TYRWHITT; (7) *The Worship of Christ's Church, a Shadow of Heavenly Things*, a sermon preached before the Nottinghamshire Church Choral Association, by the Rev. J. M. WILKINS; (8) *The Bride of Ramcuttah; a Tale of the Jesuit Missions in the Sixteenth Century* (1s.); being No. XV. of "Historical Tales."

We have received a copy of a good *Church Hymn Book*, compiled by three Clergymen (Wertheim; 1s. 2d. by post), and also *A Church Hymn and Tune Book*, being the words of the above arranged under appropriate tunes, together with a collection of chants. The compiler of the latter is the Rev. JOHN SEATON, of Cleckheaton.

How is Clerical Distribution to be prevented? (Whittingham, Leicester Square; price 3d.) is the title of an eloquent and effective sermon on an important subject, by the Rev. R. GREGORY, of Lambeth; preached on behalf of the Association for the Augmentation of Small Benefices in the Deanery of Southwark. We commend to our readers both the sermon and the Association.

Colonial, Foreign, and Home News.

SUMMARY.

A REPORT of the Columbia Mission has been printed (price 1s.), from which we learn "that a letter from the Bishop, dated 'Harbour of Vancouver, January the 6th,' reached England on the Anniversary of his Consecration. His Lordship was in perfect health, and awaiting the arrival of one of the Missionaries, with whom he was about to land, and proceed at once to Victoria, the capital of Vancouver."

The Bishop of NEWFOUNDLAND held his biennial Visitation of the Clergy of Bermuda on Easter Monday. The Visitation Sermon was preached by the Rev. J. B. Freer, from Daniel xii. 3. The Offertory at the Holy Communion was assigned to the *Society for the Propagation of the Gospel*. The Bishop, in his Charge, spoke of the large proportion of coloured persons at the Confirmation (nearly two to one), and of their intelligent and devout behaviour.

At a Special Convocation of the Church held at *Topeka*, April 12,

the Rev. Herman Dyer, D.D., of New York, was elected Bishop of KANSAS.

The Rev. W. W. Jackson, D.D., was consecrated Bishop of ANTIGUA, on Ascension Day, May 17, at the Parish Church of Lambeth. The consecrating prelates were the Archbishop of CANTERBURY, the Bishops of BATH & WELLS, OXFORD, CARLISLE, and BANGOR. The Sermon was preached by the Rev. George Henry Sumner.

A Divorce Bill, similar to that of England, has been passed by the Legislative Council of Victoria (MELBOURNE), with two additional clauses,—one providing that divorce *a mensâ et thoro* may be obtained for habitual drunkenness, and the other that dissolution of marriage may be granted after desertion for four years by either party.

A Bill has been passed in the same Colony, abolishing State aid to religion after the year 1861. Jews are to have a share in the grant while it exists.

The Rev. A. Tien, of St. Augustine's College (nephew of the Patriarch of the Maronites of Mount Lebanon), is now assisting the Rev. W. Curtis, of the Constantinople Mission of the *Society for the Propagation of the Gospel*. We are allowed to print an extract from a private letter :—"Mr. Tien went to the book market at Stamboul, and after making some purchases, took a pen and wrote in Turkish this sentence,—‘I believe in the Most High God.’ This was handed about from priest to priest, and their amazement was very great to find that an European could write their language correctly, and that a dog (as they term a Christian) should believe in God."

DEPARTURE OF THE BISHOP OF BRISBANE.—The Bishop of Brisbane sailed for his Diocese on Saturday, May 5th, in the *Vimiera*, and was accompanied by the Revs. C. D. Mackenzie, J. Sutton, Frederick Gee, J. F. Ransome, J. Jones, C. G. Moberly, J. Tomlinson, Mr. W. Barber, Mr. Fewings, Mr. H. Ransome, and Mr. Kerby.

Clergymen and Candidates for Holy Orders who may wish to offer themselves for Missionary employment in the Diocese of Brisbane, are requested to place themselves in communication with one of his Lordship's Commissaries :—Rev. Prebendary Drury, House of Commons, London, S.W. ; or Rev. E. C. Woolcombe, Balliol College, Oxford.

MISSIONARY UNION OF ST. AUGUSTINE.—A General Meeting of the members of the Union will be held, by the permission of the President and Court, in the Hall of Sion College, on Tuesday, June 19, at half-past eleven in the morning.

A very important meeting was held at Liverpool, on Thursday, May 24th, on behalf of the Oxford and Cambridge Mission to Central Africa. The Bishop of CHESTER was in the chair. Archdeacon Mackenzie, the Rev. Rector Campbell, Lord Brougham, Mr. J. A. Tobin, the Bishop of Oxford, and others, addressed the meeting. We have received the Report as we are going to press.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. — *Tuesday, May 1st, 1860.* The Bishop of ST. ASAPH in the Chair.

In answer to applications from the Bishop of Capetown, the Board granted towards a school chapel at Newlands, 30*l.*; grant towards a school chapel at D'Urban, 10*l.*; towards a church at Robertson, 30*l.*

In answer to an application from the Bishop of Grahamstown, the Board placed at his disposal the sum of 356*l.* 1*s.* 5*d.*, accruing from Canning's bequest for this year, for schools in the southern district of British Kaffraria.

The following is an extract from a letter of the Bishop of Adelaide relating to a plan for the endowment of the Church in his diocese :—

"I have to bring under the notice of your Board a most commendable attempt on the part of some of our leading colonists, members of our Church, to remedy the evil of the scanty and precarious incomes of our Clergy ; dependent as they are, in the colony of South Australia, on the voluntary system. Some copies of the plan of the Society will be sent to you by this mail, to which I hope you will draw the attention of the Board, and if possible obtain some aid to a plan which will prove invaluable if universally carried out in the Colonial Dioceses. The plan is to borrow capital in England on proper security, and purchase lands, the rent of which, and improved value as time goes on, will repay not only the original loan, but leave a surplus for endowment. For nine years we have had experience of the voluntary system, its benefits and its evils ; and Churchmen have arrived at the conclusion that the latter may and must be remedied by partial parochial endowments arising from lands ; the income is to be distributed under the direction of Synod. It is a purely voluntary effort of the laity in this diocese. As such alone it deserves encouragement ; as the first of the kind in the Colonial Dioceses it merits sympathy. As it will serve to maintain a respectable ministry, it is of great importance, for we would not disparage the Church of England.

I trust, therefore, that the Board may see fit to help our necessity, in a diocese which, like that of Columbia, has been thrown from the first on its own resources. It would strengthen the hands of those who labour in both."

The Secretaries stated that the Bishop's letter, and a printed "Address to the Church of England Endowment Society of the Diocese of Adelaide," were under the notice of the Standing Committee, and would be taken into consideration.

The Board agreed to place at the disposal of the Bishop of Nova Scotia an additional sum of 150*l.* for the Society's objects in his diocese.

The following is an extract from a letter from the Rev. J. Cave Browne, dated Calcutta, March 8, 1860 :—

"I must not omit to mention . . . that I received the other day from the Rev. C. W. S. Taunton, a Clergyman of the Calcutta Diocesan Additional Clergy Society (of which Society I am also a Secretary), a very gratifying testimony to the value of what I love to speak of as the 'Venerable Society,' to the appreciation of its grants.

Mr. Taunton writes to me from Chittagong :

‘You will be glad to hear that there is some prospect of my being able to found a good boys’ school. I have at present some fifty boys under instruction ; and am building a school-house capable of accommodating a hundred or more : having obtained a gift of materials for this purpose. Our girls’ school too is beginning to prosper a little more : we have obtained several new pupils. The grant of school books, maps, &c., from the *Society for Promoting Christian Knowledge* has proved very opportune and useful. Some of the books sent out were of too high a class for an Indian school library. These I have converted into a station lending library. Others will do well as a nucleus for a school library. The school-books are very nice ; but I shall, I hope, soon want a larger supply. How can I procure this ? Would you write and thank the Society for me for their grant ? Do get out a supply for the depôt, and then I can procure them as I require them.’”

The sum of 15*l.* was granted towards the erection of a church at Newcastle, Miramichi, in the Diocese of Fredericton.

Books were voted for the new church of St. Thomas, Frankville, in the county of Leeds, Canada West. ; for schools, use, and distribution at Moulmein, at the request of the Rev. Augustus Shears, of the Burmah Mission of the *Society for the Propagation of the Gospel*, 10*l.*

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—May 18, 1860.—The Earl of Powis in the Chair. Present—the Bishops of St. Asaph, Oxford, and Labuan.

The Report of the Finance Committee was read by C. W. Giles Puller, Esq. M.P., the Chairman of the Committee.

Two intelligent looking boys, sons of the late Rev. Mr. Haycock, who was the Society’s Missionary at Cawnpore, who was murdered in the mutiny, were introduced to the Board by the Secretary, the Rev. E. Hawkins. They have just arrived from India, and were brought to Mr. Hawkins’ house. They are considered as the adopted children of the Society. The sum of 50*l.* was voted for immediate expenses on their behalf.

The Bishop of Oxford stated that he had received letters from the Bishops of Natal and Capetown. The former wishes to resign his see and to be the Missionary Bishop of Zululand. He thinks that the part of his diocese inhabited by Europeans would be better administered by a Bishop who had no outlying work. The Bishop of Capetown urged the extreme importance of the matter to the Church, and hoped that Bishop Colenso’s proposal would be assented to. God had given the Bishop of Natal special gifts, and a heart to devote them to his service. The matter was referred by the Board to the consideration of the Standing Committee, and it will most likely come under the consideration of the Board at the Monthly Meeting, June 15th. We call the attention of our readers to this matter.

Letters on the Endowment of Colonial Churches were read from several Colonial Bishops ; and it was agreed that it was expedient to

aid the Colonial Churches in such attempts. Dr. Budd was appointed Honorary Consulting Physician to the Society. It was also resolved that for the future the Office should be closed on Ash Wednesday and Ascension Day.

MASSACRE OF THE CREW OF THE ALLEN GARDINER.—Our readers have seen in the newspapers the account of the massacre of the captain and crew of the *Allen Gardiner*, the ship of the Patagonian Missionary Society. The Society have their central station and depôt in the Falkland Islands, and hold communication with Tierra del Fuego by a mission ship. A party of nine natives had been brought from thence to the Falklands for instruction, and for the sake of showing them the mode of civilized life—the mission, on their part, deriving the advantage of a knowledge of the language. After a stay of ten months they embarked for their return on board the *Allen Gardiner*, under the command of Captain Fell, with his brother as chief officer, a crew of six men, and Mr. G. Phillips, catechist. Before landing the natives, the captain searched their bundles, in consequence of some trifling articles being missed. This gave offence, and one man showed great anger on being detected in possession of an article not his own; it is not thought, however, that this was the cause of what afterwards happened, but simply a desire to plunder the vessel. The ship had remained six days off Tierra del Fuego, the Europeans mixing with some 300 natives, who had assembled with every appearance of friendliness, when, on Sunday, the 6th of November, the party proceeded at half-past ten to celebrate divine worship, not in the ship, but on the beach, leaving the cook in charge of the ship, the boat on shore unguarded, and themselves without arms within their grasp, though the dangerous character of the natives was well known, and they appear to have been about. And these, soon after the service began, set upon the party with clubs, massacred them all, and then made for the boat. The cook, seeing his danger, jumped into the ship's gig, rowed for his life, and, though pursued, succeeded in reaching the shore and escaping into the woods. After four days he ventured, in his extreme misery, to approach the natives, and, strange to say, was treated with kindness, and lived with them for three months, until a vessel which had been sent to look for the party arrived and took him off. The *Allen Gardiner* was found rifled of everything, but her hull and spars were uninjured.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The Anniversary Service will be held at St. Paul's Cathedral on Thursday, June 14th, at 3 o'clock P.M. The Bishop of Carlisle has been appointed to preach the Sermon. A meeting of the district Secretaries and Treasurers will be held at 79, Pall Mall, in the morning of the same day, at 11 o'clock. The Holy Communion will be administered at St. James' Church at 8 A.M. The City Meeting will be held, at the Mansion House, on Tuesday afternoon, June 19.

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

JULY, 1860.

THE 159TH ANNIVERSARY OF THE SOCIETY FOR THE
PROPAGATION OF THE GOSPEL, AT ST. PAUL'S.

WE observe that "the *Society for the Propagation of the Gospel in Foreign Parts* celebrated its 159th Anniversary at St. Paul's Cathedral, Thursday, June 14th. There was full choral service at half-past three o'clock, when the Annual Sermon was preached by the Lord Bishop of Carlisle, who selected as his text Zech. iv. 6. The ridiculous sum of 37*l.* 11*s.* was collected after the service. The service was well sung, and the improvement caused by the removal of the screen was evident. The Bishop of the Diocese was present in his throne and pronounced the Benediction. Among other Prelates present were the Archbishops of Canterbury and Armagh, the Bishops of Oxford, Winchester, Bath and Wells, Sodor and Man, St. David's, and Labuan. In the evening the Lord Mayor entertained the Bishops and other Members of the Society as usual at the Mansion House."¹

Our last number contained the following additional information:—"A Meeting of the District Secretaries and Treasurers will be held at 79, Pall Mall, in the morning of the same day (June 14) at 11 o'clock. The Holy Communion will be administered at St. James' Church at 8 A.M."

It is only fair to prefix the remarks which we are about to make by both these statements. We do not accept the dislocated services, any more than the other circumstances of the Anniversary Festival, as satisfactory, but it is an evidence of a real and a wide-spread desire for better things, that the Society

¹ Guardian Newspaper, Wednesday, June 20.

has, if we mistake not, for the first time this year, asked its Members to communicate together, and to seal their thanksgiving of praise to God with the Holy Eucharist.

We have been curious enough to retrace the story of the festivals of the Society for a few years back. The main features do not appear to vary. The "full service" is always now at St. Paul's Cathedral, at half-past three in the afternoon. The collection, which follows, seems to have fixed itself at present, with a striking uniformity, at about 36*l.*, which was the amount in 1859. The Mansion House Dinner no doubt undergoes some unavoidable changes from year to year; but Lord Mayors of all persuasions seem, without exception, courteous and affable; and Archbishops and Bishops, as far as we can observe, seem anxious to reciprocate the feelings of tranquil benevolence which these social meetings so naturally inspire. The Primate last year is reported to have said, as if with entire satisfaction at the Christian munificence of the nation in this matter, "He believed he would not be much wrong in saying that the exports and imports of this country had increased since 1800 in a fourfold ratio (?), but their Missionary resources had increased not in a four-fold, but a fifty-fold ratio. This Society had increased in its means from 2,000*l.* to 100,000*l.*!" The Bishop of London, according to the same account, indulged in a strain of more general hopefulness. "Some felt despondency at the state of the Church of England. He, and he believed he might say the same thing for the Clergy of the Diocese, had no such feeling. (Cheers.) They felt that the Church would expand to meet all the wants of the future. They were strong in the affections of the people beyond what they had been in past times."

We will take one other recent year's report, that of 1857, and the rather because it is, we believe, the most favourable we could select. "Yesterday afternoon, June 16, there was a vast congregation at St. Paul's on the occasion of the Anniversary of the *Society for the Propagation of the Gospel in Foreign Parts*. The Bishop of Salisbury (the preacher) made an earnest appeal to the congregation to contribute largely to the funds of the Society. The collection amounted only to 71*l.* including a cheque for 21*l.* from the Lord Mayor. The dinner which followed was laid for 250 guests." The reported speeches are of the same character as we have already noted. We forbear to quote details; the zeal of the Clergy, the favour and support of all ranks of society to the cause of Missions, the unwavering patronage of the great civic authorities, and the beneficial effects of the union of Church and State, symbolized, as one Prelate remarks, by the annual welcome accorded at the Mansion House to the Members of the venerable Society; these were the chief topics of the leading speeches in 1857, as doubtless they

were the year before, and the year after; if any other feeling arose in any member of that distinguished assembly, he probably considered the festival meeting was not the proper time to express it. So far as our information extends, there was the same interchange of congratulations, the same resolution on all sides to be pleased; the Bishops no doubt thought it would seem ungracious to allude to the wretched pittance of 50*l.* contributed in the wealthiest city of the world that afternoon at the great festival of the oldest and chiefest Missionary Society of the Church of England, and we quite acquit the merchants of London who shared that banquet of any knowledge that such had been the niggardly and contemptible offering. Many of them, we are sure, would at once have wiped out so deep a reproach, if only they had heard it boldly and manfully stated.

It is not our purpose to enter into the question of these modes and customs of cementing the union of Church and State by Festivals, such as we have imperfectly described, nor shall we venture to raise the issue how far the missionary work of the Church is fitly associated with the gorgeous hospitalities of the Mansion House. We shall simply confine ourselves to a single consideration. Is even the religious service at St. Paul's in any degree or respect whatever worthy of the Society which meets there year after year to acknowledge thankfully the continued mercies of God; is it, as at present ordered, at all worthy of the sacred cause which it is meant to represent, and has it any tendency to kindle the hearts of the population of the greatest city of Christendom to see their duty, and to take some real steps in order to discharge it?

It seems to us at present, we are sorry to say, very unsatisfactory in its chief arrangements. The "Festival" attracts neither the merchant princes of London on the one hand, nor its tradesmen and working classes on the other. It gathers neither the large-hearted offerings of the Christian rich, nor the more precious prayers and fervent sympathies of the religious poor. It is unhappily contrived to take place at the very time when business has, and we will add has a right to have, a prior claim. An afternoon week-day service is unsuitable, we venture to believe, for such a purpose in any large town; but in London it becomes an actual bar against the attendance of many of the most well disposed. Why should such an hour of a week-day be chosen, if a week-day is to be chosen at all? Why, again, for a Thanksgiving Service, should we choose that particular time when all that is jubilant in our Liturgy, and all that is embalmed in Christian memory with holy joy and solemn ascription of praise, must of necessity be omitted? Surely it is, to say the least, a most singular infelicity which selects, for what should be a Pentecostal gathering to speak as with a new tongue

"the marvellous works of God," that particular portion of our daily service, in which there is neither *Te Deum* to be chanted, nor Nicene Creed in which to offer up our full-toned song of faith and worship, nor Holy Communion to be celebrated as the bond of our renewed love, and the source of our better and stronger hope and confidence in God our Saviour.

But we must not shrink from stating another objection to the service as it is ordered at present. We need not vindicate ourselves from any imputation of disrespect to a Bishop's office, but we hold it no part of our Christian duty to believe in the necessary fitness of a Bishop to be the Church's voice on such occasions as these great Anniversaries. Least of all do we believe in the wisdom of an arrangement which adopts in regular cycle the successively consecrated Bishops of the Church at home, and entirely ignores the proved capacity of some former preacher, or the acknowledged fitness of some actual Missionary, because, forsooth, it is convenient to raise no awkward questions, and to avoid as much as possible the suspicion of partiality.¹

The excellent Society of which we are writing has, we are sure, amongst its members and its officers, its committee and board of management, too much zeal and too much vigour to maintain much longer these effete traditions of a timid and over-cautious age. We can easily understand some difficulties and some inconveniences which may seem to beset its path, but we are confident that among the other signs of its growing energy we shall soon have to note some great improvement in the arrangements to which we are now calling attention. It is a wrong to a most sacred cause to peril its influence on a feeble preacher and a mutilated service; it is a greater wrong to choose a time for such a Missionary Festival which practically deprives the busy merchant of the opportunity of being warned of his obligations, and excludes the poor from the knowledge of the blessed work of the Church in the propagation of the Gospel.

The remedy is not far to seek, and requires no machinery which is not ready to our hands. It has been already suggested in many quarters that the proper time for Missionary Anniversaries would be such seasons in the Christian year especially as Advent, or Epiphany, or Whitsuntide, or some high festival like the Conversion of St. Paul; but in the particular case of the Anniversary of the *Society for the Propagation of the Gospel*, we strongly advise that the Sunday nearest to the

¹ There is, no doubt, one exception to the present rule. The Bishop of Michigan, United States, preached the Anniversary Sermon in 1852; when, in 1854, the Archbishop of Dublin was the preacher, the Bishop of New Zealand, the greatest Missionary of our generation, was in England, but no place was found for him at St. Paul's.

day of its incorporation should be chosen. Far better to forego the assembling of old and established friends, who might come on a week-day, than to miss the great opportunity of proclaiming, in our Metropolitan Cathedral, on the one day when Christians, however occupied with the world's business, feel that their duty to God draws them to His house, how the Church has long laboured in this holy work of Missions, and how, if heartily aided, it is prepared now more boldly and more energetically to labour.

Let such a service be in the morning at St. Paul's, in the evening at Westminster Abbey on the proper Sunday;¹ let some preacher, known and acknowledged by all the friends of the Society to be its rightful advocate, proclaim there those great truths, the inculcation of which in their simplicity and power is one essential prerequisite to the hearty prosecution of Mission work; let the feelings of poor and rich alike be appealed to; let the Church's cause be pleaded in the Church's way, and by men who know and are persuaded that Christ ordained His Church to be Converter of the world, and we have good hope for the result. There will be larger congregations and more abundant alms; but far above this, the Missionary work of the Church will be made more and more an integral part of the Church's regular services, and in place of a gathering known as at present comparatively only *to a few*, we may hope that the day may be helped onward when the whole Christian population of London may at least hear the sound of the voice of those who seek to prepare the way of the Lord, and to "hasten His coming," for all the nations. W.

Evening of St. John Baptist's Day, 1860.

REPORTS OF CONVOCATION ON MISSIONARY BISHOPS.

THE *Times* of June 8 gives the following report of the proceedings of the Lower House of Convocation the previous day:

"Canon Selwyn had a *gravamen* to present against the Divorce Bill, which had been twice presented before, in 1858 and 1859, and sent to the Upper House as an *articulus cleri*, a course which he proposed should be adopted on that occasion. After some discussion, permission to discuss the matter was refused. Some other business was also despatched, and the House adjourned."

Permanent residents in this country have no difficulty in estimating the wit of so studiously laconic an account of one whole day's work in a deliberative assembly whose constant grievance and reiterated complaint it is that it is not allowed one-tenth

¹ The Deans of St. Paul's and Westminster are by Charter ex-officio members of the *Society for the Propagation of the Gospel*.

part of the time required for the transaction of the business before it. And moreover there are ways open to persons in this country, who are interested in Convocation, of obtaining elsewhere the ecclesiastical intelligence which the *Times* withholds; or, rather, of correcting the mis-statement to which the suppression is tantamount. But assuredly any one not acquainted with the *genius* of the *Times* would be surprised to learn that on the day in question the Lower House was occupied for some five hours consecutively in amending and passing one of the most important documents which have ever emanated from it; that which will be found below under the title of the Representation of the Lower House on Missionary Bishops. The following day the House of Bishops sent down their report on the same subject to the Lower House; and we have now the advantage of being able to print both those documents together: (1.) The Representation above referred to, which is, in point of fact, the original Report of the Select Committee of the Lower House, as afterwards amended and agreed to by a Committee of the whole House; and (2.) The Report of the Bishops founded on the Report of the Committee of the Lower House announced last January, and published in our February number.

We reserve for a future opportunity our more minute and detailed examination of these documents. For the present we are content to say with what thankfulness we hail them, both as symptoms of the gradually awakening strength of the Church at Home, and still more for the promise which we are sanguine enough to think they afford, that we are already standing on the verge of a new and better missionary epoch. We are not ungrateful for the past. Nor are we so prone to confound means with ends, or life with the organic conditions of life, as to need to be told that the wisest principles, without wise men to give effect to them, and the breath of God's Holy Spirit to invigorate both the principles and the agents, are inoperative and useless abstractions. We accept the great principles embodied in both reports subject to all the changes and chances which beset the progress through this world of all truths alike. But it were most unreasonable to be the less grateful for them on that account, or the less hopeful of the results which, with God's blessing, may in due time be expected to ensue.

We would add a few words as to the precise posture in which the question of Missionary Bishops at present stands. The Convocation of the Province of Canterbury has now expressed its deliberate judgment in the matter; and that judgment assumes its formal and complete shape in the Reports and Representation already referred to. We would call attention the more pointedly to this fact; because doubts have been expressed in some quarters whether the subject is not

intended to be resumed next Session. More than that :—Convocation has inaugurated a totally new era, we believe, in its own history by setting the seal of its official sanction to the proposed Zambesi Mission, and in recommending the Head of the Mission to the Metropolitan of South Africa and his provincials for consecration. That question, therefore, is set at rest in the happiest way, and we are now assured that the Mission will go forth, as its most earnest promoters have ever desired that it should, with a Bishop at its head from the commencement. The Free-State Bishopric, proposed to be established on the north-eastern frontier of the Cape Colony, is yet an open question, farther than that the *Society for the Propagation of the Gospel* stands pledged, now that Convocation has spoken, to come to a speedy decision upon it. Whether or not Convocation will pronounce on this case, we know not. But at any rate it cannot be too widely known that the discussion will be resumed on Thursday, the 26th inst. at 2 P.M. at 79, Pall Mall, when the members of the Society will be asked to make up their own minds. They have already decided that the Bishop of Natal shall be supported in his brave design of going forth as a Missionary Bishop to Zulu-land. We hope to have the pleasure of recording in our next number, that the Society has apportioned a sufficient grant towards the maintenance of a similar work in the Free-State. If Southern Africa is indeed to be the basis of our operations for a vast proportion of the whole continent, in God's name let the vast experiment have a good beginning, and have the hearty and hopeful support of all the members of a Society which is so well entitled to the glory of the noble venture as is the *Society for the Propagation of the Gospel*.

Correspondence, Documents, &c.

REPRESENTATION OF THE LOWER HOUSE OF CONVOCATION ON THE SUBJECT OF MISSIONARY BISHOPS.

1. "WE have first considered what were the principles by which the Primitive Church was guided with respect to planting Missions, so far as they may be inferred from Holy Scripture and from Early Ecclesiastical Records, and we have then endeavoured to apply these principles to the present condition and circumstances of the Church of England.

2. We gather from the New Testament that the Apostles were Missionary Bishops in the fullest sense of the term ; that they went about from place to place preaching the Gospel, planting Churches, and giving directions for their government.

3. As the Church increased, the Apostles conferred Episcopal

authority on others, whom, under Divine guidance, they invested with the government of certain Churches—as Timothy at Ephesus and Titus in Crete.

4. Passing from the New Testament to the uninspired records of the Early Church, it appears that the practice of Primitive Christian Antiquity with regard to the organisation of Missions is involved in considerable obscurity.

5. The Church grew and was extended continually by the power of the indwelling Spirit; but the manner of her extension does not appear to have been uniform or invariable. Ecclesiastical history fails to supply us with any certain or precise information upon this point. We find that Bishops frequently preached the Gospel to the Heathen, and that the other orders of the Ministry, and even laymen, were instrumental in sowing the first seeds of the Gospel in countries where it had before been unknown. There is abundant evidence, however, to show that when Christian congregations had been gathered out of Heathendom, and by whatever instrumentality, they were placed as soon as possible under the care of a Bishop.

6. We proceed to apply these general principles to the present circumstances of our Church.

7. In considering the mode of the extension of Christian Missions amongst the Heathen external to her Majesty's dominions, a distinction should be drawn between the case of Heathen tribes lying contiguous to a Christian people and that of Heathen isolated and remote from any Christian Church, to whom an opening may be made along the pathway of science, or of commerce, or by any other leading of God's Providence.

8. We trust that our Church will be always zealous to act upon the ancient practice that the Bishops should endeavour to convert the Heathen adjacent to their Dioceses; and where these efforts are blessed with success, and new congregations are gathered, or where the blessing of the Gospel is sought from our hands in any considerable numbers by the Heathen lying beyond our borders, or by Heathen rulers desirous of evangelizing their subjects, we further trust that the uniform practice of Christian antiquity will be followed in the providing of additional chief pastors of the Church to minister among them.

9. There are cases in which it may be expedient to send out Presbyters in the first instance as evangelists—as, for example, where the Church has to originate Missions to the Heathen lying in close contiguity to an existing Diocese.

10. But we think also that there are cases in which it may be desirable to send forth a Bishop at once as the head of a Mission; as, for example—

I. Where a large staff of Missionaries is necessary; or

II. Where a large and imposing organisation of Heathenism has to be confronted, especially in regions lying remote from any Diocese of our Church.

11. The expediency or in expediency of sending out a Missionary

Bishop in the first instance can, however, only be determined by the particular circumstances of the case as it may arise.

12. With regard to the Heathen bordering upon a Christian people, we think that the converts should, in the first instance, be provisionally under the care of the Bishop of an adjacent Diocese; and that all further arrangements respecting the government of such Missions should be determined by a Synod of the adjacent Province.

13. With regard to the more remote Missions, we consider that the proper authority for determining when it is expedient to send out a Bishop would be that of an Archbishop, or other Metropolitan, with his Suffragans; and that during the missionary condition of such Episcopate, the Bishop sent out should owe canonical obedience to the said Metropolitan.

14. Our instructions not requiring us to enter upon the legal question whether the Church of England has the power to send forth Bishops into Heathen territories beyond the limits of the British dominions, we have framed our Report upon the supposition that she has this power.

15. In the entire uncertainty which necessarily exists as to the relations in which any new Churches formed in foreign countries may stand to the civil and temporal rulers of those countries, we feel it to be impossible to lay down any rules for the permanent relations of the Mother Church.

16. The guarantees for the future orthodoxy and good discipline of Churches not yet existing, must be found chiefly, under the Divine Blessing, in the prudent and enlightened wisdom of the Bishop and Presbyters who may form any particular Mission. We conceive that, with regard to the admission of converts, they would guide themselves by the analogy of such precautions as the Church has taken in her forms for the baptism of infants and adults, and that, with regard to the transmission of spiritual authority, they would, in like manner, adopt the analogy of similar precautions to be found in the Ordinal of the Book of Common Prayer.

17. In conclusion, we earnestly pray that abundant supplies of wisdom, as well as zeal, may be vouchsafed to all those who are endeavouring to extend the kingdom of our Lord and Saviour Jesus Christ throughout the world."

Lower House, Jerusalem Chamber, *June 7, 1860.*

This representation was read to the Upper House of Convocation on Friday, June 8.

The BISHOP of OXFORD then said,—“I will now take the liberty of moving a resolution on the report of the representation of the Lower House which your Grace has just been pleased to read to us. In doing so, I feel I shall express the opinion of your Grace and of all my right reverend brethren, that it is with the greatest thankfulness I see the Lower House of this province addressing itself to matters of such grave moment for the support of Christian truth throughout the whole

world as the consideration of the extent of the missionary efforts of the Church and its Missionary Episcopate. I feel that among all the pressing necessities of Church matters at home, nothing can be judged by us more important and more likely to draw down the blessing of God upon the Church at home than our being faithful and true in our vocation of spreading the Gospel abroad, and therefore I heartily rejoice that instead of any dissension concerning home matters, the Synod of this province should be engaged in seeking, under God's blessing, how they may most effectually assist in that mighty work which so especially belongs to the nation and the Church of England, of planting the Gospel of Christ among the heathen. This house, therefore, would give to any representation on such a subject from the Lower House the utmost consideration. This house has been engaged the whole of this morning in considering carefully the same subject in a slightly different form. In sending them down the report to which we have agreed, we give them the best answer that we could give to the representation we have received. I move—

‘That this house has read the representation made to it by the Lower House; that in reply thereto they inform the Lower House that a committee of the Upper House have considered upon a report¹ on the same subject made to the Lower House, and by it communicated to this house; that the report so made to this house has this day been received and adopted; that this house, having taken into consideration the representation of the Lower House, considers it can best reply thereto by communicating to the Lower House its own report, since that report deals with the subject contained in the representation.’”

The Bishop of GLOUCESTER seconded the resolution, which was agreed to.

REPORT OF THE UPPER HOUSE OF CONVOCATION ON MISSIONARY BISHOPS.

WE subjoin the report referred to in the preceding Article :

“The committee of the Upper House of Convocation of the Province of Canterbury, appointed to consider the Report of the Lower House on Missionary Bishops, have met and considered the same, and resolved to report:—

1. That we highly approve of the course pursued by the Committee of the Lower House, in endeavouring to ascertain the practice of the Primitive Church, as it may be inferred from Holy Scripture and from early ecclesiastical records.

2. That we do not feel it needful to make any special remarks on paragraphs 2 to 8.

3. That in giving a modified assent to Paragraphs 8 and 12, we must observe that in many cases the adjacent Church, however anxious to evangelize the native heathen, will be unable, in its own infant condition, to supply men or funds for the work, but must throw the burden

¹ See *Colonial Church Chronicle*, Feb. 1860, p. 73.

on the Mother Church; and that in these cases, till the Mission has a Bishop of its own, a large share of its management must rest with the Church at home, whatever aid may be rendered to it by the Bishops of the contiguous dioceses or province.

4. That we deem it undesirable to divert from a yet unestablished and feeble diocese the energy and attention which are absolutely needful for its own development, by leading the Bishop of such a diocese to undertake arduous duties and indefinite responsibilities beyond its proper limits.

5. That, as in such cases it may often be most convenient that the Missionary Bishop should be sent out by the Church at home, it is expedient to ascertain whether any impediment exists to the power of the Archbishops and Bishops at home to consecrate Bishops for Missionary service in heathen countries external to Her Majesty's dominions.

6. That the consecration of Missionary Bishops, the sphere of whose labour is virtually the extension of a previously established province, should be regulated in accordance with ancient rule; and that such Missionary Bishops should owe canonical obedience to the local Metropolitan, if any: the local Metropolitan owing canonical obedience to the Archbishop of Canterbury.

7. That in addition to the guarantees named in Paragraph 16, every Missionary Bishop should engage to maintain the doctrine and discipline of our Reformed Apostolical Church, as contained in her Articles and Liturgy, and that, so far as may be, the authorized version of the Holy Scriptures should be adopted as the basis of translations of the same.

8. That, looking first to the fact that where dioceses have been or may be constituted in foreign parts, not subject to the statute law of the United Kingdom, the Bishops, though they may be held to be bound by the decrees of the mother Church which were in force at the time of their consecration, and by the Canons of 1603, so far as those canons apply to the circumstances of their dioceses, are yet in no way subject to new decrees and canons to which they have not assented; and secondly, looking to the great and continually advancing development of the Colonial Church, to the several peculiarities under which it is beginning in many districts to assume a fixed shape, to its want of endowments, and to the time which must elapse before its clergy or laity can enjoy the advantages of the Church at home as to fixity of institutions or familiarity with ecclesiastical law—there seems to us to be special need of combined councils to maintain in unity the Church as it extends. That by a regular gradation of duly constituted Synods all questions affecting unity might be duly settled; diocesan Synods determining all matters not ordered by the Synod of the Province; Provincial Synods determining all matters not ordered by a National Synod; a National Synod ordering all matters not determined by a General Council. Unity with necessary variety might thus be secured to our spreading branch of the Holy Catholic Church."

MISSION TO CENTRAL AFRICA.

DEBATE IN THE UPPER HOUSE OF CONVOCATION.

THE following debate took place on Friday, June 8. We are indebted to the *Guardian* for our report.

THE BISHOP of OXFORD—The house having been occupied this morning with the general principle on which we should carry out Missionary enterprise, I need not remind your lordships that a very important practical Missionary work is to a certain extent suspended on the decision of the general principle to which Convocation may arrive. It has been in contemplation to extend the Episcopate in Southern Africa, but any decision on the matter has been suspended till after this report shall have been received. A great Missionary effort in Southern Africa has been planned, and to a certain extent funds have been provided to carry it out. His Grace the President has taken a personal interest in it, and contributed to the funds. I allude, of course, to the great effort made to follow up the steps of that great and enterprising traveller Dr. Livingstone, in the Shisig Valley. A Church already exists there, and endeavours are being made to gather together a large number of the African race, and from that place, as a centre of commerce and civilization and religion, to spread the Gospel of Jesus Christ and the knowledge of Christian truth in those benighted regions. It would greatly tend to aid that work if this house expressed by a resolution its sympathy with it, and its approval of the attempt. It would certainly remove difficulties which many of those most anxious to spread the Gospel have felt, if such an approbation was expressed by this house; as tending, early in the movement for the appointment of Missionary Bishops, to prevent the daughter Church, without sufficient thought or care, from adopting such steps in their several provinces, but rather joining themselves with the mother Church in such work. My right reverend friend the prelate of this diocese is unfortunately hindered from being here to-day, and therefore I felt it right to consult specially with him before moving the resolution. I showed this to him last night in the House of Lords, and he regretted that he could not be here, because his great fear has been that the daughter Church might become broken off from the mother Church, and he thinks that that might in some measure be prevented by the development of the Episcopal office, coming not simply from the daughter Church, but with the implied approbation of the Church at home. I venture, therefore, being assured that every one of my right reverend brethren is deeply interested in the spread of the Gospel among the heathen, to move—

“That this house having heard, with thankfulness to God, of the prospect of a Mission being led by the Ven. Archdeacon Mackenzie into Southern Central Africa, desire to express their deep interest therein, and their hope that the Bishop of Capetown and his compro-

vincials may be able to see fit to admit the head of this Mission into the Episcopal order before he be sent forth to the heathen."

The BISHOP of ST. DAVID's seconded the motion.

The BISHOP of WINCHESTER—I feel unwilling to interpose any word which may seem to offer an objection to a resolution which may be taken as simply expressing our earnest desire for the spread of Christ's kingdom in heathen lands. At the same time I cannot but feel that the expression of approval on the part of this House of the sending forth of a Missionary Bishop appears to me to be somewhat premature before the report which we have been considering has been received and adopted by both Houses of Convocation. I think it would have been better had it seemed desirable that Convocation should express an opinion upon a particular Missionary effort, that that expression should have been at least deferred until the report itself had been received as the report of Convocation; and I feel very great hesitation in holding up my hand in favour of this resolution at the present moment, although I am conscious that it seems an ungracious thing on the part of a Bishop of one part of Christ's Church to appear to be discouraging, even by implication, the efforts of one who is about to undertake so responsible and so difficult a task as that which appears likely to be committed to the individual to whom this resolution has reference. I earnestly wish to guard myself against any such interpretation, but I would desire to suggest to my right reverend brethren whether it might not be desirable to consider whether a later period might not be more convenient for the adoption of such a resolution—if the approval of the House of Convocation ought to be given to an individual effort, and I have some hesitation as to that. I foresee that it might place the house in this position: another Mission might be undertaken, and the House of Convocation might not see fit to express its opinion as to it; and a distinction might be drawn between the two, unfavourable to the one on which no such opinion was expressed. We might find ourselves hereafter in the condition of having conveyed an imputation which we never intended to convey, by being silent in the one case where we have spoken out in the other. These are the points which present themselves to my mind on the first consideration of this resolution. I again earnestly beg my right reverend brethren to consider what I have said as not intended to throw any discredit—God forbid!—on the particular Mission to which the resolution has reference.

The BISHOP of LINCOLN—I rise rather unwillingly, because I had hoped that some of my right reverend brethren would have been before me in, not replying to, but making some observation upon what has fallen from the Bishop of Winchester. It seems to me he is under some apprehension with reference to the reports. We have arrived at the last stage which those reports can pass through. A committee of the Lower House was appointed to consider the subject of Missionary Bishops. They reported, and sent the report to us. We appointed a committee to consider their report, and at the present Convocation each house has acted finally on those two measures.

We have presented to the Lower House that report of our own, and they have framed in accordance with the report the representation made to us ; and I apprehend there is no other action we are capable of, unless the Crown should be pleased to make any canon or regulation on the subject. But though these reports can go no further in point of form, yet they have indirectly one very important effect in reference to a question which is very pressing. The subject of the Zambesi Mission—what form it was to assume, and whether it was to be sent out under a Bishop or not—was brought formally before the committee of the *Society for the Propagation of the Gospel*, by whom it was discussed at considerable length, and they came to the determination that no decision should be arrived at till such time as the Convocation of the province of Canterbury had considered the matter and had reported their opinion thereon. These reports, therefore, will go forth as the opinion of Convocation on this subject, and to these reports, I apprehend, the *Society for the Propagation of the Gospel* will look for their guidance in this matter, so far as they are bound by the resolution they then took. For my own part, I should be rather unwilling that our opinion should go before them merely in the abstract form in which it appears in the two reports, because they are necessarily vague. While the report of the Lower House, for instance, states generally that there are some cases in which they think a Mission ought to be headed by a Bishop, and other cases in which probably it ought not, the Society might say that after all there had been no definite opinion given to them by Convocation to guide them in the present case. Believing, for my own part, that the Mission to Southern and Central Africa is one that ought to be headed by a Bishop, and one of the few that ought, I should be sorry that we should separate without our expressing such an opinion as might be a guide to the Society. The reason why it should be so headed appears to be set out in the report of the committee of the Lower House, which so far we have adopted. It is one where the Mission is far removed from any other Bishopric, where a sufficient number of clergy are intended to go out with the Bishop ; and where the Church is to be so established as to be able to maintain itself and be productive, it must be so established in the first instance, unless we are prepared at considerable expense and difficulty to maintain frequent communication with it from home. Therefore I venture to hope that my right reverend brother will withdraw his opposition, and that we shall come to a unanimous concurrence in the resolution.

The BISHOP of ST. DAVID'S—I feel some little hesitation, after the Bishop of Winchester's speech, because I do not quite understand the nature of his objection. I therefore take the opportunity of requesting a little further explanation. I do not at present see that we have in prospect anything which can raise a doubt as to the propriety of this resolution, or that this resolution if now passed can affect anything we have in prospect ; and unless that is the case, I do not see that there is anything to prevent us from adopting it any more than we might be disposed to do if no such proceedings had taken place. The Bishop

of Winchester thinks this resolution is premature. That must be with regard to something which we expect to happen, and which might take such a form as to render the resolution, which otherwise we should think proper, unadvisable; but what prospect there is of such a thing he did not say. There was a second objection, which the Bishop of Lincoln did not notice, and to which I cannot attach much weight, because if it had any it would prevent us from ever expressing any opinion at all on such a subject. If the house thought the subject was not of sufficient importance to warrant the expression of its opinion, that might be a substantial objection. I should not concur with it, because I think there is something in this case so peculiar, not to say singular, that if ever there could be a case which warranted and even called for the expression of our opinion, it would be this. But supposing for a moment that we consider it to be so, then I cannot understand why we should abstain from expressing an opinion on this case because other cases might occur in which it might not be advisable. We should always have the liberty of judging in each case, and even if we were to believe that no case could hereafter arise that came under the same head, still I do not see that that would be any reason for regretting that we had taken this opportunity of expressing an opinion with regard to a measure so new and so peculiar, and of such very great moment to the Church.

The BISHOP of WINCHESTER—Perhaps I may just explain that in speaking of the report as a matter which was not altogether concluded, I was under the impression—probably an erroneous one—that the report would receive the concurrence of the Lower House, and that it would be the report of the two Houses of Convocation. [A Voice: “That is not so.”] That was the feeling in my own mind in reference to the first of the two objections. I understand that the report is simply to be an expression of opinion on the part of the Upper House of Convocation.

The BISHOP of OXFORD—We have the opinion of the Lower House in the representation they have made to us, and we have, in adopting a report of a committee of this body, expressed our own opinion. We have adopted, in fact, the report of our own committee, and we have communicated to the Lower House that we have done so. We have not asked their concurrence in it, for there is nothing for them to concur in. It is a report of our own body. We have sent it to the Lower House as an answer to their representation, and there the matter ceases. The proper course would be this—in the event of the House agreeing with that resolution, I should propose, in order to meet my right reverend brother’s views, to communicate it to the Lower House. That would give them an opportunity of thanking us for having done it, or of submitting any reason why they hesitated about it. It would be a proper and constitutional way of bringing it before them. We cannot ask their opinion antecedently upon it.

The BISHOP of WINCHESTER—I understand the report to be the report of the Upper House of Convocation. With regard to the second remark which I made, it appeared to me that it was rather the

province of Convocation to discuss principles than individual acts, and that it might be inconvenient to give the precedent of passing an opinion, whether of approval or of disapproval, upon an individual act, however important it might be. I make that explanation in answer to the Bishop of St. David's, who stated that we did not foresee what might happen hereafter which could be prejudiced by any course which we might take on the present occasion. My answer is, that my impression of the duty of Convocation is rather the discussion of principles than the expression of its approval or disapproval of individual acts.

The BISHOP of LLANDAFF—The whole of this discussion has originated in reference to this particular case, and therefore it may be of great importance that we should express our opinion in reference to a special course of action to be adopted in this particular case, with regard to which the *Society for the Propagation of the Gospel* are particularly desirous of knowing what our opinion is. Now, it appears to me very desirable that we should not only discuss abstract principles, which we have been doing in this report of ours, but that we should also take an opportunity of expressing our thanks to Almighty God that already we have an opportunity of bringing this principle into action. But this case of the Southern African Mission altogether stands *per se*. It is a precedent, and regarding it particularly as a precedent, I should wish to express my thankfulness that such an opening exists. I do not think that, supposing we are silent with regard to any other proposition of a similar nature that may hereafter be made, that mere silence can be construed into disapprobation.

The BISHOP of OXFORD—Allow me to add that this is certainly a peculiar case in another respect. A great part of the funds collected for this Mission has been given on condition of its being headed by a Bishop, because those who gave the money are convinced that its success will mainly depend on there being a Bishop and a sufficient staff of clergy. The Mission will depart in October, and therefore it would prevent the Bishop going this year if we did not give our opinion now. And it is not a case of an ordinary Mission, but it really is an experiment—a case in which we think there should be a Bishop. The more we can get the colonial Metropolitans and Bishops to feel that it should not be done in every case, that it should not be done without great consideration and without the opinion of the prelates of this house, the more we shall prevent its being done till there is sufficient reason. I am anxious that no new step should be taken without due consideration. No one has been taken by surprise in this matter; and I should like to call the attention of the Bishop of Winchester to the fact that the report of the Lower House of Convocation pointed out this very case. They consider that a great distinction should be drawn between the case of heathen lying contiguous to Christian countries, and that of heathen not lying so contiguous; therefore, in fact, we have the representation of the Lower House that they think it expedient in this case. We should be acting in

direct accordance with their views, and I have no doubt that if we adopt this resolution it will be followed by their expressing great gratitude to us for having done so. That is what the leading people in that house, who were discussing the matter yesterday, said to me. Therefore I think we are sure, in this instance, of acting with the concurrence of the Lower House, so far as circumstances allow it to be given.

The BISHOP of NORWICH—I am sorry to be obliged to express my dissent to the resolution that has been proposed. There are parts of it that I most heartily concur in, so far as it expresses deep interest in the object of the Mission, and the desire that it should be efficiently conducted. But I have more than one objection to the resolution itself, which would make it impossible for me to give my assent to it. I feel very strongly the importance of the objection taken by the Bishop of Winchester, and still more on account of what was said in explanation of that objection by the Bishop of Llandaff—namely, that in dealing with this question we should rather deal with the principle that should regulate all such cases, than deal with individual cases. If I understood my right reverend brother right, he said he thought this was a peculiar case—that there were no cases like it; but we should in this case be constituting a precedent, and it is on that very account that I think it very important that we should not hastily, and at the moment, adopt a resolution which confessedly is to form a precedent. I am not prepared to say whether it would be in this case the wisest course to head the mission by a Bishop, and I am not prepared to say it would not be. The reports, I believe, of the Lower House and of our own house imply that there are cases in which it would be desirable, and that there are other cases in which it would not be desirable; and therefore I do not feel, without having the fullest information before us, we are called upon to pronounce an opinion upon any one particular case, as to whether it falls within the list of cases in which the Mission should have a Bishop at its head, or it is one that should be conducted by presbyters. Further, it is implied that Missions of this kind may originate with the provinces, or they may originate with the Church at home; and, as far as I understand, this mission in several important elements has originated at home, and has its chief strength and support at home. I think this resolution would decide that the Mission should take its origin, as to its head and its direction, not from home, but from the province to which it is adjacent. And consequently we should be deciding by this resolution whether this Mission should take its rise from the mother country, and go forth from here, or whether it should go forth from the province. But while I should hesitate to express any definite opinion on a subject brought before us in this way, I would also take exception to the resolution on this ground, that I think it very inconvenient in a body like this that a resolution on so important a subject should be brought before us without notice, without our having any opportunity of considering it. And without in the least degree imputing to my right reverend brethren any intention

to take us by surprise, I must say that I am very much taken by surprise. I had no idea of any such resolution being intended ; and I cannot help thinking if it was known to the Bishops generally in your Grace's province that we should be called upon to state our opinion whether a Mission in Africa should take a different form, and have a Bishop at its head—if notice had been given, we should have had a very different attendance from that which we now have. That is a general objection to our discussing so important a matter without previous notice. At the same time I should take exception to our dealing with an individual Mission at all in the way of expressing our opinion, indicating our opinion that it should take the form of having a Bishop at its head, or being conducted in any other way. With these feelings I should feel it impossible to concur in the resolution as it now stands.

The BISHOP of LINCOLN—I am unable to recollect whether the Bishop of Norwich was present at our earlier session this year ; but, if he were, it has perhaps escaped his memory that one of the special reasons why this additional session was allowed us was, that we might bring to a conclusion the subject of Missionary Bishops, which we understand to be pressing on the Church, and pressing upon it in this special case of the Zambesi Mission. Having been permitted to meet again mainly for the purpose of considering these reports, we can hardly refuse to entertain the resolution on the ground that no notice has been given, or that it has come upon us as a new subject, for which we are not prepared. With regard to the other objection taken by the Bishop of Norwich, that this is a precedent on the important subject whether Missions ought to be headed by Bishops or not, I venture to differ from him. It is undoubtedly a precedent for one special kind of case, but it is not a precedent of the mode in which Missions are to be treated. A distinction has been stated very wisely and carefully by the Committee of the Lower House, between a class of Missions which might be most properly commenced under the superintendence of a Bishop, and others which might be left, for some time at any rate, to the conduct of the presbyters. This appears to me to be one of those missions which, under the circumstances, could hardly be commenced without a Bishop ; so much so, that, as the Bishop of Oxford has explained, a large portion of the funds immediately drop if the Mission does not go out with the immediate prospect of having a Bishop placed at its head ; and the reason why we are specially called upon to give an opinion on the subject of this particular Mission is, that the Society under whose auspices the Mission is to go out is pledged by its own vote to wait for the opinion of the Convocation of the province of Canterbury as its guide.

The BISHOP of LLANDAFF—I do not think that the words attributed to me were the exact words that I used. If I said anything to lead to the supposition that we were establishing a precedent that all Missionary work is to be carried on in future in a particular manner, I spoke most incautiously. I did not mean to say anything of the kind. I merely meant to refer to what was said by the Bishop of

Lincoln as to this case being peculiar, and as to its having been discussed by the *Society for the Propagation of the Gospel*, and as to action on it having been delayed in order that the opinion of Convocation might be taken upon it. I did not wish to give any opinion on the question as to whether this is to be construed as a precedent in all future Missionary exertion.

The BISHOP of NORWICH—Our entertaining the question is a dangerous precedent. It is not the business of this house to decide with regard to any particular Mission, or the form and shape which that Mission should take. Our entertaining the question at all, I think, is a dangerous precedent.

The PRESIDENT (Archbishop of Canterbury)—I confess I think this motion to be in a certain degree connected with the reports on Missionary Bishops which we have been so much considering. It leads us to speak favourably of a Mission having a Bishop in the first instance, but it does not by any means say that Missions which are not so headed may not be advisable in many cases. Therefore it is that I give my consent to this resolution.

The motion was then put and carried.

THE DELHI MISSION.

(From the *Anglo-Indian Magazine* for April.)

“THREE years ago, the Bishop of Madras, being on visitation for the aged Bishop of Calcutta, wrote thus to the *Society for the Propagation of the Gospel*, ‘Delhi is among the most hopeful and promising of our Indian Mission-fields.’ There were then in Delhi the Rev. M. J. Jennings, the Chaplain of the station, the zealous founder and unwearied supporter of the Mission, with his warmly sympathizing friends, Mr. Simon Frazer and Captain Douglas, watching the progress of the Mission, and in that progress permitted to reap in some degree the fruits of their united labours, anxieties, and prayers. There, too, were the Rev. H. Hubbard, one of the first Missionaries (his colleague, the Rev. J. S. Jackson, having been just before compelled by ill health to go to England), the two Catechists, Mr. Sandys and Mr. Louis Koch, *Ram Chunder*, and *Chimmin Lall*, the ‘intelligent and well-informed converts, holding high and important positions, independent of the Mission,’¹ the one a Professor in the Government College, the other Sub-Assistant Surgeon in the Government Dispensary: with a staff of school teachers, and a school of some 120 boys—all ‘making an impression which was moving the whole of that city of kings.’²

A few weeks after (May 11th, 1857), the whole Mission was quenched in blood. Jennings, Frazer, Douglas, Hubbard, Sandys, Koch, *Chimmin Lall*, had fallen victims to the fanaticism of a Ma-

¹ Bishop of Madras’s letter quoted above.

² Ibid.

hometan mob—*Ram Chunder* hardly escaping with his life; and all trace of that once promising Mission swept away in the torrent of anarchy and bloodshed which poured in on the city of the Mogul.

'Was Delhi to be abandoned as a Mission-field?' was the question considered in the Committee-Room of the *Society for the Propagation of the Gospel in Foreign Parts*, by whom the Mission had been originally established. The answer was at once prompt and clear.

Within a year and a half of the appalling tidings of the Delhi massacre reaching England, another Missionary stood where the former one had fallen. In February, 1859, the Rev. T. Skelton had arrived in Delhi, to organize the Mission anew. Here too came *Ram Chunder*, 'his life given to him for a prey,' and the few survivors of the old converts again rallied together, among them *Sara*, the widow of the fallen *Chimmun Lall*. Not one, it is believed, of that little band of Christians that escaped had denied their Lord in all those perilous days.

During the year which has since elapsed (as we learn from an interesting Report just published), the Mission has made great progress. Prior to the arrival of Mr. Skelton, a little school, numbering only fifty-six boys, had been held together by the personal efforts of *Ram Chunder*, already mentioned, and *Theophilus Kasim Ali*, a Government clerk, who devoted the leisure hours of his morning to teaching, and is now the second-master in the school. The head-master is Mr. R. M. Moore, late student of Bishop's College, and he has under him a staff of eleven teachers, of whom three are Christians, three Mahometan, and five Hindoos. There are now about three hundred boys under tuition.

The little congregation, which on the first Sunday after Mr. Skelton arrived, only numbered five, has now increased to twenty-four adults (of whom ten are communicants), and nine children. Preaching in the streets and bazaars, which was at first considered inexpedient, has been resumed, and vigorously carried on since September, Mr. Skelton being assisted by three native Catechists; and the crowds attracted by the preachers are far larger than before the mutiny, sometimes amounting to 250 or 300 in number. Inquirers also are numerous,¹ some coming from a distance; and several have been baptized.

¹ There has been a movement also among a class of men called *Chumars*, or workers in *leather*: they are almost the lowest caste of Hindoos, ranking among the Hindoos as do the *Muzbees* (mentioned in a late number) among the Sikhs. Of this class the Report says:—

"There appears to be a decided movement amongst them towards Christianity, not only in Delhi, but also in the Meerut and Moradabad districts. They are in many respects favourable to the reception of Christianity. For their present religion forbids the worship of outward objects, and being of a caste already despised by their fellow-countrymen, they have little to suffer by embracing Christianity. Before my arrival some seven men of this class, from the village of Shadra, had been under the instruction of our Catechist for some months. On my arrival I visited them, and established a school among them, and wished to try their character and sincerity of motive before baptizing them, but as they preferred to receive instruction through Rev. J. Smith, the Baptist Missionary, I thought it proper and necessary to retire. I desisted working among them till for some months invited from another quarter to resume operations. In two places of the

One new convert is especially mentioned in the Report. He had been 'a student of the old Delhi College, thoroughly educated in English, and engaged as clerk in a Government office. His convictions had been of long standing, having received them from his own reading, from converse with our Missionaries before the mutiny, but more especially from the persuasions and example of his Christian friend and teacher, *Ram Chunder*. Soon after my arrival in Delhi, he came and expressed his wish for baptism. Though at one time nearly deterred by the tears and threats of his relatives, he was strengthened to confess his faith openly, on Sunday, March 7, before the English congregation in the Station Church.'

The Mission will soon be strengthened by the addition of another Missionary, the Rev. R. R. Winter, of Magdalen Hall, Oxford, who is at present at Bishop's College.

The retrospect of the year's proceedings is on the whole most encouraging.

May St. Stephen's Church and College, so called in memory of the martyred dead of the older Mission, add yet another to the many proofs which history gives of the truth of the old saying—

'The blood of the Saints is the seed of the Church.'

THE MISSION AT EDEYENKOOODY, TINNEVELLY.

BY THE REV. DR. CALDWELL.

WE are very glad to have it in our power to lay before our readers another Journal of Dr. Caldwell. The following Report of the "District of Edeyenkoody, Tinnevelly, *Society for the Propagation of the Gospel in Foreign Parts*," is reprinted from the *Madras Times and Spectator*:—

"Report for the year ending 31st December, 1859.

Some progress may, I think, be reported in the educational portion of the work of this district during the past year. I am unable to say, however, that primary education has made much progress. I have twenty-seven primary village schools under my care,—that is, schools which are intended to communicate to the children of the peasantry an elementary vernacular education; but I cannot say that I am satisfied either with the quality of the education communicated in those schools, or with its results. The total number of children on the books in the various schools in the district at the close of the year was exactly 1000, which exceeds the number on the books at the close of the previous year by 206. Of this number 143 belong to boarding and Anglo-vernacular schools: the remainder are enrolled in the primary schools. There has been some improvement, I trust, in the efficiency of these primary schools during the year, as well as in the

city schools have been set up, and a connexion established with the people of these places. About twenty-five boys attend them, and the men come to receive instruction in their leisure hours."

attendance. By dint of strict oversight and discipline, the time ordinarily wasted by the pupils in the lower classes has been diminished, and the number of pupils admitted into the higher classes considerably increased. Even the most respectable of these schools, however, are far from being in a satisfactory condition; and the imperfect success of all my endeavours to improve them has given me increasing concern.

There are many difficulties, as might be expected, in the way of educating a rude ignorant race, still sunk in heathenism, or but recently christianised, the great majority of whom are extremely poor, whilst those who are in comfortable circumstances do not appreciate knowledge, and entertain a still greater dislike for female education than their poorer neighbours. The greatest difficulty of all, so far as my own experience goes, consists in this,—that the schoolmasters, through whom alone our wishes can be carried into execution, belong to the same classes and castes as the people themselves, and have inherited the same tone of mind; so that though they are constantly instructed, guided, and stimulated, and though most of them received a good education in the Sawyerpuram Seminary, they rarely appear to have their hearts in their work. Many of them, indeed, if they were left to themselves, would not open a book from one year's end to the other. I have adopted one set of plans after another, for the purpose of meeting these difficulties, and especially for the purpose of inducing the masters to work with greater zeal, but have had, I am sorry to say, but very limited success; and at length I have resolved to adopt as a last remedy a plan which I have long held *in terrorem* over the masters, viz. the plan of paying each master according to the number of pupils who satisfactorily pass the monthly examination, with a rate of payment proportioned to the class and to the pupil's sex. This plan will remove the burden of increasing and keeping up the attendance of pupils from my shoulders to that of the masters themselves, and will give each master a direct pecuniary interest in the efficiency and success of his own teaching. It appeals, it is true, to mercenary motives, and for this reason I hesitated for years before introducing it; but after all, I am inclined to think that what are called 'mercenary motives,' that is, the motives of those who live by their work and who work well in order that they may live well, are the source of a large proportion of the good that exists in the world, and at all events they seem to me to be more respectable, even from a moral point of view, than the easy-going, eye-serving temper which used to be the normal condition of the schoolmasters, and through which, except we kept them to their work by severe discipline and all sorts of inspectional devices, everything crumbled to pieces in their hands. For the purpose of introducing this new system of payments, I have had a plan carefully drawn out during the last month in the year, in general accordance with the plan that has long been in operation in South Travancore, and which appears to have worked well. It remains, however, to be seen next year how it will work in this neighbourhood.

Notwithstanding the defects of these vernacular village schools, they occupy an important place in the education of a people. It is desirable that they should be improved, but it would be ruinous to abandon them. They are very useful in their way, even in their present condition, in enabling the people to read the Bible and other books, and to understand the Gospel when it is preached to them, and they generally raise even the most grovelling intelligence a few degrees higher than it would otherwise have been. I mentioned last year that they have rarely been of any direct spiritual benefit to the pupils educated in them. Indeed, in the course of my own experience, prior to last year, I recollect no instances out of the village of Edeyenkoody itself, of any pupil in any of our village schools embracing Christianity in virtue of his own convictions alone. If pupils have joined our congregations, it has been in company with their parents, and because their parents did so. It is a gratifying circumstance, however, and well worthy of being mentioned here, that during the past year, five or six boys belonging to our village schools, some of them whilst attending school, others shortly after leaving school, have of their own accord, and without being influenced by any secular motives, enlisted themselves in the Christian ranks. In each instance they have joined us without their relations, but their relations do not appear to have placed any hindrance in their way. I need scarcely add that the masters of the schools, in which these conversions have taken place, are amongst the most conscientious young men in Mission employment in the district.

During the past year our Missionaries in Tinnevelly have been enabled, by grants from a Special Educational Fund, to establish in each district one or more schools of a somewhat superior order. These are Anglo-vernacular schools, ranking with the 'Talook schools,' established and supported by Government, and are intended to bring the influences of a somewhat advanced and enlightened education, conducted on avowedly Christian principles, to bear upon the youth of the higher castes and classes, who have not been reached by any of the appliances at work in this province, except in Palamcottah, where a superior English school has long been in operation.

Two of these Anglo-vernacular schools have been established in my district, one at Taruvei, the other at Radapuram. A third school of the same kind was also commenced last year, but the master was found to be too timid for his post, and I have not yet been able to obtain a more suitable person in his place, so that the English department of this school is for the present in abeyance. The two schools which are now in operation were regarded at first by the Mahomedan and high-caste people of the neighbourhood with much suspicion and fear; I felt doubtful for the first six months whether the experiment would not have to be abandoned. Patience and perseverance seem likely, however, to prevail over prejudice. The schools have now to a considerable degree outgrown their difficulties. Each school comprises two departments, an English and a vernacular, but all the pupils in both divisions learn geography, history, &c., in the

vernacular under the same master. English, indeed, is taught simply as a language. All substantive knowledge is communicated in the language of the pupils themselves.

These schools will, I trust, contribute largely in time to the intellectual and religious enlightenment of the neighbourhoods in which they are established. For the present, however, I am only able to state that they have been commenced, and that the pupils are making encouraging progress. The schools are under Government inspection, and receive grants in aid.

They were examined by the Director of Public Instruction, in the course of his recent visit to Tinnevely, when he also examined our boarding-schools, and the best and worst specimens I could offer of primary village schools.

The Female Boarding-school, under Mrs. Caldwell's care, has been considerably increased during the year, mainly through the grants made by the *Christian Knowledge Society*; but as Mrs. Caldwell has herself written a full account of this school, it is unnecessary for me to say anything about it here.

A Boys' Boarding-school was also commenced in Edeyenkoody last year, with an allowance from the *Society for the Propagation of the Gospel's* Special Fund for the support of twenty-five pupils. It contains twenty pupils at present, who are boarders, besides five or six day scholars.

I regret very much that I did not take measures many years ago for the establishment of a school of this kind under my own eye and care. I have been accustomed to send to the Seminary at Sawyerpuram all the boys that I wished to be trained up to be catechists or schoolmasters; but though this arrangement was in accordance with the principle of the division of labour, and had various advantages to recommend it, yet I have long felt it to be a serious disadvantage that I had no means of becoming thoroughly acquainted with those who were to be employed hereafter as catechists and schoolmasters in my own districts, and that during the whole of the most impressible period of their lives, they were removed from my influence. This difficulty will be met, I trust, by the arrangement that has now been made. I shall send to Sawyerpuram, from time to time, a few superior pupils, after I have got thoroughly acquainted with them, and have done what I could to give a direction to their characters, whilst the education and training they receive in the boarding-school itself may perhaps suffice for those who are not fitted by nature for any higher post than that of master of a primary village school. The teacher of the boarding-school was himself a pupil in Sawyerpuram, and has received a Government certificate.

When I am at home, I ordinarily spend about an hour and a half every morning with the pupils of both the Boys' and Girls' Boarding Schools, assembled for the purpose in the Lecture Room, when I question them upon a portion of Scripture, with the double object in view of bringing the truth to bear upon their consciences, and of using it as a means of awakening their intellects. The people of this neigh-

bourhood are a peculiarly dull and sleepy race, and it is one of the most difficult things in the world to teach them to think and reason. It is astonishing in what a loose, confused way, they generally think and speak; and in this particular the teachers are very little in advance of their pupils. I have been spending one day a week in the instruction of my catechists and schoolmasters for the better part of eighteen years; and though they have profited in many ways, I trust and believe, by the instruction and training they have received, yet every examination by means of written questions and answers to which they have ever yet been subjected proves that the majority of them think as confusedly and crudely as ever. 'Parroting' is the opprobrium of Indian education. I am not so sanguine as to hope that my Boys' Boarding-school will escape this opprobrium, which has its seat in the nature of the Hindu mind; but I will do my utmost to guard against it; and the Scripture Class to which I have referred will, I trust, have the effect of leading some of the pupils to make, at least, an endeavour to learn to think.

All the pupils in the Boys' Boarding-school are taught English from the outset, but it is not my intention to continue doing so indiscriminately. English is of no real use to Hindus in after life except it is learnt thoroughly, so that English books and newspapers can be read with ease, and except also it is learnt in such a manner as to train, enlarge, and refine the mind. Experience shows that a large majority of the lads that are taught English in boarding-schools and seminaries in these parts never do learn it thoroughly. All they learn of it is a mere smattering which fits them only to be copyists and account-keepers, but which does not enlighten their minds in the least. Indeed, a smattering of knowledge never yet enlightened anybody. Experience also shows that this is owing not to the teachers or to the system of teaching so much as to the natural dulness of the majority of the pupils themselves. Many of them have not intellect enough to learn a foreign language so difficult as English in such a way as really to master it; and the endeavour to teach it to them prolonged through a long series of years is merely a waste of money, labour, and time. It is sometimes also worse than useless, for it puffs them up with the idea that they are English scholars, when they are not, and makes them discontented with their condition and pay, whilst it does not really fit them for anything higher. I am not disposed, however, to abandon the teaching of English in boarding-schools and training institutions. This appears to me to be an extreme measure, which goes considerably beyond what is required by the circumstances of the case.

The plan which I purpose to act upon, and which appears to me to be in accordance with the lessons that experience has taught us, is as follows. When I find, after a fair trial of six months or a year, that a boy has not intellect enough to learn English thoroughly, or that, though clever in other respects, he has no natural aptitude for learning languages, I let his study of English fall to the ground, and content myself with having him taught those things which he can learn

in his own tongue. Amongst the children of our native Christians in these parts this is sure to be the case in the majority of instances. A small minority only will be found to exhibit proofs of ability ; and when I have ascertained as clearly as I can who these promising pupils are, I shall, after a time, send them to Sawyerpuram, in the hope that they may there be fitted to become masters of Anglo-vernacular and boarding schools, or catechists of a superior order. I may add, that if we wish to have native ministers possessed of enlightened minds and independent judgments, and who shall be able to resist the influences of caste and class, and to stand alone, it is amongst the small but important class of persons who have received a really good English and scientific education that they will have to be sought."

(To be continued.)

MEETING OF MISSIONARY UNION OF ST. AUGUSTINE.

THE general meeting of members of this Union, of which notice was given in our last number, was held on the 19th ult. in the Hall of Sion College, London ; the Rev. J. V. Povah, President, in the chair. After prayers, and a brief introductory address from the President, the Warden of St. Augustine's, as Honorary Secretary to the Union, gave a detailed account of its origin, and its past and prospective uses. It appeared that during the year five hundred members had been enrolled, of all classes and conditions in this and other countries, including home and colonial Bishops, clergy, laity of both sexes, and some of the poor of the Church. What was more, the Union had attracted many persons of different opinions, but all agreeing in zeal for the Missionary cause. Besides the offering of prayers, which have gone up daily to the throne of grace, and the Whit-Sunday Communion of the members, several particular instances were cited of actual good done through this Union. Missionary candidates had been sought out, and preparatory training given them ; one lady member, it was mentioned, had given private lessons to a youth in the rudiments of Latin. Another member had planned and accomplished a course of Missionary sermons in a country parish : another had got round him a body of poor communicants, and interested them much in the methods of Missionary training : fraternal feeling had been strongly excited in the New York Theological Seminary, and in that of Neshotah, Wisconsin : a Gospel-Propagation Union had resulted in Cambridge, numbering eighty members : a Danish clergyman had published an account of the Missionary Union, in an Essay on Missions, and had written to express his warmest sympathy with the objects of the Union, and his fear that from the terms of it he could not be included : and, lastly, the members of Cuddesdon Theological College, many of them belonging to the Union, had resolved unanimously to look out for and maintain a student at St. Augustine's.

The Warden, in his closing remarks, dwelt upon the character of

the Missionary Union, that it was not designed to subside into identity with any other Society, or to be an additional Society, with scheme of officers and local offices, but to have its home in the house of God, to stand upon the Church of England, to be an influence pervading for God all existing Missionary Societies, to aim at producing the maximum of effect with the minimum of machinery, not to spread opinions, but to test facts, to try our strength and our weakness, and to gauge our zeal in the cause of Missions, which was more truly tested by membership in a Union of this nature than by mere subscription lists.

Much regret was felt and expressed at the absence from the meeting of the Lord Bishop of Salisbury, who was prevented by illness from attending and addressing the members present.

The following resolutions were then passed by the meeting :—

I. That a list of members of the Union be printed and circulated.

II. That one or more prayers in aid of Christian Missions in connexion with the Church be put forth by the Warden for the use, if wished, of the Union, or of such members as may feel the want of the same.

III. That at any special times of difficulty or distress to which any particular Mission may be subjected, the special prayers of the Union may be requested, and such request notified to the members by the Warden at his discretion.

IV. That at the beginning of Rule VI. the words, “as he has opportunity,” be inserted after the word “endeavour.”

V. That on the request of any Association more or less directly connected with Missionary work, any of its members may, at the discretion of the Warden, be admitted as members of this Union on the payment by the Association of 1*l*. or upwards, towards the expenses of the Union.

VI. That the Lord Bishop of Salisbury be requested by this meeting to draw up an Address of Christian counsel for the members of the Missionary Union of St. Augustine, to be sent to the Warden for printing and circulation.

Thanks were then unanimously voted to the President and Court of Sion College (many of the Fellows being present) for the use of the Hall, and the meeting separated.

Corresponding members of the Missionary Union are wanted for the Dioceses of York, Durham, Bangor, Bath and Wells, Chichester, Rochester, St. Asaph, Gloucester and Bristol, Hereford, or Arch-deaconries in the same ; and the Warden of St. Augustine's will be glad to receive the names of any gentlemen willing to act in that capacity.

PRAYER FOR MISSIONS. BY THE BISHOP OF SALISBURY.

THE following Form of Prayer has lately been put forth by the Bishop of Salisbury. Copies can be obtained from Brown and Co., Salisbury, or from Messrs. Rivington, London.

A Prayer, to be said privately or by families ; commended to the use of his Diocese. By WALTER KERR, Bishop of Salisbury.

O ALMIGHTY GOD ! Who hast decreed by Jesus Christ that there shall be witnesses unto Him unto the uttermost part of the earth ; Who hast also of Thy Providence opened in these latter days a door for Thy servants of this land in many distant countries ;—Grant that these opportunities may be used, not for the mere commerce of this world, but for the true merchandize of heavenly things ; through Jesus Christ our Lord ;

R. That Thy way may be known upon earth : Thy saving health among all nations. Amen.

And to this end, we beseech Thee, dispose the hearts of the faithful to give cheerfully and liberally of their substance, as Thou hast prospered them :—Stir up, moreover, the wills of those whom Thou choosest, to offer themselves readily for this work and ministry, and bless them in their training under Thy Holy Spirit ; bless and defend also those who are already gone forth to labour in Thy wide field (especially . . .), keeping them in safety and health, sound in faith, and fervent in love and holy zeal :—And, furthermore, we pray Thee, O Lord, so hallow the lives of all calling themselves Christians, who sojourn in these far countries,—our merchants, soldiers, seamen, and all other (especially . . .),—that their conversation may be no let or hindrance to the faith of those whom we seek to win for Thee, but rather such as may edify them and cause them to own Thee to be with us of a truth.

R. O send out Thy light, that it may lead us ; and keep Thou us from all selfish and godless living. Amen.

And, of all lands, we pray Thee now more especially for these :

We pray for India ; that out of the late tumult and sorrow may issue contentment and peace under righteous government in Thy Name ; that we may be strengthened by Thy help to hold the land Thou hast given us for Thy glory and the advancement of Thy kingdom :—and to this end for a special blessing on him who has gone out from this Diocese to rule Thy flock in Calcutta.

R. Cast Thy bright beams, O Lord, on the land in its two-fold darkness. Amen.

We pray further for Australia : and therein more particularly for the Diocese of Brisbane, whither also from hence has lately gone forth the shepherd for that distant fold. We pray for this land also ; that our countrymen, scattered over its wide coasts, may not lose the sound of the Church bell, and the Church prayers of their fatherland ; but may hear of Thee and praise Thee in the same tongue as we who abide by our English hearths ; and so may be still trained with us for a common home in Heaven.

R. So let them sing the Lord's songs in a strange land. Amen.

We pray Thee also for Japan ; that the light of the Gospel may be rekindled where it so long has been quenched ;—that the new

Christians may have the fervour and steadfastness of Thy former flock, cut off long since in one day's slaughter ;¹—and that to us may be reserved, as it seems, the blessing of planting the faith anew, and fostering it to abiding fruitfulness ;

R. First the blade, then the ear, then the full corn in the ear, for a second harvest. Amen.

We pray, too, for China :—Grant, O Lord, that deceit and war may not overthrow the hopes, which seemed fulfilling, of a new trust and a peace favourable to Thy true religion :—Grant that they, who despise strangers, may entertain more than angels unawares, till their minds are leavened with Thy divine truth :—Break through, O Lord, by the strength of thy grace, all that exalts itself against better knowledge in perverse custom and long-followed error ;—so that for no God they may have the One true God, and with us and all Thy faithful in all lands may through Christ have access by the One Spirit unto Thee our One Heavenly Father ;

R. And be saved among the number of Thine elect children. Amen.

And lastly we pray Thee, O Lord, for Africa : that of Thy faithful and elect many also may be gathered from those inland regions now scarce known. Guide and protect, we beseech Thee, those whom Thy Providence has sent thither to explore and discover. May civilization and a due use of Thy natural gifts in the fruits of the earth be the means to true religion and gifts of the Spirit ; the yoke of the oppressor being broken, and none being carried away from their land, but remaining in the free service of the Gospel. Let Thy blessing rest on the efforts to this end of which our Universities are the centre, and by which our country is closely associated with the work ;

R. Comfort thou her waste places, and make her wilderness like Eden : so joy and gladness shall be found therein ; thanksgiving and the voice of melody.

That these our prayers may be more blessed, grant, we beseech Thee, that in all these different lands we may be enabled to plant a native Ministry of Bishops, Priests, and Deacons ; that each language may thus be hallowed to Thy service, and that Thy truth may find a more welcome and effectual entrance to the minds and hearts of Thy creatures for thy glory ;

R. All speaking in their own tongues Thy wonderful works, and praising Thee with no strange lips.

Thus, O merciful God, may the prayer of Thy Blessed Son be brought to pass,—that in Thine own good time all may be one, all who shall hereafter believe on Christ through the word of His ministers ; Christ in them, and Thou in Christ, that all may be made perfect in One ; until they come to be with Christ where He is, and to behold His glory ;

R. The glory as of the Only-begotten of the Father : Amen, Amen.

¹ See Archdeacon Grant's Sermon, preached for the *Society for the Propagation of the Gospel*, "The Church in China and Japan." Bell and Daldy, 1859.

EXCURSIONS IN PALESTINE AND SOUTHERN SYRIA.

PART II. No. 10.

DAMASCUS TO BAALBEK.

THE GREAT MOSK OF DAMASCUS, FORMERLY THE BASILICA OF ST. JOHN BAPTIST—
THE ABANA AND PHARPAR—SUK-WADY-BARADA, ANCIENT ABILA—ZEBDANI—ANTI-
LIBANUS—HOLLOW SYRIA—LEBANON ILLUMINATED.

Friday, May 19.—Before quitting Damascus, I must note down one or two observations which I made there of historical or antiquarian interest. And first, the noble church of St. John Baptist deserves more than a passing notice, being probably one of the most venerable churches in the world, and certainly by far the most ancient building in this city. It is now used as a Mosk, and jealously guarded from the approach of Christians, so that I could only steal furtive glances at it through the door which opens into one of the bazaars. It appeared to be a basilica of noble proportions, consisting of a nave and single lateral aisles, the columns having their capitals richly foliated, and supporting—not arches, as in the Basilica of Justinian, now the Mosk El Aksa at Jerusalem—but an architrave, which carries the wall of the clerestory, as in the Basilica of St. Helena at Bethlehem. The history of this magnificent structure has been fully investigated by M. Quatremère, and most learnedly illustrated from Arabic sources in a note to his excellent translation of Makrizis' "History of the Mamlouk Sultans," to which I must refer the ecclesiological archæologist for further information, which would be scarcely suitable to these pages. One question, however, I was unexpectedly enabled to clear up beyond all doubt, and the discovery was extremely interesting in every view. From the various and sometimes conflicting accounts which the ancient Mohammedan writers have given of the conversion of the site of the old church into a Mosk, it is extremely difficult to determine whether any part of the original structure was spared: and although the present appearance of the building, as has been intimated, would certainly warrant the conclusion that the building is substantially the same, yet this fact might have been accounted for by the circumstance that Abdel-Melik employed Greek Christian architects in the erection of his Mosk. But the actual existence of an original Greek inscription on the building is decisive as to its original designation for the purpose of Christian worship. While walking through the bazaar adjoining the church, a Christian shopkeeper informed us that by ascending to the roof of the bazaars we could survey the whole length of the Mosk externally, and he guided us up some narrow and decayed stairs to the roof. We measured 150 paces along the side of the building, and reckoned about 30 yards more, to which we could not gain access,—giving a length of not much less than 500 feet. We noticed a very richly carved cornice, which must have surmounted a very lofty door, in the north transept, as the frieze is above the roof of the bazaar,

which abuts upon it : and along the architrave immediately below the cornice, we deciphered the following fragment of an inscription,—

ΤΩΝΑΙΩΝΩΝΚΑΙΗΔΕΧΗΟΤΙΑΟΤΕΝΤΕΝΕΑΙΚΑΙΤΕΝΕΑΙ.

“Thy kingdom is [. . . a kingdom] of all ages, and Thy dominion throughout all generations.”—Psalm civ. 13.

It was consolatory to read this testimony to the indefectibility of Christ's kingdom on a mosk, and to find that, while the ascription of praise from human lips in reasonable service has been silenced for upwards of a thousand years, the very stones have cried out of the wall, witnessing that this usurped dominion of the false prophet is not for ever, but that the Galilean will again one day conquer.

I investigated with much diligence the question of the waters of Damascus, and obtained from the Patriarch and his attendants the following information, which was afterwards tested and confirmed from other testimony. I had already learnt incidentally, from an independent witness, that the city of Damascus is supplied with drinking water from two principal sources ; while the most copious streams which permeate the gardens are wholly unfit to drink, and are, in fact, not touched by the inhabitants, as the water produces glandular tumors resembling *goître*. I inquired of his holiness why it was that, since Damascus is watered by eight streams,—as I had learnt was the case,—two only should have been specified so particularly by the Syrian captain ? He told me that all were derived from two main sources, viz. the Barada and the Phegee, and that these are doubtless the Abana and Pharpar respectively. The general accuracy of this statement I had the opportunity of testing on the morrow : but I find that Mr. Porter does not confirm the account ; and as he has resided so many years in Damascus, and seems thoroughly to have examined these questions, I must defer to his opinion, based upon fuller knowledge, while I can by no means accept his identification of the Pharpar.

We left Damascus at 3.15, and pausing a while at the well-known Sheikh's tomb above Salahîyeh, to take a last fond look of this lovely city, we saw below us, on the south, at the foot of the hill, the Barada issuing forth, in a copious and rapid stream, from a wady formed in the roots of Anti-Libanus. It is thence divided into many channels, whether by nature or art I cannot say ; and after saturating the gardens, its small residue is collected again into one stream, which flows through the plain El-Ghutah, and is finally lost in the large marshy pool called Bahret esh-Shurkîyeh. . . .

Pursuing our way over rough, broken ground, the skirts of Anti-Libanus, we came, at five o'clock, to a Khan, situated at a bridge over a stream, here called Yezîd, near a small village named Dummar. The stream was narrow, but rapid, and the channel very deep. The water is said to be excellent, and flows from a very copious fountain about three hours up the valley, which fountain is the Phegee of which the Patriarch spoke. A little lower down than the Khan and village of Dummar, part of the stream runs off into the Barada, rendering the waters of the latter less unwholesome than they were above this

confluence; and the native doctors say that the Barada would be deadly poison but for the admixture of the Phegee—of the excellence of which all speak with perfect enthusiasm. It runs as far as Salahiye, from whence it is conveyed by closed pipes to Damascus, where it supplies almost every house in the city with a small fountain of drinking water. We had not time to visit the fountain, the picturesque beauties of which are described by old Maundrell, and, in more recent times, by Mr. Porter, in his “Five Years in Damascus.”

Having halted a few minutes at the Khan, and refreshed ourselves with bread and coffee, we crossed the Nahr Barada and proceeded up the right bank of the river through Wady Barada, the waters of which presented a striking contrast, even in appearance, to the sparkling stream of the Yezîd or Phegee. They looked dull and heavy, and rolled down in their channel like molten lead, resembling much the turbid brooks which flow from metallic mines,—only that these waters were treacherously clear. We passed several villages near the river in the dark, for it was 9.30 before we reached our halting place, at Sûk Wady Barada, where we encamped under the shadow of a great rock opposite to the village, and drank of the waters without much apprehension from the exceptional use of it. Far different is it with the poor people who inhabit the villages on its banks; and a friend of mine who passed a night at this place a few months before me, had experience of its fatal effects. He was asked to prescribe for a poor woman whom he found in the last stage of suffering from goître. He was no *hakîm*, except in the estimation of the natives, and had he been the most skilful physician in the world the case was past hope, and the poor woman died in the course of the night.

Saturday, May 20.—Left Sûk Wady Barada at 6.45, and immediately entered a narrow pass, with the river on the right, and had in front of us some remarkable excavations, apparently rock-hewn tombs, with a figure carved in relief at the side of one of the doors. Below these tombs is an aqueduct cut in the rock, and prostrate columns, fragments of which had rolled down the steep to the bank of the river. We were not aware at the time of the importance of the place, or we should have given it more than a passing notice; but inscriptions have since been found there, identifying it with the Abila of ancient geography, which gave its name to the district of Abilene, of which Lysanias was tetrarch, in the fifteenth year of the reign of Tiberius Cæsar. (St. Luke iii. 1.) Here we crossed the river by a bridge, with a pretty cascade below, and passing up the left bank of the river at 7.30, came in sight of a waterfall of some pretensions, where we left the stream and entered a wide valley, up which we proceeded, until we passed the large village of Zebdâni on our left about 9.45. This modern village, containing only two or three families of Christians, is very prettily situated on a gentle declivity, surrounded by gardens which are inclosed, not as at Damascus, with mud walls, but with hedgerows of an English type, presenting too all the picturesque adornment of wild-briar, woodbine, and other flowering shrubs in great variety. The beauty of the village was enhanced by the con-

trast of its background, formed by the rugged and precipitous heights of Anti-Libanus, which seemed to be utterly destitute of verdure, while to the south-west, the snowy summit of Hermon added further variety to the colouring of this lovely landscape. Zebdâni is situated not far from the source of the Nahr Barada, and at the head of the valley. We ascended steeply to the north of the village, and crossing over the range of Anti-Libanus, I fell in with two men who told me of Greek inscriptions, or as they called them, Frank-writing, at a fountain in a valley beyond, which excited my curiosity. They accordingly conducted me by a road, which they said was two hours nearer to the Bukâ'a, towards the village, in the vicinity of which the inscriptions were to be seen, which they called Miseli; but as I found that the baggage, with the rest of the party, had proceeded by the other road, more circuitous but better, I was forced reluctantly to abandon my discovery to some more fortunate traveller, fearing that if we once parted company it might be long ere we were reunited.

About three o'clock we commenced the descent of Anti-Libanus, into the great plain of Hollow Syria, now called the Bukâ'a, the elevation of which must be very considerable, not only above the sea, but even above the great plain of Damascus; for although we had been ascending ever since we left that city, the descent was nothing in comparison, and did not occupy half-an-hour. At the foot of the hills we found water, at a village named Haneh, where we halted under a tree, near a mill, to refresh ourselves after our hard march of ten hours. Leaving Haneh at four, we passed up the valley towards the north, for the great water-shed is a little north of this point, and at five had a large village over against us on the right at which it was the pleasure of our muleteers to pass the night, which we had resolved to spend at Baalbek, four hours distant; for the morrow was Sunday, and it was a rule which we had never yet violated, not to travel on the Lord's Day. A very violent altercation ensued, as our muleteers were very obstinate, and some of our party, suffering from fatigue, were disposed to join their faction. However, I was determined to proceed, and rode on some distance alone, when the rest of the cavalcade, seeing my determination, reluctantly followed, not without loud grumbling of the disappointed faction, which took the form of threats, and something was said of their superior numbers. The quarrel was, however, shortly decided by my fiery little Portuguese cook from Goa, who about this time took it into his head that his master had received an insult—of which, I must say, I was wholly unconscious—from a stalwart *mukary*, or mule-driver. His blood was up in a moment, and the pigmy rushed upon the giant like a tiger, and administered a few lashes of the *corbashi* with hearty goodwill; the immediate result of which was to restore harmony to the party, and to reduce the muleteers to a spirit of docility, which they retained until we parted with them at Beyrout.

We proceeded on our road without further incident, with the noble Lebanon towering grandly over us on the left, and enveloping us in a premature twilight, as the evening sun sank behind the lofty chain

long before it had finished its course to the sea ; and when this long twilight had passed, and the darkness settled down upon the valley, the whole side of Lebanon gleamed with lights, from numerous villages hung upon its sides, and seemed in some parts illuminated to its highest summit. Very striking was the appearance, but the journey was wearisome along this apparently interminable valley, and we were often fain to believe that the nearest lights indicated our desired haven. At length, after a series of disappointments, we reached Baalbek, at nine o'clock, having been about fourteen hours in the saddle.

Reviews and Notices.

Divinité du Christianisme. Par LORD J.-B. SUMNER, Archevêque de Cantorbéry. Traduit de l'Anglais par M. DE FRESNE, Ancien Conseiller d'Etat. Paris : Giraud. 1860.

OUR readers will, we think, be interested in seeing that the work of our venerable Primate, on the "Evidences of Christianity," has been translated into French by a Roman Catholic layman. The translator has been encouraged in his work by some eminent French ecclesiastics. He says: "Nous avons droit de le revendiquer comme un rayon échappé du foyer commun." He concludes his prefatory notice in the following words: "Nous déposons aux pieds de Marie ces pages destinées à glorifier son divin Fils. Puisse ce livre, béni par Elle, servir au salut de plusieurs, et mériter surtout à son auteur la pleine possession de la vérité !"

We should be very glad if our space would allow us to transfer to our pages the letter from the translator to the author. There are certain passages in the book suppressed in the translation, which appear to M. de Fresne foreign to the subject and injurious to the Roman Church (à l'Eglise Romaine), and, in consequence of this suppression, the translator says of the book, "Que la foi y éclate et que la lumière y abonde." This opinion is not only his own, but that of eminent members of the French Clergy. He then proceeds :—

"Que leurs suffrages vous soient, Milord, une sujet de joie ! N'arrachons pas les derniers liens par lesquels nous pouvons nous tenir encore.

Sans doute, je songe avec regret, en vous voyant assis sur la siége du grand évêque dont la fidélité y trouva le martyre, que vous, Milord, son successeur vous n'appartenez plus à l'Eglise pour laquelle il donna sa vie. Mais, en même temps, je remercie la Providence d'avoir laissé dans vos mains quelque chose de l'héritage de saint Thomas de Cantorbéry en vous inspirant tant de persuasion et de l'éloquence pour défendre la mission divine du Fils de Marie. J'ai toujours mieux aimé m'attacher aux points qui nous rapprochent qu'aux points qui nous divisent, et j'ai toujours éprouvé une vivé sympathie pour de saints exemples que je trouvais chez vous, tels que le respect général de votre peuple pour le dimanche, sa soumission à l'égard des supériorités sociales et du pouvoir à tous les degrés, tels que ces habitudes de prière en commun, où, maîtres et serviteurs, se réunissant le matin et le soir autour du père de famille pour invoquer ensemble la miséricorde

divine, offrent le spectacle de la seule communauté qui soit praticable entre les hommes et de la véritable égalité dans la variété des rangs, des positions et des devoirs."

We think our readers will be pleased with the answer of our venerable Primate to the letter from which the above passage is an extract. The prefatory notice above mentioned is not part of that letter.

"Lambeth, March 31, 1859.

SIR,—It would be both ungrateful and uncourteous, if I were not to acknowledge the obliging letter which you have addressed to me on the subject of my work upon the 'Evidences of Christianity.' I feel greatly honoured by the intention you express of translating that book into the French language.

If my volume contains anything which the members of the Church of Rome would disapprove, you will also be fulfilling my wish in suppressing them; because I should grieve to cause offence to any who believes in the Christian Revelation, when my desire is to bring unbelievers to a knowledge of the truth.

I am happy to agree with you in the sentiment which you express, when you rejoice in dwelling on things in which two parties coincide, rather than in those on which they differ. My motto has always been: Grace be with all them that love the Lord Jesus Christ in sincerity!

Permit to remain, Sir, your obedient, humble Servant, J. B. CANTERBURY."

Why I left the Communion of the Church of Rome; or, A Narrative of Inquiries regarding the Grounds of Roman Catholicism. By Rev. FATHER FELIX, late Roman Catholic Chaplain of Allahabad. Calcutta; Bishop's College Press. 1860.

THIS pamphlet gives an account of the arguments by which the writer was induced to leave the Roman Catholic Communion, and to sever himself from those whom he had previously loved and esteemed. He was himself a believer in the doctrine of the "Immaculate Conception," but regarded it as "a pious and devout opinion;" but his first doubt arose from the Pope's Bull making it an Article of Faith:—

"I must observe, however, that at this time my mind received a shock from which it never entirely recovered. This arose from the definition of the immaculate conception of the blessed Virgin Mary by the Roman Church. It was the creation of a new dogma of faith, which all the members of the Church were bound to believe as a truth revealed by God; and which none could oppose, or contradict, without falling under the indignation of the Almighty, and his blessed apostles Peter and Paul."—P. 3.

These doubts led to his examination of the claims and character of the English Church; but for some time he remained faithful to his ancient faith:—

"I was in such a firm persuasion that the Roman Church was the true Catholic and Infallible Church of Christ, that in this full assurance I left nothing undone to the best of my ability to draw people to her communion, as the only haven of salvation. This was the state of my mind up to the end of April, 1859; and in that very month I had received two individuals into the Roman Church after the necessary previous instruction."—P. 19.

At this time he thought fit to prepare some controversial lectures, more for his own guidance than for any other purpose; and the result

was, that by the blessing of God, he was led to see the errors of the Church of Rome. The book to which he seems to have been most indebted, after the Holy Scriptures, was Professor Harold Browne's "Exposition of the Thirty-nine Articles." He was received into Bishop's College, and there wrote his recantation, and read it in the presence of the Bishop of Calcutta, on Sunday morning, Sept. 4th, 1859, in the following words :—

"I Michel J. J. Varnier Miritello, lately priest of the Roman Catholic Church, and a member of the Capuchin Order, earnestly desiring to be admitted into, and to be allowed to minister in, that true and sound branch of Christ's Holy Catholic Church, now established in England, do hereby and from my heart declare my renunciation of all the errors and superstitions of the present Church of Rome, and particularly of the Twelve Articles appended to the Nicene Creed, commonly called the creed of Pope Pius IV, as grounded upon no warrant of Scripture, but rather repugnant to the same.

And I do hereby declare my full, free, and entire consent and assent to all and every part of the doctrine and discipline of the Church of England, as set forth in the Book of Common Prayer and the Thirty-nine Articles, and I also declare my belief that there is nothing in them contrary or repugnant to the word of God, and to the truth revealed by God.

Given under my hand at Bishop's College, Calcutta, in the presence of the Lord Bishop of Calcutta."—P. 45.

We have read the pamphlet with very great interest, and can have no doubt of the sincerity of the author, and of the purity of his motives. We can see from this book the importance of the work of the *Anglo-Continental Society*; for the author shows how great is the ignorance of Roman Catholics abroad concerning the real character of the Church of England; and we desire the success of the Society, not in making foreign Christians Anglicans, but in teaching them on what principles a reformation of religion should be conducted.

We are informed that a few copies of the Pamphlet are for sale at Messrs. Bell and Daldy's, Fleet Street.

We have received from Messrs. Rivington : (1) *Practical Sermons*, by the Rev. E. P. EDDRUP, M.A. (5s. ; postage 4d.) This volume contains sixteen sermons, which, if they are all like those of them we have read, are very good and sensible discourses. (2) *On the Twentieth Canon; a Letter to a Friend* (6d.), by the Rev. Dr. WORDSWORTH, treating of the proposed repeal of the Canon which forbids parents to be sponsors for their own children. (3) *Occupy till I come*. A Sermon (3d.) preached at the First Annual Service of the Columbia Mission, by the Rev. H. MACKENZIE.

From Messrs. J. H. and James Parker : (1) *Our Lord's Ascension the Church's Gain*. A Sermon by the Rev. H. P. LIDDON. (2) The following tales reprinted from the "Penny Post": *Fairton Village* (8d.); *Margaret of Conway* (4d.); *Marion* (4d.); *Mary Merton* (2d.); *The Two Widows* (2d.). (3) *Alice or Fobbing* (1s. ; postage 2d.). No. XVI. of "Historical Tales," and one of the best of the series.

From Messrs. Macmillan and Co. : *Revision of the Liturgy*. Five Discourses by the Rev. C. J. VAUGHAN, D.D. (4s. 6d. ; postage 2d.)

From Mr. Skeffington : *Instruction Preparatory to the Holy Communion*. Six Sermons by the Rev. H. SWABEY.

We have received a copy of a very excellent Visitation Sermon (Thompson, Bury St. Edmund's), preached at St. Mary's Church, Bury, by the Rev. S. BLACKALL.

We recommend to the notice of our readers the *Sixth Annual Report of the House of Mercy at Ditchingham*. Contributions may be sent to Rev. E. C. ALSTON, Dennington Rectory, Framlingham, or W. E. Scudamore, Ditchingham, Bungay.

We have received from Madras a copy of a very valuable pamphlet, *The Tribes of South India*, by the Rev. J. F. KEARNS. It can be obtained of Messrs. Suter and Alexander, London. It is a reprint of Articles in the *Intelligencer* of the Madras District Committee of the *Society for Promoting Christian Knowledge*. Some of them appeared in the *Colonial Church Chronicle* of 1858. There is a chapter on Marriage Customs, which is very important. These customs lead to difficulties of no ordinary character ; and we suppose they will not be properly dealt with except by a Missionary Bishop, speaking the language and knowing the customs of the people, assisted by a Synod of Missionary Clergy.

Colonial, Foreign, and Home News.

SUMMARY.

ON Trinity Sunday, the Bishop of NEWFOUNDLAND held an Ordination at his Cathedral, when the Rev. Mr. Kirby, Missionary of the *Society for the Propagation of the Gospel* at King's Cove, was ordained Priest, and Messrs. Edward Botwood and William J. Milner were ordained Deacons. These gentlemen had been students in the Theological College of the Diocese.

On Ascension Day, the Holy Communion was celebrated at the Bishop's Chapel, Halifax, NOVA SCOTIA, at half-past seven A.M. This early hour was adopted, because, while the Ascension is one of the chief Festivals of the Church, and distinguished by the appointment of a "proper preface" in the Communion Office, the State has not recognised the day by ordering or sanctioning any general suspension of worldly business, and therefore some persons are unable, however much they may desire it, to attend in the house of the Lord at the ordinary hour of morning service.

The Provisional Bishop of NEW YORK, the Right Rev. Dr. Potter,

arrived at Liverpool, in the *Persia*, on Saturday, June 16. His health has suffered from the unintermitting care of his vast Diocese. The Bishop of MONTREAL is to consecrate for him the new church at Rouse's Point.

The Rev. Dr. Dyer has declined the Bishopric of KANSAS.

On Tuesday, April 10, the Bishop of GRAHAMSTOWN held a meeting, at which he gave an account of his proceedings in England. The Bishop said—"Another hindrance he experienced was, in the constant begging of the Colonial Bishops, one or more of whom were always at home for the purpose of raising funds for work in his diocese." He told those whom he addressed that, "whilst the Church had lost the order of Mendicant Friars, it had gained that of Mendicant Bishops; and that, inasmuch as they could give an account of what they did with the fruits of their begging, he believed the Church had gained in the last order; and he thanked God he was himself a Mendicant Bishop." The total amount collected by the Bishop was only 1,500*l.*, and 300*l.* a year guaranteed for three years.

The Bishop of MAURITIUS has arrived in England.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, June 5th, 1860.*—The Ven. Archdeacon SINCLAIR in the Chair.

The Board granted 10*l.* towards each of two new chapels, which the Rev. C. C. M'Arthur, of the Nellore Mission, Ceylon, is about to build at Cockooville and Navatcully.

A long and interesting letter was read from the Bishop of COLUMBIA. The following is an extract :—

"Of Chinese, large numbers are continually arriving, and we are likely to have a vast population of them. Mr. Sheepshanks at Westminster has had several under instruction, and has been pleased by their eagerness to learn. One of these, a young man, I spoke to, and remarked his intelligence and respectable bearing.

With regard to the Chinese, you will be interested to know that Twong Lee, a Chinese merchant, has contributed 5*l.* to the new Church in Westminster, and 10*l.* to that in Victoria. May God grant this ministering to us of His worldly things may be an omen of the future readiness of His people to receive back of our spiritual things, even the blessed Gospel of the Lord Jesus Christ, to the saving of many souls."

In compliance with the Bishop's request, the Board granted towards a Female Collegiate School, 400*l.*; towards St. John's New Church, Victoria, 100*l.*; towards New Church, Westminster, 100*l.*; Bibles, books, and tracts in various foreign languages to the value of 50*l.*

Twenty-two of the Society's large Scripture prints, with translations into Hindustani and Hindi, of texts illustrative of the several subjects, were laid before the meeting. It was stated that copies of these, as well as books and maps, had been assigned by the Standing Committee for use in Indian native schools, and that specimens would be sent to the Committees in India.

The Bishop of CAPETOWN, in a letter dated Bishop's Court, April 16th, 1860, said :—

“ You will be glad, I am sure, to hear that the (Kafir) Institution is going on very well. I baptized seven of the young men on Easter-day (with twenty of Mr. Lightfoot's converts from the Malays and heathen of Capetown) ; these young men have been carefully trained by Mr. Glover, and were very anxious about their baptism. I trust that they are real believers, though their faith may be weak. One of the girls, Sandili's daughter, has expressed a great desire to be baptized. I feel that we shall never be doing all that we ought to do, till we can receive thirty young women instead of three, to which our number is still confined. The boys are beginning now to thirst for more general reading, and are buying books for themselves in Capetown. One difficulty in meeting their wants is, that they are more advanced in intellect than they are in English ; neither children's books nor difficult English will suit them. We should like to teach them instrumental as well as vocal music.”

The Board agreed to send specimens of publications to the value of 3*l*.

ANNUAL MEETING OF SECRETARIES, &c. OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The Annual Meeting of the District Secretaries and Treasurers took place at 79, Pall Mall, on Thursday, June 15.—The Right Hon. J. R. Mowbray, M.P., in the Chair.—It was recommended that a statement, embodying the substance of the Report of the accountant to whom the affairs of the Society had been submitted, should be circulated as soon as possible.

A long and interesting discussion took place on the subject of Special Funds. It appeared to be the general wish of the gentlemen present that all moneys collected through the organization of the Society should be accounted for in the Society's Reports.

The Festival of the Society was afterwards celebrated at St. Paul's Cathedral.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, June 15.*—The Archbishop of CANTERBURY in the Chair.—Present, the Bishops of Oxford, Bath & Wells, Salisbury, and Mauritius.

The Rev. H. Badnall, Commissary of the Bishop of Capetown, called the attention of the Board to the proposal the Bishop of Capetown made at a Special Meeting of the Board, on June 27, 1859 ;¹ and which was, on the motion of the Bishop of Oxford, with the consent of the Bishop of Capetown, postponed till the Convocation should have reported on the question concerning Missionary Bishops. The proposal was,—“ That 300*l*. a year out of the Society's (previous) grant to the Free States, known as the Orange River Territory, be appropriated towards the support of a Bishop for that country.”

¹ See *Colonial Church Chronicle* for 1859, p. 278.

Notice was given that a Special Meeting of the Board would be held on Thursday, July 26, to consider the proposal of the Bishop of Capetown.

The Bishop of Natal's proposal to resign his see and to go as a Missionary to Zululand, without episcopal jurisdiction, was considered. It was agreed, in compliance with the recommendation of the Standing Committee, to grant 500*l.* a year to the Bishop, provided he should carry his proposal into effect, 1,000*l.* a year for missionaries, and 1,000*l.* for buildings. The grants to be terminable as all other grants of the Society.

It was resolved that the Offertory Collection at Westminster Abbey, on Feb. 24, 1859, at the consecration of the Bishop of Columbia, should be transferred to the Bishop's Special Fund; and that the balance now in hand of contributions for the Diocese of Columbia should be paid to his account at Coutts' Bank.

Certain rules were adopted with respect to Special Funds, with the object of preventing mistakes as to their appropriation. Forms, which may be obtained at the office, should be filled up by those making donations to any special object.

A letter had been received from Rev. Professor Slater, of Calcutta. Two Missionaries had lately been adopted by the Society—the Rev. F. P. Pettinato, formerly a Roman Catholic Chaplain in India, who has been studying in Bishop's College since September, 1859, and the Rev. T. Lethbridge.

An interesting letter from Dr. Caswall was read by F. H. Dickinson, Esq., relating to the Pongas Mission. An attempt was being made by the French to build a fort at the mouth of the river, which it was hoped would not be allowed by the chiefs.

MEETING AT THE MANSION HOUSE—*June 19th.*—The following resolutions were carried:—

“That the continued enlargement of the Society's Missionary operations, both in British colonies and in heathen countries, constitutes a claim on our continued support.

That the principle on which the Society has long acted, of making grants in aid of local contributions, and encouraging local endowments, is well calculated to promote the best interests of the Colonial Church, by providing for its ultimate independence.

That the efforts of the Society to obtain an additional body of able and well-qualified Missionaries for India, and the plan for the foundation of Scholarships at the Universities for the maintenance of Missionary Students, deserve our hearty co-operation.”

The vote of thanks to the Lord Mayor was moved by Bishop Potter, of New York.

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

AUGUST, 1860.

THE MISSION OF THE ENGLISH CHURCH AT
CONSTANTINOPLE.

It is now some time since we have called our readers' attention to a Mission about which, only a few years ago, there was a great interest. The establishment of a Congregation and of Schools under two English Clergymen at Constantinople by the *Society for the Propagation of the Gospel* was one consequence of the restoration of peace after the Crimean war; and from 1856 to the present time the Mission has been maintained with increasing efficiency, and in the midst of many and peculiar difficulties with singular wisdom and discretion, as well as patience and zeal.

For many reasons, it seems well to recur again to this very important field of our Church's work; and, while it is especially true of this Mission that it requires great prudence to conduct it, and scarcely less caution in those who undertake to describe it, lest false hopes should be raised or prejudices unnecessarily provoked, it is, we believe, due to our own Church, and the real way to help forward her holy work, to show with all plainness and candour what she is trying to do, and what she is resolved not to do, in that city of deepest, yet saddest, interest, the metropolis of the Ottoman Empire.¹

Politically, the subject is of the utmost importance. Dislike it as much as they may, statesmen in England cannot deny that

¹ This paper was commenced before the news of the present fanatical outbreak in Syria.

the religious question is really, even at present as well as in the ultimate issues of things, the great turning point upon which the revival or the fall of the Turkish monarchy depends. Russia has been driven back from Constantinople by the late war—but for how long? The Sultan has been saved from immediate ruin—but with what hopes of a permanent recovery of his country's strength? Victories are strangely portioned out after all, and the vanquished of to-day is often the conqueror to-morrow. Where are the spoils of the late war, and who has carried off the real prize of the contest? Possibly the Osmanlis¹ have received as fatal a blow from their protectors and friends as they would have met with from their old enemies. "Can these bones live?" is, after all, the question which every thinking man must ask as he looks at that strange and unhappy race, which like an army, as it has been said, and not a people, lies encamped at Stamboul. The steady and almost uninterrupted decay of one hundred and fifty years seems to point to the answer; but if that decay be disputed, or if, though a fact, it be held to be, as logically it is, inconclusive as to the condition and character of the future, can we fail to raise the real issue? Is civilization possible among these Ottomans at all? Is any real national life to be inbreathed into that body of seeming death, in which there appears only the gasp of a last agony, the fitful struggle of an all-pervading barbarism, and the restless weariness of a hopeless unbelief.

Two writers of great ability, Dr. Newman and M. Ubicini,² have discussed this point of the possible revival of Turkey, and have come to opposite conclusions. The former argues against it, upon the facts of the past history of the Turks, and upon the reason and philosophy of the case; the latter contends for a more favourable result, chiefly, it would seem, from the absence of any hindrance to reform in the letter of the Koran, and the hereditary institutions of Islam; and, on the other hand, from the actual improvement effected by the late Sultan Mahmoud, and the better prospects (?), as he believes, and more successful efforts of recent legislation at Constantinople.

It is beyond our present purpose to enter at length into this most interesting discussion. Political prophecies are extremely

¹ "It is well for us to bear in mind that 'the Turks call themselves Osmanlis from Osman, the founder of their dynasty, (Othman and Ottoman are our corruptions); this is the only national appellation which they recognize; they consider the word 'Turk' implies rudeness and barbarism."—*Professor Creasy, History of Ottoman Turks*, i. p. 7.

² "Lectures on the History of the Turks in its relation to Christianity." Dublin, 1854. "Letters on Turkey," by M. A. Ubicini. Translated by Lady Easthope. London: Murray, 1856.

hazardous, and this Turkish problem is, we all know, complicated by many and most perplexing conditions, which may well baffle the sagacity of those who have most carefully, and in the actual country, studied the various phenomena of the case. A more recent and most intelligent inquirer, Mr. Senior, has recorded conversations upon the same subject which he held with various persons of different nations in Turkey; and he states that, while on many points he found great difference of opinion, "in a few, such as the rapid decline of the Ottoman empire in wealth, and population, the corruption of its officials, and the mischief done to it by diplomatic interference, he found nearly unanimity." But, after all, it is the religious aspect of the question which must be the most important, and all the three writers whom we have named, with more or less distinctness, show that this is the case.

Really the Mussulman's misbelief is the account of the Mussulman's degradation; or, at least, it is one of the chiefest hindrances to the Mussulman's political revival; and, therefore, the great question of Mahommedanism itself is the one which we have to try, and it is because Mahommedanism comes in Constantinople into direct contact with Christendom, and is there obliged to curb its fanaticism, and to modify its proud pretensions, that a Mission of the English Church in that city has a very deep interest, and demands as much as any anywhere throughout the world our most earnest sympathies and prayers.

This journal has again and again pressed this subject of Mahommedanism upon the attention of its readers. It is well to lose no opportunity of urging it afresh. It is indeed high time for the Church of Christ everywhere to gird itself to a new contest with its strong and implacable foe. Since we begun to write these pages, the terrible outbreak in Syria has shown us how unchanged is the spirit of Oriental fanaticism, how powerless is the Government of the Sultan to control it. How many more proofs do we wait for of the blighting misery which is now desolating the fairest portions of the earth? How much longer shall we bear the old reproach, and dream of civilizing Hindoo and Mahommedan India without a bold lifting up of the Cross, and of "bringing Turkey into the family of European nations," while we are careless about giving her the one blessing which more than any other makes Europe what it is. The English Church has many a hard work to do at home, and abroad in her colonies. India might well employ every additional Missionary she could raise: her own islands of the sea are stretching out their hands imploringly to her. Yet, with all these strong and crying demands, we hardly know a spot of earth where she has a more momentous Mission than in Con-

stantinople. There she has to make amends, if God will so permit, for the neglects of the past; there she has to carry on that great work which the nation only begun in the late war with Russia; there, above all, she has to study deeply and very attentively the circumstances of a new, a most trying, yet most ennobling enterprise—how, namely, she may sympathize in a true and honest, yet most loving spirit with the afflicted and degraded Churches of the East, “bearing their burdens, and so fulfilling the law of Christ;” and how, if it may yet be, she may, by a blessed ministry of patience and forbearance, of mercy and tenderness, win the hearts of that suffering people, who profess to believe God, yet really know Him not, because they have not His Holy Word nor the “witness of Jesus.”¹

Happily this good work has been begun. It will be best to quote the exact words in which the *Society for the Propagation of the Gospel* declared the purpose of its new Mission. In the March number of the *Mission Field*, for 1856, we are told “that the Society, with the full sanction of the Archbishop of Canterbury, has appointed two Clergymen to commence a Mission among the British sailors and others at the port of Constantinople. These two Missionary chaplains will be instructed to devote themselves, in the first instance, to the spiritual care of the sailors, shipping agents, storekeepers, and other residents in and about Galata and Tophana, who are at present virtually beyond the circle of the regular ministrations of the chaplain of the Embassy. They will be required to make the best temporary provision in their power for the celebration of Divine Service, by obtaining the use of a large room on shore, and, if possible, of a hulk, to serve as a Chapel for the crews of the ships in the harbour. The Society, however, trusts, ere long, to be enabled to erect a suitable Church for the regular and perpetual worship of ALMIGHTY GOD at Constantinople,—a Church which, while it is a witness of the true faith to the Mahometan, will present in its stated services to inquirers of every other race and communion, an example of the manner in which the pure doctrines of Christianity are taught by the Reformed Church of England.² The Church itself, as well as the chaplains to be employed in the Mission, will of course be under the jurisdiction of the Bishop of Gibraltar.” This

¹ Schlegel said of Mahommedanism, “It has a prophet without miracles, a religion without mysteries, and a morality without love.” It is only fair to quote in reference to the last charge actual observers; “Islam enjoins charity as a great duty, and a Mussulman not only gives, but, if rich, with a simplicity and kindness of manner, which enhances the value of the gift.” (FERRIER, *Caravan Journey in Persia*, p. 58.) Still we fear the description of the critic is in the main too true.

² *Mission Field* for 1856, pp. 67, 68; see also *Report of the Society for the Propagation of the Gospel*, for 1856, p. 27.

Church, our readers know, is to be a memorial Church, "an enduring monument to the memory of our countrymen who fell in the war with Russia, as well as a thank-offering to Almighty God for the restoration of peace to Europe. The memorial Church was suggested by the Bishop of Gibraltar in 1854; the same idea had been entertained by Lord Stratford de Redcliffe, our then ambassador at Constantinople, and on his application the Sultan granted an ample site for the building."

So practical and so honest was the beginning of this Mission. So justly and faithfully did its promoters express the real spirit of Christianity and the essential character of the Church of England. It was not to make encroachments on other communions, it was not to pick up stragglers from weaker, and it may be, in some respects, corrupted Churches; nor, on the other hand, to attempt rashly, and without preparation, an onslaught on Mahommedan misbelief, that our Clergy went to Constantinople. We had, first and foremost, our own great sins to confess, and our own miserable neglect to try to repair. The grievous scandal in such a place of an immoral and irreligious British community of sailors and labourers had long been felt by a few thoughtful men, and it would have been utterly monstrous for an English Missionary to have undertaken to speak to a Turk of the holy name of Jesus Christ till he had endeavoured to wipe out, in some degree, the miserable reproach which lay upon us as a Christian people. It is an often-quoted text, and it speaks of a neglect far less gross and less grievous than ours, but it must have gone deep to the heart of a minister of Christ's Church fresh arriving at Constantinople, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is *worse than an infidel*."¹ In the first letter of the Rev. C. G. Curtis, the Clergyman first sent out, dated Constantinople, June 16, 1856, he writes: "I am extremely sorry to be obliged to assure you that we are sadly behind the time; our backwardness is the subject of general rebuke and astonishment, and the character of both Church and nation is at stake."² He goes on to speak of the great neglect of religion in which the British sailors and many of our countrymen are living, and especially complains of the want of a good English school, in default of which many children are growing up without any education, others go to French schools, and become, as they are told, "good Catholics."

The Missionary at once set to work vigorously; we hear, at the end of the second month of his residence, of his ministering in the Sailor's Home to an average congregation of twenty-four

¹ 1 Tim. v. 8.

² *Mission Field*, 1856, vol i. p. 165.

inmates and strangers. "The worshippers are uniformly most decorous, they are earnest in making their responses and in singing, very thankful for the opportunity of hearing God's Word, and they ask for Bibles and Prayer-books to be studied in future voyages."¹ At the British Hospital, adjoining the Home, an afternoon Service had been established by the Embassy chaplain; there we find Mr. Curtis labouring also, and at Hasskioi and Ortakioi, a little above Pera on the Bosphorus (where a pretty little church had been recently erected by the English residents), he seems to have commenced the celebration of Divine Service; while, before his hut for a Mission School was completed, he had been teaching a small class for some weeks at his own lodgings.

The next notice we have of the Mission, though brief, is encouraging. The school in 1857 included twenty boys, "many of whom have been abandoned by their parents." "On Sunday mornings Mr. Curtis celebrates divine service in the school chapel at Pera: last April he began a daily service; "a desire for which," he says, "was expressed by many young men who, in common with a Greek, began to doubt the zeal, and, it would seem, the consistency of our Church in comparison with the Roman Catholic. I felt that it would be a sin to defer any longer the commencement of a practice which I had engaged to observe, and of which I have sorely felt the need." Mr. Curtis ministers also to a few groups of English residents in the neighbourhood of Constantinople, and has frequent intercourse with Greeks and Armenians. The Rev. C. P. Tiley, the second missionary, celebrates divine service on Sunday morning at Ortakioi, and in the evening at Pera, to a congregation of sailors. The Sailors' Home, the hospital, and the jail in Galata, occupy him during the week; Mrs. Tiley has a school at Ortakioi."²

We have the following year further evidence of the progress of the work "to which Mr. Curtis devotes himself so diligently." "In the school at Pera," he writes, "we have now a larger number of children, both English and foreign; our *bonâ fide* pupils are twenty-two, of whom seven are foreign. My Wednesday evening class consists of seven boys. Notwithstanding some disappointments, I have not lost the hope of receiving Turkish children. In the school-chapel the morning congregations have reached forty-eight, the afternoon thirty-five. A class of twelve Sunday-scholars is taught by Mrs. Cumberbatch and Miss Curtis. I have found it important to keep up service on festivals for this reason among others, that English girls,

¹ *Mission Field*, vol. i. p. 218.

² *Report of the Society for the Propagation of the Gospel*, 1857, p. 127.

who are now being educated by the Roman Catholic Sisters of Charity, would, but for our chapel, be obliged to attend the Roman Catholic services. At Zetenborn I have been able to perform divine service, with few interruptions, on Sunday evenings, when more than half the little colony usually attend.”¹ The other missionary seems to have continued the same work as in the previous year.²

We bring up our narrative, from the same source, to the last date at which, we believe, there has been any statement published.³ “1. Divine service at Pera on Sundays and festivals. The fullest congregation was on Quinquagesima Sunday, amounting to forty-two persons. Evening service has been held every Sunday, with public catechising; a few strangers have generally attended our prayers on festival days; but I regret to say that *I scarcely ever see one parent present at any religious service.* 2. The Sunday-school.⁴ The highest number on any Sunday has been twelve—boys and girls. We have been preparing some of them for confirmation. 3. Wednesday night-school. The attendance has been more regular. I have availed myself of opportunities offered by the night-school for preparing some of the lads for confirmation. 4. Day-school. The number has increased since my last report. Our scholars, occasional pupils included, are thirty-nine; the largest attendance on any one day was thirty-four. I have been closely confined to the schools, superintending and taking a necessarily large part in the teaching of the children, attending to them, both during school and play-hours, every weekday except Saturday, from about nine in the morning till past four in the afternoon.”

We conclude our extracts with two still more encouraging notices which the last Report of the Society contained. “Some of the parents seem to be reaching a dim view of their responsibilities.” At the earnest recommendation of Mr. Curtis, the Society has granted to a young member of a Turkish Christian family, named Williams, whose father is “a zealous missionary among his own people,” a free education at St. Augustine’s College, with a view to his ultimately entering on the same holy work.”

¹ *Report of the Society for the Propagation of the Gospel*, 1858, p. 136.

² He retired from the Mission shortly after, and was succeeded by the Rev. Antonio Tien, the nephew of the late patriarch of the Maronites of Mount Lebanon. Mr. Tien was for some time at the College of the Propaganda at Rome, and afterwards was attached as interpreter to the British Forces in the Crimea, an office for which he was well qualified, as he is acquainted with several modern languages. He afterwards came to England, and became a member of the Anglican Church; and, after going through a course of study at St. Augustine’s College, was appointed a Missionary of the *Society for the Propagation of the Gospel* at Constantinople. He was ordained at Malta by the Bishop of Gibraltar on his way to the East.

³ *Report of the Society for the Propagation of the Gospel*, 1859, p. 134.

⁴ Three ladies have voluntarily undertaken to teach the Sunday School.

We make no apology for these quotations. Even if some of our readers should be more familiar than is commonly the case with Reports of Missionary Societies, we felt that we could in no other way place before them so succinctly and so forcibly the character and condition of the Mission at Constantinople, as by citing this simple narrative, and putting together the plain record of just three years of hard and patient and thoroughly honest work. It seems to us to be a story bearing the most evident marks of reality; we note in it, with great thankfulness, an entire absence of pretension, a faithful steadfastness in fastening at once upon the one definite duty which it was given to the English Church first to discharge; and, in spite of the meagreness of official statements, we discover in the modest Report of the excellent missionary the sure signs that, though it is of course "a day of small things" at present, still the truthfulness, and the patience, and the devotion with which this Mission has been commenced, have even already borne great fruit in disarming suspicion, where so many divided members of the One Body are jealously watching one another, and in attracting out of the festering mass of a most corrupt Mohammedanism the one or two nobler spirits, who may be, in God's gracious purpose, the beginnings of a harvest of rescued souls.

Our readers will, we hope, be glad to hear some later accounts than have yet been published of the progress of the interesting work which is going on under the care of our missionaries at Constantinople. At the beginning of the present year, a more satisfactory report is made of the attendance at the two English services; the fullest was on the first Sunday in Advent, 1859, when sixty-six persons were present; on Christmas-day, there were eight communicants. The Day-school has now increased to fifty-two pupils, and amongst them one is a Turkish boy. But the last twelvemonth has witnessed still more remarkable progress. It was on the seventeenth Sunday after Trinity, 1858, if we are not mistaken, that the first baptism of a Mussulman in the Mission Chapel took place; the congregation consisted of fifty-one persons, and of these two were Turks, and six Armenians. Mr. Curtis addressed to the catechumen the words of the office which applied to him in Turkish. Acting upon advice of a Turk who had already been baptized, the missionary gave him no new name; the first disciple whom he had gathered in from the vast multitude of unbelievers would bear still his original name, though it has been sanctified by the seal of the renewing Spirit of Christ.

But this has not been all. A little later, a well-educated Mahometan convert, to whom we just now alluded, was, at Mr.

Curtis's instance, accepted by the *Society for the Propagation of the Gospel* as one of their agents, and is now, we believe, studying at St. Augustine's, Canterbury, for Mission work amongst his countrymen. Before he left Constantinople, he had helped our missionaries to a further step in the development of their work. On the last Sunday of October, 1859, a service was commenced in the School Chapel in Pera, in Turkish. Mr. Curtis said Evening Prayer in Turkish himself; the Lessons were read by this converted Mussulman: the other Turk, whose baptism we have mentioned, was present also. There were, besides, in that small but deeply-interesting congregation, seven Armenians. The following Sunday, our missionary preached his first sermon in Turkish, at this special service. Three Turks were now present, and twelve Armenians. Then it was that an English clergyman proclaimed in Constantinople, we suppose for the first time, in their own language, to a little flock gathered in from that unhappy race, and before the members of one of the old Churches of the East, what England's Church sought to do in their land, and what she would absolutely refuse to do. Our Mission, the preacher said, is in the first place to our own countrymen; next, we would publish the Name and the Cross of Christ to the Osmanlis. We have been allied with them for their defence from earthly enemies; we would win them, if by God's help we may, to a peace more enduring, and bind them with holier bonds of Christian love into a communion which can never be broken. And as for those around us who worship Christ apart from us now, and who hold opinions which are not ours, and have traditions with which we do not sympathize, let them understand that the English Church sends me not here to divide their communions, or to make proselytes from among them; no, we desire to help them, if we may,—to instruct them, if they seek our instruction,—in a spirit of humility and love to show them why we differ from them, and wherein we are persuaded that we have received the truth of Christ more perfectly; and then, if our words be indeed true, and our heart's prayer be indeed for the peace of Christ's Church, and for the gathering together in one of parted brethren, we trust the Lord, whom we serve, both theirs and ours, will work in them and in us His own blessed work. His Life will be manifested in us by a more loving and effectual witness of His truth and grace, and in them by a quickening again of their first faith, and a purifying in themselves of their worship and of their doctrine, of their zeal and their devotion.¹

¹ We give, we believe, the general tenor of Mr. Curtis's address: he is not responsible for the words.

Surely it is in this spirit that members of Christ's Holy Church can alone work with comfort and a good conscience in such a place as Constantinople. Not Antioch, in the first beginnings of the Gospel, with its mixed multitude of Syrians, and Greeks, and Romans, and Jews;—not Corinth, in the same Apostolic age, with its horrible licentiousness, and its contending schools, and its fanatical acceptance of the new teaching of the ministers of Christ;—not Rome itself, when Nero was its emperor, and still, amidst that awful profaneness and riot of iniquity, even of the little community of Christians, some were found to “preach Christ even of envy and strife;”—not anywhere, then, even in that first ferment of the Truth, was there, we may suppose, a scene of greater trial, or of greater difficulty, than is presented to the Christian Missionary in the city of the Sultan.

Whatever be the fate of the Osmanlis in Europe, one thing is certain, they have been long declining in everything which constitutes even worldly greatness. Corruption and intrigue on the part of men in power, and a shameful profligacy of manners everywhere, except perhaps amongst the poorest classes, seem to have gone so far, and to have sunk so deep, as to leave no hope for the future. There are signs that some among them are themselves utterly miserable in their sad unrest, and we already hear of some thirty Turkish converts at Bebek, on the Bosphorus, who meet for Christian worship, as far as persecution allows them; and elsewhere there are the stirrings of an unusual convulsion of mind.¹ But, on the other hand, Christians, we fear, of different countries, and of different professions, are directing themselves not so much to the evangelization of the Turks as to the work of proselytism amongst the Eastern Churches. The Roman Catholics,² under French influence and protection, have been making immense efforts at Constantinople since the close of the war; the American Dissenters, with no small aid from England, are carrying out the same purpose with increased zeal. Everywhere the seeds of fresh jealousies and more bitter feuds are sown; everywhere ‘Christ is preached,’ we fear, ‘of contention.’

We have resolved deliberately to take no further notice here of these melancholy instances of most misdirected zeal. We fear the supporters of the Turkish Missions Aid Society in England,

¹ See *Mission Field*, March 1860, p. 69.

² “It is sad to say,” writes Mr. Curtis in a recent letter, “that both the Greek and Armenian Churches are losing alarmingly to the Roman Catholic Church. The ‘Byzantinis’ stated very lately that 200 families of two Greek dioceses in Crete have just seceded to the Papal Church, and an Armenian to-day told me that secessions from his Church occur daily. The civil protection of the French, which the Roman Catholic agents offer, seems to be the great attraction.”

if they read these pages, would not heed our warning.¹ We address ourselves, however, very earnestly to our brethren of the Church of England. Most anxiously do we entreat them to remember in their prayers our Church's present work at Constantinople. A real and a great result has been already attained. Many most hopeful opportunities are arising around us. Many of the Turks are very eager to learn English; both our excellent missionaries can speak Turkish; fresh English labourers, to the number of 100, are engaged on the railway at Kustendji, all of them members of the Church of England or Wesleyans. Most happily, we can add, these men and their families are carefully overlooked, and the resident officers of the Company are anxious to find for them an English clergyman and a schoolmaster. After many unavoidable delays, the plans for the Memorial Church are now complete, and a contract has been entered into with a local builder for the completion of the church within three years. Far better than all, an English-speaking Turk, already converted, is studying at St. Augustine's for missionary work amongst his brethren, and one or two others are likely to follow him to the same noble College.

With these encouragements, let us take fresh heart, and give ourselves more earnestly to our work. The Mission is in sore need of girls' schools; at present, nearly twenty English girls go to the schools of the French Sisters of Charity,—some even are boarders,—with what danger to their faith we can all understand. Then, a civil hospital, and a kind of institute for lectures, with a library, is much wanted to draw our own people away from their sensuality; and quite as much a Turkish school besides. For these works, and for the relief of our two hard-labouring missionaries, additional help of men and money must be supplied. We do not believe it will be long delayed. Hearts are touched when work is real. Christian zeal will follow when a loving, self-denying devotion has led the way. The Turkish people are at present strongly inclined to the English; they contrast even our sterner manners very favourably with the imperiousness with which the French marked their occupation of the country. If they look upon all foreigners with suspicion, they appear to regard us as more disinterested friends than they can find elsewhere. But we have better grounds for hope than these. Our beloved mother Church is, we know and are sure,

¹ This Society aids the Missions of the American Dissenters in Turkey. The leading Ministers of the Free Church in Scotland (Report for 1858, 1859) have joined it. We doubt not it has done some good; but its principles are surely not those of the Church of England. We trust those of our Clergy who now support it will seriously consider how, by breaking up the Greek and Armenian Churches, they are really co-operating with the work of Rome in the East.

thoroughly Catholic-minded, and thoroughly honest in this most deeply important Mission. It is our faith, and we will try in Constantinople, too, what that faith is worth. Not by aggression on weaker Churches; not by a vaunting self-assertion, and contempt of other members of Christ's Body; not by seeking glory to ourselves in making proselytes; not by practising upon our brethren cruel arts which we should resent bitterly if tried upon ourselves; not thus will we preach Christ, or bear in the land of the infidel the blessed burden of His Cross. There is a better way, the way of humility and patience, the way of mercy and love; we seek to heal long festering wounds; we seek to unite those whom pride and self-will have divided; we would own all as brethren, if it may be, who with us, in any way, own and love the One Lord and Saviour; so only do we believe we can please Him, and do His Work, and win His blessing; so only we can win Peace for ourselves, or give, through Him, Peace to that most unhappy and most suffering race, whom perhaps He is now at last calling with His own Voice in Constantinople. Oh! it is indeed a blessed work thus to labour and thus to pray. And is there not a blessing, too, for those who in such a work even fail?

W.

St. James's Day, 1860.

Correspondence, Documents, &c.

THE MISSION AT EDEYENKOODY, TINNEVELLY.

BY THE REV. DR. CALDWELL.

*"Report for the year ending 31st December, 1859.**(Continued from p. 266.)*

PERHAPS the most interesting thing connected with this newly-established Boys' Boarding School is the circumstance that each pupil contributes somewhat towards the expenses of his board and education. The fee is eight annas a month. The parents of two or three boys are so poor that they are really unable to pay even this small sum, but as I am anxious to maintain the principle of payment, the fees due on their account are paid for them out of a charitable fund. Two other boys belong to the class of Pariars, who are nominally at least slaves, and in their case I am content with four annas a month. Day scholars are required to pay two annas a month, and to provide themselves with the same quantity and quality of clothing as the boarders.

People who are accustomed to the high schooling fees paid in such places as Madras may be inclined to smile at finding these small pay-

ments regarded as of sufficient importance to be noticed in a report. But all payments must be estimated by the relation they bear to the income and habits of the persons by whom they are made, and to the current local price of the article paid for ; and hence, those who are acquainted with the poverty of our people in Tinnevelly, especially in this, the poorest and least progressive portion of the province, and are aware that hitherto no charge at all has been made in these parts, with one exception, for boarding-school education, will, I have no doubt, regard this arrangement as a move in the right direction, and as a proof of progress.

For a long series of years no payment whatever was required even of pupils in the Sawyerpuram Seminary. It was difficult, indeed, at first to induce boys to go there on any terms. For some years now pupils in the Seminary have been required to pay eight annas a month, with the exception of the sons of native Ministers, who pay the entire amount required for their board and clothing. This system has not yet become general, and indeed I am not aware that in any similar institution in these southern provinces, whether seminary or boarding-school, any payment whatever has been required of the pupils up to this time. This circumstance necessarily increases the difficulty in the way of introducing the system in a newly-established school. When natives are called upon to pay for anything they receive, when other people who are not poorer than themselves receive the same article for nothing, it is not easy to convince them of the reasonableness of the requirement. I need scarcely say also that until this system of payments has been universally, or at least very generally, introduced into boarding-schools for boys, it will be premature to attempt to apply it systematically to boarding-schools for girls, though the parents of many of the pupils in our Girls' Boarding Schools are quite able to make a similar payment towards the expenses of their board. It has long been too much our custom to give our native Christians everything for nothing, education included, and it is a natural and perhaps a very proper reward for our doing so that we so seldom see any signs of the education we have given being appreciated, or exciting feelings of gratitude. To give education gratuitously, and even to board and clothe a few generations of pupils gratuitously, seems to be a necessary evil in the first period of the history of a Mission. Still it is well that it should be admitted and felt to be an evil, for the sooner a sounder system is introduced it will be the better, I believe, for the natives themselves.

On commencing my Boys' Boarding-school last year, I was determined that the Sawyerpuram system should be introduced from the beginning, even though it should be necessary for me, in consequence, to commence with five boys instead of twenty-five. Though also I cannot pretend to provide the pupils with educational advantages equal to those which they would receive at Sawyerpuram, I thought it desirable that the scale of payments should be precisely the same.

When Sawyerpuram restricts its advantages, as probably it will do in time, to a select set of pupils of high promise, it may be well for

it to take the hint and raise its scale of fees a degree or two higher.

I am happy to be able to say, that every parent at once agreed to pay the required fee. I have not found it necessary to argue the matter with a single person, or even to explain my reasons. I laid down the rule before receiving applications for admission, and the difficulty was settled without a word. To enable me to make a good selection, I assembled in Edeyenkoody all the boys in the district that were learning in the two highest classes in the village schools, and then selected the brightest and most promising boys, in accordance with the marks awarded to the answers to a series of questions. There was some disappointment apparent at the close of the examination, especially on the part of some of the Catechists and Schoolmasters, whose sons were amongst the candidates, but the disappointment was owing not to the discovery that the board of pupils would have to be partially paid for, but to the rejection of their sons, as not being up to the required standard. The result of this experiment has, I must say, gratified me not a little. It seemed as if it could scarcely be possible that a system of payments could have been introduced into the district with so little difficulty, when I found it necessary in the same district some fourteen years ago to practise a sort of kidnapping on boys that I wished to send to Sawyerpuram to be educated. I well remember sending off my first batch of boys. How difficult I found it to induce even the poorest of the parents to consent that their sons should be well fed and clothed for nothing, the only stipulation being that they should submit to be well educated at the same time! What an alarming sacrifice the boys also thought they were making, and how difficult it was to get them to set out! When they did actually start, the whole village turned out to lament over them. They were laden with sweetmeats, which they munched in the intervals of their grief, each boy had an unheard of amount of pocket money tied up in a knot in his skirt, and their wants on their journey were carefully attended to by four sharp coolies, who were responsible that none of them should run away. Sooner or later most of them did run away; but two of the first batch that I sent, now grown up to be intelligent young men, persevered, and helped me to conduct the examination of candidates for the Boarding-school which I have now referred to. One of them is a Catechist of a superior grade, and the other my inspector of vernacular schools.

I have mentioned that two Pariar boys were allowed to attend the school for half the usual fee. Even this was a great improvement upon the practice that used to prevail with respect to children of this class. Up to the time of my return to England I was accustomed to pay a single pie daily, or about two annas a month, for the purchase of a little "jaggery" for a sort of midday meal for poor Pariar children to induce them to attend school regularly, having found it impossible to get them to learn anything on any other plan. The system was given up in my absence through the failure of funds, and Pariar children, with few exceptions, ceased to attend school. Since

my return to the district I have succeeded in getting them to attend school pretty regularly, without reverting to this objectionable system, and now six or eight of the very persons who refused to send their children to school a few years ago, except they were paid for it at the rate of two annas a month, were found to be perfectly willing to pay four annas a month for the education of their sons. Six or eight, as I have said, were willing, but only two boys of this class were selected.

This increased appreciation of the benefits of education, and this newly apparent readiness to pay for those benefits, are owing in a very considerable degree to the desire for a knowledge of English which is spreading so rapidly amongst the people, and which has now reached the lower classes in the extreme South. I can remember the time when there was no appearance of any desire for English, or for any sort of education worthy of the name, out of the large cities, but the extension of this desire to the peasantry, especially the Christian peasantry, in the remotest districts of the country, is one of the most noticeable signs of our time. I do not suppose that English education is as yet valued by many natives for its own sake. Its value still consists mainly in what it is supposed to be likely to bring in. The imaginations of the people are fired by reports of the situations and salaries that have been acquired by persons acquainted with English, and especially by the new system of competitive examinations for "Uncovenanted" Civil Service appointments. A situation under Government, however humble it may be, is the highest earthly bliss of which a Hindu can conceive, and a knowledge of English is valued at a proportionately high rate, inasmuch as it opens a way to obtaining those situations. Still, though I admit that this increased desire for English is a self-interested and mercenary one, I do not admit the propriety or expediency of our holding ourselves aloof from it, or declining to make use of it for higher ends. Almost every conversion that has taken place amongst the higher classes of Hindus during the last twenty years has originated in the desire felt by some Hindu youth to learn English, which has brought him in daily contact with some English Christian mind. Besides, to keep aloof from this movement as a mercenary one would be, as it appears to me, to expect of the Hindus a generous self-forgetfulness and an appreciation of knowledge for its own sake alone, which are rarely met with amongst ourselves. The value of a good education in enabling our children to "get on" in life is rarely overlooked, I suspect, in the calculations of any of us that are parents, and if we find that Hindus are now getting eager to have their sons educated in English and in the sciences of Europe, in order that they too may have a chance of "getting on," instead of standing still and stagnating like preceding generations, we ought, I think, to feel gratified rather than otherwise to see that they are learning to follow our example. I would also add that, provided the native Christian pupils in our schools are such as can be expected to acquire a thorough knowledge of English, and are not merely wasting their time in a fruitless endeavour, and provided also that

they are willing to pay for their education, if not the full value of it, yet at least a fair proportion of its value, we need not be excessively pained to find a few of them now and again preferring secular situations to Mission employment. This is an evil, if an evil it be, which will make its appearance in every country amongst every class of young men, and will find its own remedy in time in the heartier missionary zeal of those who remain. We should remember, as it appears to me, that God administers the affairs both of the world and of the Church, not on the principle of rendering the existence of evil impossible, but on the principle of bringing good out of evil.

I have remarked that the extension from Madras to the extreme South of a thirst for English education is one of the signs of our time. India has been a strange country always, but it appears to me to be as strange a country as ever, and this may be illustrated by a reference to another movement, of a very different nature from the one mentioned above, which I discovered a few weeks ago to have already extended from Madras to the extreme South.

When I was out itinerating last month in the Western and almost wholly heathen portion of my district, I found the villages in a state of alarm through an absurd story about kidnapping.

Some great building was going to be erected, it was said, in Madras, (the Madras Pier,) and great numbers of children were required, it was alleged, by the English to be offered in sacrifice, according to their custom, (!) to ensure the success of this undertaking. People had accordingly been commissioned by Government to kidnap children for the purpose, and in consequence of this all Europeans and native Christians, particularly native Christian schoolmasters, were regarded as suspicious personages. The first intimation of the rumour that reached my ears was in a Pariar village, in which I saw a poor woman assembling her children around her in great trepidation, as she saw me approach, just as you may see a hen gather her chickens under her wings on the approach of a kite. When I asked her what she was afraid of, she made no reply, but the people who accompanied me told me of this rumour which had recently been in circulation. The better informed people, the higher castes, added, it seems, that the Governor's order for a supply of children for sacrifice had reached the Tahsildar, that the Tahsildar had assembled the Accountants of the various villages and given them copies of the order, and that all the Accountants had then magnanimously torn the orders in pieces, refusing to comply with so improper a demand.

Now it appears to me that the extension of the educational movement and the circulation and belief of such a fable as this at one and the same time are worthy of consideration, as showing what a singular country this is, and what a crop of paradoxes we may constantly expect to be meeting with, in the efforts we make for its improvement. Fifteen years ago it would have taken six months for a rumour like this to travel down hither from Madras; but now, thanks to newspapers and telegraphs, and the advancing intelligence of the times, I found this absurd, mischievous fable, circulating in the villages near

Cape Comorin within three weeks after I had seen it mentioned in the Madras newspapers ! This is not, perhaps, a particularly satisfactory result of the advancing civilization of India, but it illustrates an entire class of results which we must calculate upon meeting with.

I turn now to the efforts that have been made during the past year for the spread of the Gospel amongst adult heathens.

I have already stated in my Report of the Native Missionary Association for the Propagation of the Gospel connected with this district, which was recently published, my conviction of the absolute necessity of native Christians learning to diffuse Christianity around them by their own efforts and at their own expense. I will only add here that no nation or people, whose conversion to Christianity is worthy of the name, has ever yet been converted from without by the efforts of foreigners alone. Christianity has necessarily been introduced from without in the first instance, and the impulse to carry on the work that has been begun has for some space of time been supplied from without ; but it will invariably be found that the largest and most permanent portion of the work, that which issued in the triumph of the Gospel over the idols and ignorance of a whole nation, was carried on from within, by the unbidden zeal of missionaries raised up amongst the people themselves. That period of ripeness for great results has not yet arrived in India, it has not yet arrived even in Tinnevely, the zeal of Christian Europe is still the mainspring of Indian Missions ; but it is a comfort to know that the attention of those who have the evangelization of India at heart is earnestly fixed on this point, and that they are using every means in their power to teach our Hindu Christians to do their own work themselves. The large sums that are now contributed by native Christians in Tinnevely towards this object, and the interest which the native catechists and schoolmasters are learning to take in this department of their work, are encouraging signs of progress.

During the past year slow but steady progress has been made in the way of accessions from heathenism, and the number of relapses has not been considerable. Many of the people who placed themselves under Christian instruction in Tinnevely are so ignorant or so destitute of fixed principles of any kind, that a year seldom passes without witnessing the relapse into heathenism of some of those who had come over but a short time previously. I am now speaking not of baptized persons, nor even of those who are worthy of being called catechumens, but of the mixed mass of "people under instruction," as they are called in Tinnevely. The list of members of our congregations is thus a sort of account current, with a debtor side as well as a creditor, and the number of relapses during the year has to be deducted from the number of conversions in striking the annual balance. The total number of conversions during the past year was over 200 souls ; but some names were also struck out of the list, and this involves the necessity of making a deduction. Still, notwithstanding this deduction, the clear gain during the year amounts to 180 souls, which is a little in excess of the clear gain of the previous year. The entire

number of persons under instruction in the district is now 2,821, of whom 1,754 have been baptized. The number of communicants during the year was 250.

The progress that has been made during the year is but small, if the population of the districts is taken into account, but progress of any kind in a country like this is encouraging, and especially steady progress. The accessions of the year have as usual included a number of cases which originated in secular motives, more or less mixed up with religious ones, but they have included also an unusually large number of cases that may be regarded as the result of conviction, and to which the name of conversions is more or less applicable. A considerable proportion of those who have joined us during the year consists of young men belonging to the higher division of the Shanars, called Nadans, or "lords of the soil." The Nadans are a wealthy, but peculiarly litigious, unprincipled, violent class of people, whom I regard as on the whole the worst class of Hindus in this neighbourhood, and whose conversion to Christianity has long appeared to be almost hopeless. Occasionally at long intervals of time a few people of this class have joined us for some purpose of their own and left us again in a few months, after having done as much mischief as they could contrive to do in the time.

In one instance they organised a regular gang robbery a few days after I had received them. In another instance they burned down their own church in the hope of getting their hereditary foes into trouble. The older people belonging to this class seem to be in as hopeless a condition as ever, but during the past year a movement of considerable promise has commenced amongst their young men. The young men of this class who have joined us are all able to read, nearly all learned to read in our Mission Schools; they have been more or less accustomed to read our books, to converse with Christian teachers, and to reflect, and have thus acquired some tincture of information and some desire for a better moral reputation than that which they have inherited.

Being young men, they have not yet been fully initiated into the deceit and violence which form the daily occupation of their seniors, so that there is some hope of the good seed taking root in their minds. Most of them are unmarried, but those of them that are married have brought their wives with them to church, which amongst persons of this class may be regarded as some assurance of their sincerity.

This movement has taken place in three or four villages which are in no way connected with one another; but doubtless the example of persons who belong to their own class and who are about their own age has had considerable influence. Hitherto all these young men have gone on as well as I could reasonably expect. Their accession has not brought with it a crop of disputes, as used to be the case, and *only* some four of their number have been involved in hand to hand battles in the course of six months; in each of these cases they submitted voluntarily to heavy penalties.

In one of the villages where the movement has taken place, Ovari,

we were not encouraged with a single accession for years and years ; but the last time I spent a day there the number of young men who attended the Bible class after service, each of whom read a portion of Scripture in his turn, was thirteen, of whom only two belonged to the congregation before.

In another village, Ansigudi, two school-boys belonging to the same class of Nadans became desirous of abandoning the worship of devils and becoming Christians, and one of them wished to be received into my Boys' Boarding-school. The parents of this boy consented to his doing so, and engaged, though heathens, to pay the usual monthly fees. By and by they themselves were so influenced by the representations of their sons, that when the time came for the boy referred to to be admitted into the Boarding-school, the parents of both boys joined the congregation. Eleven boys belonging to the School in this village joined the congregation, alone or with their relations, during the year.

In another of the villages in question called Ruttam, a village which is more notorious for deeds of violence than any Nadan village I have heard of, one of the principal inhabitants of the place is an exceedingly clever, specious, voluble old Pantheist, with whom I have had many a tough but fruitless debate. At the close of one of our conversations he said, "I see clearly enough that Christianity is going to get the upper hand. We have got a Christian Queen now, and English education is spreading, and in time all the country will be more or less Anglicized, and all the people sooner or later will become Christians." "I hope and trust it will be so," I replied, "but there is one thing I am doubtful of. I am doubtful whether this change is to take place in your time or in the time of your children. If the movement takes place in your time, you yourself will derive advantage from it ; but if it takes place in your children's time, though it will be an advantage to them, it will be none to you. There is very little hope, I fear, of *your* mind softening." "Very true," he replied ; "I am such a hardened old fellow that it is your wisest plan to let me off. I can't be otherwise than God has decreed that I should be. But some day I have no doubt but that my children will join you." The eldest son of this very man, a young man of much less mental power, but of a much quieter disposition than his father, joined the Christian ranks last year, together with two cousins of his and their wives. Indeed, I think they were the first persons of this class that took this step.

In a fourth village of this class, called Mudu matta mori, some of the younger relations of the village Moonsiff joined the congregation some months ago, and their example was recently followed by the village Moonsiff himself, who has for several years been more or less inclined to become a Christian. This person is regarded by the neighbourhood as a highly respectable man and a model official, and as things go amongst the natives in these parts the estimation in which he is held seems to me to be well founded. I have been intimately acquainted with about a dozen village Moonsiffs in my time in the various villages in this neighbourhood, and ——— is supposed,

in comparison with the rest, to do honour to the class to which he belongs and to the office he holds. He is regarded as a model official, because whether doing or suffering wrong he does not lose his temper, because he gets money from his neighbours not by charging them with offences of which they are not guilty, but by concealing their offences, and because he receives bribes not from both sides, but only from the side which he believes to be in the right. Being an important personage in the neighbourhood he took the opportunity of placing himself under instruction when he could do so with most eclat, by coming to see me during the Bishop's visit, and assuring me in the Bishop's presence that "from henceforth he should be my child." I warned him on receiving him of the necessity of his acting in a very different manner in his official capacity, as well as in private, from what he had yet done, and explained to him that Christianity requires a much higher style of morality than heathenism. He promised to follow my advice in all things, but it remains to be seen how long his good resolutions will endure. The circumstances under which he was received will probably have at least the effect of keeping him steadfast when temptations to go back to heathenism arise.¹

(*To be continued.*)

CONFERENCE OF CHURCH OF ENGLAND KAFFRARIAN MISSIONARIES AT KING WILLIAM'S-TOWN.

WE are greatly obliged to our friend in the Diocese of Grahamstown, who has placed in our hands a copy of the Minutes of the Conference of the Kaffrarian Missionaries lately held. We have somewhat shortened the paper, and have omitted the details of expenditure. We think it right to state, that the monies expended on boarding the children, and for their industrial training, are all given by the Government there, and do not come out of Mission Funds properly so called. Last year the sum of 2,900*l.* was given by the Government for these purposes, and it is hoped that the same sum will be given again. There is, therefore, only 750*l.* of the money of the *Society for the Propagation of the Gospel* included in the whole sum named in the papers.

"Minutes of a Conference of the Kaffrarian Missionaries, held on March 28th and 29th, 1860, at King William's-Town, British Kaffraria.

Present—The Right Reverend the LORD BISHOP of GRAHAMSTOWN; the Rev. H. T. Waters, the Rev. C. R. Lange, the Rev. W. Greenstock, the Rev. R. G. Hutt, the Rev. H. R. Woodrooffe, the Rev.

¹ If this is the Hindu idea of a respectable man, how needful it is that Hindu ideas should be improved and elevated by Christianity.

John Aldred, the Rev. W. H. Turpin, Mr. R. J. Mullins, Mr. John Gordon. The Rev. H. Kitton, Secretary.

Morning Meeting, March 28th, 11 A.M.

Proceedings commenced with the presentation to the Bishop of an Address from the Clergy; to which his Lordship replied verbally at some length, expressing the satisfaction and pleasure at again meeting his Clergy, and giving various details of his work on behalf of the Missions at home.

I. After which the Conference proceeded to a discussion of the first topic on the list of matters to be arranged; viz.: The posts to be occupied in the future, and by what men.

In connexion with this topic, it was deemed expedient that the work of the year should be confined to the following posts, to be occupied by the parties named in connexion with each:—

1. A new Station at the Bashee, to be styled All Saints; Messrs. Gordon and Maggs (Catechists).

2. St. Mark's Station, Kreli's country; the Revs. H. T. Waters and W. H. Turpin, Mr. Newton (Catechist), and Miss Bond (Female Teacher).

3. St. John the Baptist's Station, at the Bolotta, Tambookie Reserve; Rev. R. G. Hutt, and Miss Von Ende (Female Teacher).

4. St. Peter's Station, Gwytyu, Tambookie Reserve; Rev. H. R. Woodrooffe.

5. St. Barnabas' Station, Pauline, Tambookie Reserve; Mr. Barker (Catechist).

6. St. Luke's (or Newland's) Station, Kahoon River; Rev. C. R. Lange, Mr. Norton (Catechist), and — (Female Teacher).

Mem.—Newland's being a central position in reference to the new Grantees, the missionaries at this Station to arrange for the supply of English services amongst them as far as possible.

7. St. Matthew's Station, Keiskamma, Hoek; Rev. W. Greenstock, and — (Catechist).

8. St. John's Station, Kabousie River; Rev. John Aldred, and Miss Harding (Female Teacher).

Mem.—The question of English services among Grantees by the missionary at this Station was also discussed, and favourably viewed on the whole. The distance from the farms rather too far for much to be done, but an occasional service amongst the nearest might be managed.

The above arrangements subject to revision on the part of the Bishop, if, on further consideration, any alteration should appear desirable. The blanks to be filled up on the arrival of parties shortly expected in the country.

Note.—In discussing the preceding arrangements as to the location of missionaries, the question of a new Mission at Graaff-Reinet, among the Kafirs and other heathen people in that neighbourhood, was also mooted; as well as the need of a clergyman at East London: both very desirable, but no one available at present for either post. Some

provision for the latter place, it was suggested, might possibly be made by clergy going to the sea for a time for change of air.

The Conference next proceeded to consider topic No. II., viz.: 'Rules to be adopted and enforced in reference to the settlement of native and others on Mission lands, and chiefly as regards the matter of native rites and ceremonies, especially that of circumcision.'

After full consideration of this subject in all its bearings, the following conclusions were arrived at:—

(A.) That natives be permitted to settle on the Mission lands, and have gardens allotted to them therefrom, and be encouraged in the cultivation of such gardens, so far as means may permit, on the following conditions:—

1st. That they shall reside at such parts of the Station as the missionary in charge shall direct.

2d. That they abstain from all dances and other customs inconsistent with Christianity.

3d. That they shall send their children to the Mission schools, and themselves attend the Church services, and such other classes for instruction as the missionary shall appoint.

4th. That they shall obey all rules for the well-ordering of the Station which the missionary shall find it expedient or necessary to make from time to time.

Mem.—These four rules to be translated into Kafir, and published at all the Stations.

(B.) That, as the Mission lands are granted by the Government for Mission purposes and the benefit of the natives, in the case of any European wishing to reside upon a Station, the circumstances must be fully reported to the Bishop beforehand, for his decision in the matter.

Mem.—In connexion with this regulation, some discussion arose as to the terms on which such parties should hold; the conclusion being that they be regarded as 'tenants at will,' dismissible at any time by the Bishop. Also, as to whether any restraint should be put upon them in respect to their trades, and as to what they might sell to the natives; the decision being simply this, that no encouragement should be given in any way to heathen practices, as by sale of red clay, &c. Further, as to whether stores or houses should be built for them, or they build for themselves—this the more general feeling of the Conference, though some thought it might be well to help them, and take a proportionate rent.

In reference to the second of the above conditions for the settlement of natives, the following proposition was unanimously agreed upon for the guidance of the missionaries themselves:—

'That the open performance of circumcision, and all ceremonies and dances of a heathen and immoral character, be absolutely prohibited on the Mission lands; and that the secret performance even of the rite of circumcision be discouraged, with a view to the total abolition of the custom.'

And further, in reference to the fourth, it was decided also,—

‘That in the case of the expulsion of any natives from the Station, for disobedience to the regulations or other causes, the Bishop be informed of the circumstances with as little delay as possible.’

Mem.—In discussing the above questions, several other matters were incidentally touched upon; among others, these:—

1. Whether or no all bye-laws for the Station management should be submitted to the Bishop prior to adoption. The feeling seemed to be that it was unnecessary to pass any distinct resolution on the subject. In all matters of moment, the Bishop would naturally be consulted.

2. How far the missionaries could or ought to act as arbiters or judges over the people on the Stations, and decide causes among them, and award punishments, by fine or otherwise. This was felt to be a difficult matter, in which much must depend on the missionary’s own judgment and discretion. It was considered that as umpires or referees, they may fairly act when requested to do so; and, indeed, at all times, as peacemakers, should seek to settle disputes, and prevent any needless appeal to external authorities. But great care to be taken not to assume in any way the peculiar prerogatives of the civil powers.

This topic disposed of, the Conference next entered upon the third subject for consideration, viz.: III. The question of ‘Native agency, and the training of Natives for Schoolmasters, Catechists, and so on.’

This question was opened by the Bishop reading a paper, the subject of which was, ‘The importance of training all converts from heathenism to aid in the work of evangelizing their unbelieving brethren; developing also a plan for rendering every native Church a self-supporting and self-expanding one.’

After much consideration of this matter, the following resolution was agreed on:—

‘That native converts be encouraged, under the direction of the missionaries, to labour for the conversion of their heathen countrymen, both by private and public exhortations, and by reading the Word of God among them; and that a sphere of labour for such converts as shall be, in the opinion of the missionary, qualified for such a work, be marked out and assigned by the missionary himself.’

The Conference then adjourned.

Evening Meeting, March 28th, 7.30 P.M.

This Meeting was chiefly a conversational one on the preceding topic of training native teachers; in connexion with which the importance of a higher school for the more advanced children, which would still be subordinate to, and it might be hoped a feeder of, a yet higher class of special candidates for scholastic and ministerial employments, was generally recognized. It seemed to be the feeling of all present that such a higher school, for both boys and girls, was not simply desirable, but in the case of the former absolutely necessary; and further, that such a school should be away from Kafirland (in Grahamstown, for example), where the influence of the parents

and friends of the children would be less likely to interrupt their progress and mar the work. Hopes were held out by the Bishop that, before long, such a school would be established under his own eyes at Grahamstown itself; and in the meanwhile, as a preliminary arrangement, it was suggested that the boys selected for such higher training might be sent for a time to St. Matthew's, at the Keiskamma Hoek, and placed under the charge of the missionary there.

In connexion with this latter subject, inquiries were then made by the Bishop as to the number of children at present in the schools, at the several Stations, who were fit for such higher schools, and the following numbers were given:—

At St. Mark's Station . . .	Boys	7	Girls	3	Total	10
At St. John's, Bolotta . . .	"	3	"	1	"	4
At St. Matthew's . . .	"	4	"	2	"	6
At St. John's, Kabousie . . .	"	2	"	0	"	2
Totals . . .	"	16	"	6	"	22

The missionaries in charge of these Stations were instructed to make inquiry of the parents or guardians of these children, as to whether or no they would allow of their removal; and of the children themselves, as to whether or no they would be willing to go.

In addition to the above, inquiry was also made by the Bishop as to the number of children at present supported at the Mission schools at public expense; result as follows:—

At St. John's, Bolotta . . .	Boys	14	Girls	11	Total	25
At St. Peter's	"	6	"	6	"	12
At St. Matthew's	"	19	"	7	"	26
At Newland's	"	24	"	22	"	46
At St. John's, Kabousie . .	"	17	"	14	"	31
At ditto (Miss Hardings') . .	"	1	"	5	"	6
Totals . . .	"	81	"	65	"	146

Whilst discussing the above matters, several points again were casually adverted to. The only one to require a record had respect to the keeping of proper Registry Books at all the Stations. In connexion with this, the following resolutions were adopted:—

1. That Register Books of the baptisms and marriages of all converts and others be kept at all the Stations; and that such Stations as have not such books already, shall apply to the Registrar at Grahamstown for them.

2. That besides these regular formal Registers, a nominal list should be kept of all baptized natives within the sphere of the Station, with their residences, as far as it is possible to do so.

The Conference then adjourned.

Second Day, March 29th; Morning Meeting, 11 A. M.

The Conference opened with prayer as before, after which the next matter on the list was proceeded with, viz. Topic No. IV.—having respect to 'The financial arrangements at the several Stations for the present year.'

These arrangements, all made on the supposition that the same, or nearly the same, amount of Government aid will be given to the Stations for Industrial and other purposes during the present year as heretofore; and the circumstances of the various Stations having been duly canvassed and weighed, the allowances for the year at each Station were fixed as follows:—

I.—In the Southern District:—

1. St. Matthew's Keiskamma; a total sum of 450*l*.
 2. St. John's, Kabousie River; a total sum of 430*l*.
 3. St. Luke's, or Newland's, Kahoon River; a total sum of 530*l*.
- Total for the Southern District, 1,410*l*.

II.—In the Northern District:—

1. St. John the Baptist's Station, Bolotta River; a total sum of 200*l*.
 2. St. Peter's, Gwytyu; a total sum of 264*l*.
 3. St. Barnabas', Pauline; a total sum of 64*l*.
 4. St. Mark's, Trans-Keian Territory; a total sum of 1,122*l*.
 5. All Saints, Bashee; a total allowance of 200*l*.
- Total for Northern District, 1,950*l*; total for Southern District, 1,410*l*; total for all the Missions, 3,360*l*.

With respect to a grant heretofore given for the encouragement of agriculture among the natives at the several Stations, the question was raised, supposing the grant to be continued as before, as to the best way in which to expend it so as to best accomplish the purpose for which it is given; whether by gifts of implements, such as ploughs, spades, &c., or of seed corn, wheat, &c., for sowing; or in improvements on the land, and in actual farming work. Prizes for the best articles of produce, and the best cultivated gardens, were suggested, on the plan of the Agricultural and other societies at home. It was ultimately agreed upon that the monies allotted to each Station out of the said grant should be expended in the way the missionary in charge should think best, leaving each one to act according to his own discretion in the matter.

The grant to be allotted in the following proportions:—

To the Northern District, 350*l*., viz.: to St. Mark's, 300*l*.; to St. John's, Bolotta, 50*l*. To the Southern District, 150*l*., viz.: to Newland's, 100*l*.; to St. Matthew's, 25*l*.; to St. John's, 25*l*.

In connexion with 'financial arrangements,' it was also settled incidentally, that in future the bills for the missionaries' own salaries should be drawn quarterly instead of half-yearly as heretofore. This arrangement to meet the views as well of the Society at home as of the missionaries themselves, and to take effect with the quarter ending Michaelmas next.

These financial questions disposed of, the Conference devoted the remainder of its sitting to the consideration of the other topics on the list, viz.: V. 'The internal arrangements of the Missions, in regard to services, hours for schooling, and so on; and VI. 'Translations and other matters connected with the native languages and literature.'

These points, owing to the little time at the disposal of the Conference, could only be briefly touched upon. Several questions were, however, raised in respect to them ; *e.g.* in respect to the 5th topic :

1. 'Whether or no all the services, hours for schooling, and so on, should be the same at all the Stations ?' Decided negatively, as unnecessary and inexpedient ; each missionary to exercise his own judgment, and arrange his work according to circumstances.

2. 'Whether all the prayers used in the services should be taken from the Prayer-book ?' Recommended that it should be so at all public services in the chapels on the Stations, but that in private meetings for worship or instruction the missionary be at liberty to act according to his own judgment or inclination.

3. 'As to what should be about the length of the daily services ?' Recommended that they should not in general go beyond twenty or twenty-five minutes at the most.

With reference to the children in training for industrial pursuits, such as farming, tailoring, carpentering, and so on, it was determined that all such children should attend the school one part of each day—either morning or afternoon, as most convenient.

In respect to the 6th topic, it was recommended by the Bishop that every attention be given to a perfect acquisition of the languages ; and that the missionary should endeavour to pick up and preserve any native proverbs, legends, or tales, which might be current among the people, illustrative of their history or national characters ; and the Conference then broke up.

(Signed)

H. GRAHAMSTOWN.

King William's Town March 30, 1860.

THE BISHOP OF TORONTO.

THE Venerable Bishop Strachan, Toronto, has lately held a Visitation of his Diocese, and has delivered a Charge, in which he gives the following interesting account of his career in Canada :—

"It is, my brethren, generally known that in emigrating to this country I had a different object in view than that of entering the Church, but a wise and kind Providence ordered otherwise.

In 1796, having finished my terms at King's College, Aberdeen, and proceeded to the Master's degree, I removed to the vicinity of St. Andrew's, and while there I contracted several important and lasting friendships, amongst others, with Thomas Duncan, afterwards Professor of Mathematics, and also with Dr. Chalmers, since then so deservedly renowned. We were all three very nearly the same age, and our friendship only terminated with death, being kept alive by a constant correspondence during more than sixty years. After leaving

St. Andrew's I was for a time employed in private tuition ; but, having a mother and two sisters in a great degree dependent on my exertion, I applied for the parochial school of Kettle, in the county of Fife, and obtained it by public competition. And here, at the age of nineteen, I made my first essay in the field of educational labour, commencing my career with a deeply-rooted love for the cause, and with something of a foreknowledge of that success which has since crowned my efforts. It was my practice to study and note the character and capacity of my pupils as they entered the school, and to this discrimination, which gave correctness to my judgment, many owe the success which they ultimately achieved. Among my pupils at that time was Sir David Wilkie, since so well known as one of the first painters of the age. I very soon perceived Wilkie's great genius, and with much difficulty prevailed with his uncle to send him, still very young, to the celebrated Raeburn, then enjoying the highest reputation in Scotland. It is pleasing to remark that, after an interval of perhaps thirty years, the preceptor and scholar met in London, and renewed an intimacy so profitable to one and so honourable to both. They attended the meeting of the British Association at Birmingham together, and saw much of one another during my short stay in England. Often did Sir David Wilkie, at the height of his fame, declare that he owed everything to his reverend teacher, and that, but for his interference, he must have remained in obscurity. Commodore Robert Barclay, afterwards so unfortunate on Lake Erie, from causes over which he had no control, was another of my pupils. He was a youth of the brightest promise, and often have I said in my heart that he possessed qualities which fitted him to be another Nelson, had the way opened for such a consummation. While at St. Andrew's, the Reverend James Brown, one of the acting Professors of the University, a gentleman of vast scientific attainments, became so exceedingly attached to me as to take me under his kind protection. After some time he was advanced to the chair of Natural Philosophy in the University of Glasgow, to which place he removed. Still interested in my welfare, he proposed to me to become his attending assistant, to prepare and make the experiments necessary for the illustration of his lectures, and in his absence from infirm health, which was not unfrequent, to read his prelections, and discharge such of his duties in the lecture-room as I was qualified to undertake. But difficulties intervened to prevent this arrangement from being carried out when almost completed, and Dr. Brown was, as he intimated to me, reluctantly induced to retire on a pension. But our mutual attachment continued through life. This to me was a very bitter disappointment. A career of honourable usefulness had been opened in a way after my own heart, and it was in a moment destroyed. But I was not overwhelmed ; for God had in his goodness given me a cheerful spirit of endurance, and a sanguine disposition as to the future, which it was not easy to depress ; and a kind Providence, even before I had altogether recovered the shock, presented to me an opportunity of removing to another sphere of

activity ; and in the frame of mind in which I found myself, I was the more disposed to accept employment in Canada.

Among the many schemes contemplated by General Simcoe, for the benefit of the province, was that of establishing Grammar Schools in every district, and a University at their head, at the seat of Government. Anxious to complete as soon as possible so beneficial an object, the Governor gave authority to the late Honourable Richard Cartwright and the Honourable Robert Hamilton to procure a gentleman from Scotland, to organize and take charge of such College or University. These gentlemen, whose memories are still dear to the province, applied to their friends in St. Andrew's, who offered the appointment first to Mr. Duncan, then to Mr. Chalmers, neither of whom were yet much known, but both declined. Overtures were then made to me, and, suffering severely under my recent disappointment, I was induced, after some hesitation, to accept the appointment.

I sailed from Greenock towards the end of August, 1799, under convoy ; but such was then the wretched state of navigation, that I did not reach Kingston, by the way of New York and Montreal, till the last day of the year 1799, much fatigued in body, and not a little disappointed at the desolate appearance of the country, being, throughout, one sheet of snow. But a new and still more severe trial awaited me. I was informed that Governor Simcoe had some time before returned to England, but of which I had received no information, and that the intention of establishing the projected university had been postponed. I was deeply moved and cast down, and had I possessed the means, I would have instantly returned to Scotland. A more lonely or destitute condition can scarcely be conceived. My reasonable expectations were cruelly blighted—a lonely stranger in a foreign land, without any resources or a single acquaintance. But my return was next to impossible, and it was wisely ordered. Mr. Cartwright, to whom I had been specially recommended, came to my assistance, and sympathised deeply and sincerely in this to me unexpected calamity, and after a short space of time, proposed a temporary remedy. My case, he acknowledged, was a most trying, but not altogether hopeless ; and he submitted an arrangement which might be deemed only temporary, or lasting, as future events should direct. Take charge, said he, of my four sons, and a select number of pupils, during three years ; this will provide you with honourable employment and a fair remuneration, and if, at the expiration of that period, the country does not present a reasonable prospect of advancement, you might return to Scotland with credit. He further added, that he did not think the plan of the Grammar Schools and University altogether desperate, although it might take longer time to establish them than might be convenient or agreeable. In my position there was no alternative but to acquiesce, and I was soon enabled to return to a healthy cheerfulness, and to meet my difficulties with fortitude and resignation. In the meantime, a strong attachment grew up between me and Mr. Cartwright, whom I found to be a man of great capacity and intelligence, of the strictest honour and integrity, and, moreover,

a sincere churchman from conviction, after deep inquiry and research. A similarity of feelings and tastes tended to strengthen and confirm our mutual regard, which at length ripened into a warm friendship, which continued, without the slightest change or abatement, till we were separated by death. I was left the guardian of his children—the highest and most precious proof of confidence that he could have conferred upon me; and I feel happy in saying that under my guardianship they became worthy of their excellent father. At Kingston I formed other friendships, especially with the Rev. Dr. Stuart, the rector of the parish, and the Bishop's Commissary for Upper Canada; a gentleman whose sound judgment, sagacity, and other high mental qualities were rendered more useful and attractive by his kind and courteous demeanour, and a playful wit which seemed inexhaustible. From this gentleman I received the most affectionate and parental attention and advice from the day of our first interview, and our friendly intercourse continued ever after without interruption. At Dr. Stuart's suggestion, I devoted all my leisure time during the three years of my engagement with Mr. Cartwright, to the study of Divinity, with a view of entering the Church at its expiration. Accordingly, on the second day of May, 1803, I was ordained Deacon, by the Right Reverend Dr. Mountain, the first Protestant Bishop of Quebec; and on the third day of June, 1804, I was admitted by the same prelate into the Holy Order of Priests, and appointed to the Mission of Cornwall. On entering upon the discharge of the duties of my ministry, I adopted the rule enjoined on Timothy by St. Paul—to avoid needless discussions on religious subjects, and never to forget that I was sent to proclaim and to teach the Gospel of the Lord Jesus Christ, and Him crucified. Therefore, when any came who manifested a sincere desire to know the truth, it was my duty, as it was my joy, to encourage and assist them in their inquiries; but if they came merely to dispute and wrangle for the sake of victory, I refused to indulge them. By such a course, I gradually acquired authority, and, notwithstanding my youth and inexperience, I was able to repress superciliousness and to expose ignorance. In the meantime, my walk and conversation, and friendly bearing to all around me, increased my influence, not only with the young, but with the elderly part of the congregation. Moreover, I endeavoured to be on all occasions prepared to give an answer with reverence to every one of my parishioners who asked me for a reason of the hope that was in me. With this view, I made the study of the Holy Scriptures, from which all the formularies of our Church are drawn, my daily practice; and after no little inquiry, found her Book of Common Prayer, her Creeds, her Thirty-nine Articles, her ministration of the Holy Sacraments, and her other minor offices in marvellous harmony one with the other. This conviction set my mind at rest, and enabled me at all times to speak with the boldness of conviction in favour of our beloved Church, and with an inward satisfaction and firmness of purpose which, under the Divine blessing, has never changed. Notwithstanding my careful preparation, and my knowledge, from personal

intercourse that my people were kindly disposed towards me, I felt exceedingly agitated on preaching my first sermon. Looking at my audience, I was deeply struck with my own weak and slender attainments, and the awful responsibility I had assumed, and from which there could be no retreat. I was now, in the providence of God, occupying a station, if faithfully employed, of great social and religious influence, and of vast consequence both to myself and my people; and if it should happen the same congregation, or any member thereof, to take hurt or hindrance by reason of my negligence; I knew the greatness of the fault, and also the horrible punishment that would ensue.

More than fifty-seven years have passed away since that sermon was preached, and I still behold in the book of remembrance the whole of that scene as if it were of yesterday, and I am at times even yet similarly affected. My congregation in Cornwall was at first very small, and confined to the village and neighbourhood, consequently my clerical duties were so little burthensome as to leave me much leisure time. Thus situated, I was induced to listen to the solicitations of the parents of some of my pupils who had not finished their studies at Kingston, to continue them at my new Mission, and also to the urgent entreaties of many from Lower as well as Upper Canada, to admit their sons to the same privilege, because there was at that time no seminary in the country where the Protestant youth could obtain a liberal education. I spent nine years very happily at Cornwall; my time was fully, and on the whole, usefully and pleasantly occupied. My congregation gradually increased, and the communicants multiplied year by year. I sought recreation occasionally from what I called Missionary excursions. I considered my parish to extend as far as Brockville, about sixty miles, and within this area I made from time to time, as my avocations admitted, appointments for Divine worship, and for the administration of the sacraments. These services were delightful to myself, and gratifying to the people scattered through the wilderness. Hundreds are still alive who were baptized at these appointments, and many a mother's heart was filled with joy in beholding her child made a member of Christ, the child of God, and inheritor of the kingdom of heaven. In 1812, I was transferred to Toronto, then York. I left Cornwall with deep regret, yielding only to the conviction that it opened to me a larger field of usefulness. In my new parish my clerical duties were very much increased. But I still contrived for many years to keep up my Missionary excursions through the distant settlements, and I can still find many of my baptized children in the Talbot settlement, the townships of Tecumseth and Penetanguishene, Orillia and Georgina, Port Hope, Cobourg, &c. The general progress of the Church during all this time, was much slower than might have been expected. In 1803, we had only five clergymen in Upper Canada, and one Bishop for all Canada. In 1819, the clergy had only increased to sixteen, with two military chaplains. During the French revolutionary war emigration was next to nothing, and they dropped in by single families. It was not till the American war of 1812, and after the peace of 1815, on the return

of the troops to the mother country, that Canada became at all known, or that emigration began to commence in any strength from the United Kingdom of England and Ireland. It was indeed for many years very small and imperfect in arrangement, nor did it come in any great strength till after 1831. Since then it has been at times somewhat fluctuating, but on the whole very large, and attended with a proportional increase of the clergy. In 1839, they numbered sixty-one ; and in 1857, just before the Bishopric of Huron was established, they reached one hundred and seventy-three ; and at this time they are supposed to be rather more than two hundred, presided over by two Bishops, with the prospect of soon having a third. Looking at the progress of the Church through a vista of sixty years, I feel it most encouraging, and more especially because I can witness to its continued peace and moderation. The movements in the mother Church never to any extent disturbed our tranquillity, and scarcely reminded us that there were any differences anywhere within the Church ; and if she continues to preserve the same prudence, peace, and harmony, and a like activity of exertion, her future, under the Divine blessing, will be glorious."

We venture also to lay before our readers the following extract, from the Charge on the subject of Marriage with a Deceased Wife's Sister, a Bill for legalizing which has been happily defeated in the Provincial Parliament :—

"MY BRETHREN,—As an integral portion of the United Church of England and Ireland, we are deeply interested in any proceeding that may either directly or indirectly touch upon her purity, and influence for good. Under this impression I feel it my duty to allude to the alteration which has already been made at home in the law of marriage, and to the attempts that are making to legalize marriage with a deceased wife's sister. You are aware that a law of divorce has been passed in England, contrary to the strenuous opposition of the Church, and is now in operation. But, perhaps, you are not equally aware that the evils of its working are already so manifest as to alarm its promoters, and fill them with apprehension as to its future results. I trust what they have done in England, and threaten yet to do, will not be lost upon us, and that we shall resist to the utmost any attempt to legalize incestuous connexions in any form or shape. That this is no empty or useless warning, is sufficiently evident from what took place on this important matter during the last session of the Provincial Parliament, when a Bill was introduced by the Hon. James Morris, to legalize marriage with a deceased wife's sister. It was strenuously opposed by the Hon. P. B. De Blaquiere, and other Churchmen in the House ; and when it was contemplated to confine its operations to Upper Canada, it was very properly contended that the House was called upon to legislate for the whole province, and as the Lower Canadians disapproved of the principles of the Bill, they would oppose it, and it was thrown out. Immediately, on hearing of the impending danger, it was my duty to petition, with my clergy, against the Bill, denouncing the wickedness of the proposed enactment, and praying

that it might not pass. The Church is under great obligation to the Hon. P. B. De Blaquiere, and his friends, for their prompt and successful action in this case ; yet we must not sleep, but continue on the watch, for we know not how soon the enemy may be again at work."

Reviews and Notices.

Life in Knowledge of God. A Sermon Preached on Thursday, May 10th, 1860, at St. Mary's Church Aylesbury, on behalf of the Society for Promoting Christian Knowledge, and the Society for the Propagation of the Gospel in Foreign Parts. By HAROLD BROWNE, B.D. Canon of Exeter, Norrisian Professor of Divinity in the University of Cambridge. Published by request. Cambridge: Deighton, Bell and Co.; London: Bell and Daldy. 1860.

WE commend this excellent sermon to the attention of our readers. We lay before them the following eloquent passage :—

"And I have one more thing to say. If we have the light of God in us, and have not quenched it with the dark cloud of unbelief and unfaithfulness ; we must be spreading the light to others round about us. He, that has the light, is himself a luminary. The moon and the planets that shine so brightly in the darkness, shine because the sun-light is upon them. It is impossible to be a living Christian and not to be a missionary. If we be Christ's true followers, He has told us that we are the light of the world. Light was given us, to set up that it may illuminate, not to be hidden, lest it be itself extinguished. Indeed unconsciously the Christian life must shine. If the light of heaven be in it, the wayfaring man cannot but see it there. But besides this, the heart, that knows aught of its own darkness, and of the blessed gift of the knowledge of God and of Jesus Christ whom He hath sent, cannot but yearn over the unknown sorrows of those to whom that knowledge has not come, whose darkness is yet unbroken by the Light from Heaven. Alas ! brethren, how great is that darkness ! To those, who know not God and have no faith in Christ, in this life there is a helpless groping after that which *seldom* is found, and *never* is found to satisfy—and for the life to come there is no light, no comfort, and no hope. Is it possible that any Christian can know God and love Jesus Christ, and not long to give the knowledge of Him to those, who like himself are sinners, but who unlike him have known no Saviour from sin ?

Now, it is a deep mystery (we cannot clear it up, but we cannot deny its existence), it is a deep mystery, that millions upon millions of our fellow-men have none of that knowledge, which we know to be the life of our souls. We need not seek to fathom all the counsels of the Almighty. If we seek, we must fail. But concerning them, at least, we read in Scripture that they now are sitting 'in darkness, and in the shadow of death.' And concerning them we read in the world's history, that their whole life here is as it were a living death. Do not we ourselves feel that our own being would be utterly insupportable, if we had no God to trust in, and no Saviour in whom to hope ? Now this is, and must be their estate. The heathen and the ignorant of God must needs be hopeless. He may shut his eyes upon the future ; but he can never look forward to it but with despondency.

And we need not go far to find multitudes whom this description suits. There are, no doubt, heathens in China and central Asia, amid the burning sands of

Africa, and in the islands of the southern seas. But we can find millions and hundreds of millions of our own fellow-subjects, who know no more of truth and see no more the light of life, than the naked savage who sells his offspring to the slaver, or who eats his enemy after he has slain him.

I am asked to-day to bring before your memories two great societies for spreading the truth of Christ. One works chiefly in our vast Colonial empire, amid our brethren who have gone out thither, and among the heathen whom they have found and conquered there. The other works both at home and abroad, circulating the Word of God, teaching the doctrines of the faith, aiding to educate the young, and striving to strengthen the hands of the Church.

The work of the *Society for the Propagation of the Gospel* is this. England's empire reaches to India with its more than 100,000,000 souls, heathens and outcasts—to a portion of America, equal in geographical extent to the whole of Europe—to Australia and New Zealand, a vast continent with its islands in the south, destined perhaps one day to be what Europe is now—to the South of Africa to the borders of China—to islands innumerable. Here are our own brethren, gone out from our own homes to seek for livelihood or to amass wealth; gone out, too often, to forget God, to buy and to sell and to labour and to die. Children have gone from us in their infancy, children just learning to lisp the name of Jesus, who may not find there one hand to guide them in his ways, or one tongue even to tell them that he died. Fathers and mothers and young men and women have gone out, who have sat with us in this house, joined with us in our prayers, and offered up with us the praises of our God; who now may have no church to go to, who may be far off from the sound of Sabbath bells, and may be fast forgetting that they once had learned to pray. And near them and all round them there are others of our fellow-men, subjects of our Sovereign, and fellow-subjects with ourselves, who were born away from the Gospel; heathens, Mahometans, idolators; not bettered, but in all ways worse, because Christian men have come among them. Worse, I say, for their own has been taken from them, and ours has not been given in exchange. Their food has been eaten for them; their land has been conquered from them; they have not learned our faith, but they have learned our sins; and with the Gospel brought amongst them, it has yet not been carried home to them. So are they on the very confines of light, and yet daily plunging deeper in the darkness. If *they* are not responsible for this, brethren, sure I am that *we* are. *We*, who have the light—*we*, who know that the knowledge of God is life eternal—what have *we* done to send it out to them? What have we done? why, up to the beginning of this century, the income of our only Missionary Society was less than is raised in many cases for the poor-rates of one single parish. At this moment, when Missionary exertions seem to us to have been enormous, the revenues of our only two Church Missionary Societies do not together exceed about 300,000*l.* a year. A single farthing added to the income-tax would raise as much.¹ In the day when God comes to reckon with us, as a nation or as men, could we reply if it be said to us, 'I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was naked, and ye clothed me not; sick and in prison, and ye visited me not?'

We have received from Adelaide a copy of a pamphlet—*A Reply to Certain Statements Publicly made by Sir R. G. MACDONNELL, C.B. in reference to the Constitution and Proceedings of the Diocesan Synod.* By ALEXANDER R. RUSSELL, Incumbent of St. Paul's, and Rural Dean.—Sir R. G. Macdonnell, at the meeting of the Synod, in June, 1859, brought forward some resolutions which our readers will find

¹ It is calculated, that every penny of the income-tax raises about 1,200,000*l.*

in the September number of last year, in page 359. There were as intended to ally the Church "with the other Protestant evangelical denominations in the Colony." It was resolved that they should not be taken into consideration. We believe if they had been carried, they would have done much to bring synodical action into disrepute, and to separate the Church of Adelaide from the Church of England. Sir Richard Macdonnell, who is the Governor of the Colony, seems to have been very angry at the rejection of his resolutions, and has written a letter, which has appeared in the Adelaide paper, in which the constitution and proceedings of the Synod are made the subject of very free criticism. He objects chiefly to voting by orders and to the Bishop's veto, and he is completely answered as to his facts and his arguments by Mr. Russell. We are happy to say that the majority of the lay delegates are opposed to Sir Richard Macdonnell.

"The public will now see how far Sir Richard MacDonnell was entitled to put himself forward as the exponent of the views of the laity of his own Church, and how far his statements on matters of fact are worthy of credence. In concluding his objections to the vote by Orders, he makes one allusion to the resolutions proposed by him in Synod last year, which is peculiarly unfortunate for his own purpose. Sir Richard brought forward his series of resolutions on what was incorrectly called Church Alliance. By whom was the previous question carried? By the Clergy? No: they were equally divided. It was a majority of the laity that refused to give him permission to bring forward his resolutions. Having been defeated by a majority of his own Order, is it ingenuous to try to throw the odium of that defeat on others? It was a layman that on that occasion demanded the vote by Orders; it was a lay majority that decided the question."—P. 9.

We doubt if the Governor of a Colony is acting in accordance with his position in being a candidate for an office in the Colony. Sir Richard Macdonnell was delegate for Trinity Church. The following paragraph from the *Church Chronicle* for Adelaide shows that he is in a minority even there:—

"TRINITY CHURCH VESTRY.—The attempt made in this Vestry, April 24, to damage if not to overthrow the Diocesan Synod, by dissolving the connexion of the parish with it, was signally defeated by a majority in favour of electing Synodsmen of 39 to 11. We trust that such endeavours to destroy an organization, which, in spite of the difficulties impeding its early development and subsequent working, has done good, will now cease; and that the minority will not persist in obstructing that which they cannot overthrow. In spite of unusual influences brought to bear upon this Vestry, the Vestrymen of Trinity resolved to think for themselves, and have most unmistakeably endorsed with their approval the combined action of Bishop, Clergy, and Laity, in Synod assembled."

A *Report of the Anniversary Proceedings of S.P.C.K. and S.P.G.*, held at Salisbury, June 27, has been reprinted from the "Salisbury Journal" for June 30. It is well worth reading by those who are interested in Missionary work, and by those who have to preach or speak on the subject. It contains a summary of a sermon on 2 Cor.

v. 14, 15, by the Bishop of Ripon, and speeches by Lord Nelson, Archdeacon Mackenzie, and the Bishops of Labuan and Ripon.

We have received from Messrs. J. H. and J. Parker: (1) *Breviates from Holy Scripture, arranged for use by the bed of sickness*, by the Rev. G. ACDEN. Second Edition. (2) *Footprints on the Sands of Time; Biographies for Young People*. A good little book. (3) *The present Relations of Science to Religion*. A Sermon preached at Oxford, by the Rev. Dr. F. TEMPLE. (4) *The Northern Light: a Tale of Iceland and Greenland in the Eleventh Century*, being No. XVII. of "Historical Tales"—one of the best of the series.

We have received from Messrs. Mozley Vol. XIX. of *The Monthly Packet*; and from Messrs. Hamilton, Adams & Co. a copy of the Fourth Edition of *Christian Instruction founded on the Catechism of the Church of England*, by the Rev. W. DALTON.

From Mr. Palmer, Warminster, a copy of a good Sermon, *Worship and War*, preached to the Warminster Rifle Volunteers, by the Vicar, the Rev. J. E. PHILIPPS.

Colonial, Foreign, and Home News.

SUMMARY.

THE Annual Meeting of the Diocesan Synod of MONTREAL was held on Tuesday, June 19. The Third Session of the Synod of HURON was held on June 19 and 20.

The Bishop of QUEBEC held an Ordination on Trinity Sunday, when Mr. J. P. Richmond, of St. Augustine's College, Canterbury, was ordained Deacon, and the Rev. Joseph de Moulpiéd, formerly of St. Bee's College, Priest.

At the late meeting of the Church Society of the Diocese of HURON, a report was read of the Committee for the management of the Trust Fund for the endowment of the proposed Bishopric of Kingston, Canada West. The report concludes as follows:—"Were it not that a large deduction will have to be allowed on account of losses upon the promissory notes, the Committee would be able to report

that the minimum amount required had been made up. They have much satisfaction, however, in being able to state that they have succeeded beyond their expectations in forwarding the completion of the endowment, notwithstanding the great monetary depression during the last two years, and they trust that in a short time the Eastern Episcopal Trust Fund will have attained the object for which it was instituted."

The Bishop of SYDNEY, as Metropolitan of Australia, is making a Visitation of the Suffragan Dioceses. He delivered a Charge at Hobart Town, in TASMANIA, in May last. The Bishop of ADELAIDE, in his Pastoral Address to the Synod of his Diocese, on May 8, stated that the Bishop of SYDNEY, in accordance with the wish of Synod, expressed in their resolution of May 20, 1859, was likely shortly to arrive in the Colony, and "pursuant to ecclesiastical usage," hold a Metropolitan Visitation of the Bishop and Clergy.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, July 3d, 1860.*—The Rev. Samuel Smith in the Chair.

A letter was read from the Bishop of CALCUTTA, recommending a grant towards the Calcutta Female Normal and Central Schools. The Secretary stated that the Standing Committee had assigned a grant of 100*l.* from the Special Fund for India, towards the schools.

A letter was read from the Rev. A. R. Symonds, detailing the benefits which had arisen from the Society's grant of 500*l.* towards schools in Tinnevely.

The Standing Committee have assigned the further sum of 400*l.* towards these objects.

The Standing Committee having taken the subject of the Church of England Endowment Society of the Diocese of Adelaide into consideration, reported as follows:—"That as the main feature of the scheme consists in borrowing money, the Standing Committee do not feel justified in recommending the Society to take part in the scheme."

In compliance with a request of the Bishop of ADELAIDE, dated April 14, 1860, the sum of 100*l.* was granted, being 25*l.* towards each of four churches, the foundation of which the Bishop had lately laid.

A letter was read from the Lord Bishop of NATAL, dated Natal, May 7, 1860, acknowledging the grant towards the preparation of the Book of Genesis in Zulu, and the Zulu Grammar; and sending a copy of six little books, three of which have been printed by native boys, under the superintendence of the Rev. Mr. Baugh. In obtaining materials for printing and binding, the Bishop requested the Society's aid. His Lordship has just completed a Zulu-English Dictionary.

"I hope," said his Lordship, "soon to send it to the press. Also the Books of Exodus and Samuel, with the Epistles to the Romans and Corinthians, are waiting for the printers; and I am revising the four Gospels and Acts for a correct edition."

The sum of 105*l.* was granted towards printing and binding Zulu books.

Portions of a letter were read from the Bishop of NATAL. In which the Bishop expressed his desire to proceed at the head of the Zulu Mission to Zulu land. He was prepared to relinquish the See of Natal, and live in the Zulu country. He hoped that the Society would vote 1,000*l.* for general purposes.

The Standing Committee gave notice that they should recommend, on Tuesday, October 2d, 1860, that 1,000*l.* be placed at the disposal of the Bishop for general purposes in Zulu land, should his Lordship be enabled to carry his plan into effect in a satisfactory manner.

The Board granted 10*l.* towards a chapel in Ceylon, and 50*l.* for a church at Napier, Diocese of Wellington, New Zealand.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*July 20th, 1860.*—The Bishop of LONDON in the Chair. Present, the Provisional Bishop of New York. The sum of 10,000*l.* was voted for the purpose of aiding Colonial Churches to secure a permanent endowment. It was resolved that not more than 1,000*l.* of this sum should be given to one diocese; that at least five times the amount of the grant should be obtained from other sources; and that the entire fund should be invested in such securities, and should be under such a scheme of administration, as should be approved by the Society. A letter was read from the Bishop of Nova Scotia, on the subject of the proposed endowment fund of 40,000*l.* now being raised in the diocese. The Bishop and five or six other contributors have given 500*l.* each, and one gentleman, Mr. Collins, has given 1,000*l.* A grant of 1,000*l.* was made in aid of the fund. A letter was read from the Bishop of Grahamstown, requesting aid towards the endowment of St. Bartholomew's Church, lately built in that city, which was served by the Archdeacon. The sum of 100*l.* was voted. A letter was read from the Bishop of Calcutta concerning the Memorial Church at Cawnpore. It was agreed, in compliance with the Bishop's suggestion, to request him to negotiate with the Government for the surrender to the Society of Christ Church, which is in the native part of the city, to be used as a Mission Church, with one English service; the patronage of the Church to be vested in the same persons as had been agreed for the proposed Memorial Church. It was also agreed that a sum should be reserved from the Memorial Church Fund for the purpose of erecting a memorial of some kind in Christ Church to the Missionaries of the Society who were murdered in the mutiny, and that the remainder of the fund should be given towards the Memorial Church which the Government intend to erect in the European part of the city.

Authority was given to complete the sale of the Society's Church at Chittoor, in the Diocese of Madras, to the Government. In compliance with the request of the Bishop of Capetown, the sum of 300*l.*

a year, for three years, was granted towards the support of three Missionaries in the Orange River Sovereignty. A letter was read from the Bishop of Columbia, in which he said that four Missionaries were wanted for the Natives, and eight for the Europeans.

In compliance with an application from the Bishop of Adelaide, the sum of 300*l.* a year, for five years, was granted towards the support of a Dean and Chapter. The grant is made from the Lee Fund, which consists of the profits of two town acres which were given to the Church by a private gentleman some time since, and which now produce 1,300*l.* a year. Four clergymen in the Diocese of Huron were adopted by the Society. Authority was given to affix the Seal of the Society to the contract for the Memorial Church at Constantinople. The Church is to cost 16,200*l.* and is to be built within three years.

It was resolved that the Society was ready to assist in providing Chaplains for the English at Beyrout and Salonica. It was agreed to purchase twenty-five copies of Dr. Ballantine's "Essay," which had gained a prize offered by Mr. John Muir. A grant was made to assist the Christian Turks, James and George Williams, in the passage to England. It is intended to send them to St. Augustine's. The Rev. C. Green was appointed Secretary at Bombay, where he will prepare himself for Missionary work. Mr. Strahan of St. Augustine's, was accepted for the Diocese of Madras.

A vote of 30 guineas was passed for the payment of the accountant who examined the affairs of the Society in consequence of the charges of S. G. O. in *The Times*. As this is the last Meeting for the season, power was given to the Standing Committee to act during the recess. An address of welcome was made on behalf of the Society by the Bishop of London to the Bishop of New York, to which the latter replied.

SPECIAL MEETING.—*July 26.*—The Archbishop of CANTERBURY in the Chair. Present, the Bishops of London, Oxford, Lincoln, Trower (late of Glasgow).

The following resolution was passed unanimously :—

"That the Bishop of Capetown, as Metropolitan of the South African Church, be informed that the Society is willing to appropriate, out of the sum reserved in conformity with the resolution of April 15, 1859, 300*l.* per annum towards the support of a Bishop for territories in South Africa lying beyond Her Majesty's dominions there, if and so soon as the Bishop of Capetown shall inform the Society that he and the majority of his Suffragans are convinced that the proper time is come to send a Bishop into such territories."

N.B. The sum referred to "is 400*l.* a-year, to be reserved in order to be applied as the Society may hereafter determine, in helping to establish Missions in the Sovereignty beyond the Orange River."—*Colonial Church Chronicle, May, 1859, page 200.*

THE BISHOP OF MONTREAL, METROPOLITAN OF CANADA.—(*From the London Gazette, of Friday, July 13.*)—"Downing Street, July 9. The Queen has been pleased to direct letters patent to be issued, under the Great Seal, appointing the Lord Bishop of Montreal and his successors to be Metropolitan Bishops of Canada."

ST. AUGUSTINE'S COLLEGE EXAMINATION, JUNE, 1860.—The names are arranged alphabetically in the Classes:—

THEOLOGY.—*First Class*, Mills—*Prize*. Coe. *Second Class*, Beazor, Culpeper, Fancourt, Herring, Ledgard, Matthews, Stephenson, Chambers, Hancock, Mesney, Roberts, Strachan. *Third Class*, Alinatt, Dowling, Drew, Hammersley, Michell, Slade, Taylor. Crossland, Knell, Mitchell, Whitmarsh. *Fourth Class*, Field, Genever, Mahmoud, Mason, Nelson, Nichol. Bellamy, Cæmmerer, Danvers, Lewis.

CLASSICS.—*First Class*, Coe—*Prize*. Hancock, Ledgard. *Second Class*, Culpeper Mesney, Michell, Mills, Strachan. Allnatt, Crossland, Drew, Fancourt, Field, Herring, Stephenson. *Third Class*, Chambers, Hammersley, Knell. Cæmmerer, Mason, Matthews, Roberts. *Fourth Class*, Beazor, Dowling, Slade. Bellamy, Danvers, Lewis, Mitchell, Nelson, Taylor, Whitmarsh.

MATHEMATICS.—*First Class*, Ledgard—*Prize*. *Second Class*, Coe. Hancock, Herring, Mason, Mills, Stephenson. *Third Class*, Chambers, Drew, Hammersley, Matthews, Mesney, Michell. Allnatt, Beazor, Crossland, Culpeper, Nelson, Roberts, Strachan, Taylor. *Fourth Class*, Bellamy, Cæmmerer, Dowling, Fancourt, Genever, Knell, Nichol, Slade. Danvers, Field, Lewis, Mitchell, Whitmarsh.

HEBREW.—*First Class*, Stephenson—*Prize*. Coe. *Second Class*, Chambers, Mills. Crossland. *Third Class*, Dowling, Mason, Matthews, Roberts. *Fourth Class*, Herring, Mesney.

MEDICINE.—*First Class*, Strachan. Herring. *Second Class*, Coe, Mason, Matthews, Roberts. *Third Class*, Mills, Dowling, Stephenson. Appleby, excused the Examination.

BRITISH SYRIAN RELIEF FUND.—A Committee has been formed with the view of raising a sum of money for the relief of the sufferers by the late unhappy events in Syria. Relief will be afforded without regard to sect or party, through a Committee at Beyrout, presided over by Her Majesty's Consul-General. Subscriptions are requested, and also donations of provisions, clothing, medicine, tents, &c., which will be sent out free of expense. Depôts in the city and at the west end will shortly be announced. Many thousands of persons are without food and shelter.

A first instalment of 1,000*l.* has been announced by telegraph to the Consul-General at Beyrout. Messrs. Saunders, Otley, and Co.,

who have been instructed from Beyrout to receive subscriptions for the same object, have agreed to write out to their friends advising them to merge in the Committee presided over by H.B.M. Consul-General. All London bankers are requested and authorised to receive subscriptions to the fund.

Committee : the Marquis of Lansdowne, the Marquis of Clanricarde, the Lord Bishop of London, &c. &c.

Sir C. E. Eardley, Bart., 7, Adam-street, Strand, W. C., and Sir Jas. Fergusson, Bart., M.P., 27, Chesham-street, S.W., Hon. Secs. J. P. Kennard, Esq., 4, Lombard-street, Treasurer.

ORDINATION OF NATIVES IN NEW ZEALAND. (*From the New Zealander*).—"On Sunday morning, the 4th of March, a ceremony of a very interesting nature took place at St. Paul's Church. The Right Rev. Bishop of New Zealand, assisted by the Venerable Archdeacon Kissling and the Rev. B. Ashwell, consecrated three Natives as Deacons in the Church, viz. Pirimona (Philmon) Kārari, who had worked under Bishop Selwyn and Archdeacon Kissling for sixteen years, at St. John's College, and at the Native Institution ; Heta (Seth) Tara-whiti, Mr. Ashwell's head teacher, who had laboured for twelve years ; and Hohua (Joshua), who had been under Archdeacon Maunsell for about the same length of time. The Bishop delivered a most impressive sermon, one very appropriate to the occasion. He made a comparison between the early state of Britain and that of New Zealand at the present time, and drew a striking picture of the deep ignorance, barbarism, and superstitions of our ancestors—of those who formerly inhabited the country that now occupies the first position in the world. While pointing out the many blessings and privileges enjoyed by England, the Bishop reminded his hearers of the deep responsibility that rested upon our favoured nation. He censured the conduct of those, who, presuming upon the advantages of civilization, permitted themselves to act towards the Natives of this country in a manner unworthy of civilized men, and unbefitting the calling of a Christian. The Englishman might, by neglecting the cultivation of Christian graces, become lower than the New Zealander, and on the other hand the New Zealander, by embracing the Gospel invitation, might reach a standard of excellence higher than that of his more enlightened fellow-men. The Native who had been appointed to read the Epistle, did so with a distinctness and correctness of utterance, that evidenced his careful training, and afforded much encouragement as to the capability of the New Zealander for acquiring the English pronunciation. At the offertory, a considerable sum was collected. The Church was well filled, and extra benches and chairs were required to accommodate all."

THE
COLONIAL CHURCH CHRONICLE

AND

Missionary Journal.

SEPTEMBER, 1860.

THE METROPOLITICAL VISITATION OF THE BISHOP OF
SYDNEY.

RECENT Australian papers report the progress of the Bishop of Sydney's primary visitation of the Dioceses of certain of his suffragans, in his high capacity as Metropolitan of Australia and Van Diemen's Land. Independently of the cordial welcome on the part of all classes which appears everywhere to have awaited Bishop Barker, we rejoice the more in these accounts for the symptoms they afford that the organization of the Colonial Churches is steadily, and, for the most part, healthily advancing. A dozen years ago Churchmen generally were content to forward and justify the multiplication of Colonial Dioceses. Very few, we suspect, had then paused to consider "whereunto this wide extension of the episcopate would grow." Even when the first Colonial Metropolitanates were erected, we doubt if their promoters could have understood the full significance of the office they were reviving. The Synod movement, after a smart struggle, and consequently not without jerks and inconveniences, the effects of which we think are distinctly observable in the machinery and working of particular Synods, is now a thing of the past; and the Colonists here and there have since had leisure to regret that the precious time spent at home and abroad in the attempt to defeat an effort which circumstances had rendered irresistible, was not occupied in calmer and more prolonged consultation, how to secure for the Synodal system from the first greater breadth and perfection. Probably, however, that provincial action—too long

delayed—which we are glad to perceive Australian Churchmen are at last demanding, will at once begin to exercise over the separate Diocesan Synods such modifying influences as shall at the same time give increased stability to each Diocese, and, without checking the elasticity of its several members, consolidate the interests of the united Province. We ardently hope for these results. Meantime, as an instalment towards still better things, the Bishop of Sydney has been proving to the world that he is more than a titular Metropolitan, by holding a Metropolitan Visitation. And, viewed particularly in the light of an instalment, we cordially congratulate our Australian brethren on a proceeding which appears to have been so eminently satisfactory to themselves. If with these congratulations are blended some few doubts and queries, we hope that the necessary inexperience of the Colonial Churches in every department of provincial action will at worst justify the querists even in the opinion of those who may think the inquiry superfluous.

The Bishop of Sydney seems, by the accounts before us, to have visited the Dioceses of Tasmania, Melbourne, and Adelaide, precisely as the Bishop of any one of those Sees might be supposed to visit one of their own archdeaconries. In each instance the clergy were assembled in the cathedral church, their names were called over, and they were then addressed by the Metropolitan in a Charge, which we have no doubt well merited the general request that on the Bishop's return to Sydney he should publish it. It has been asserted¹ that the late Bishop of Calcutta, in order to exercise his visitatorial powers "with the utmost freedom, was in the habit, when entering the Diocese of his suffragans, of suspending the inferior Bishop from all authority during his visitation." It is nowhere said that the Metropolitan of Australia has formed the same estimate of his powers; but, since the Indian was the only precedent of modern times to which Bishop Barker could revert for guidance, it is probable that it was not only present to his mind when he was arranging his tour, but was also considered by him to be generally safe and trustworthy.

Now we earnestly covet that the authority of the Colonial

¹ *Christian Remembrancer* for October, 1859, p. 429. But see *Colonial Church Chronicle*, January, 1857, pp. 13–15, and the note, where the preface of Bishop Wilson's Primary Metropolitan Charge is quoted to prove that the Bishop considered "his Metropolitan Visitations in no way to interfere with the ordinary Episcopal functions of his suffragans." The burden of this writer's complaint is that the Metropolitan's triennial visitations interfered seriously with the supervision of his own Diocese; and that while Bishop Wilson had twice "visited" Madras, Bombay, and Ceylon, there were important stations of his own Diocese that had never up to that time (1857) known the presence of an English Bishop.

Metropolitans should be a real authority. The authority of the English Primates has practically dwindled to little more than an honorary precedence. Even in the hearing of appeals the Archbishop of Canterbury has scarcely more to do with the Court of Arches than has Queen Victoria with the Court of Queen's Bench. Be this an evil or a good, we deprecate the faintest imitation of it by the daughter Churches. Immemorial usage has a dignity of its own, and, by the force of old association, a certain moral efficacy which is not the less valuable because it may not be all that we could wish it to be, or the less real because it cannot be *precipitated*, as chemists say, and defies calculation and analysis. But it is simply impossible to transplant the venerableness of old institutions to new soils. We can at most transplant the name and the idea,¹ and then leave the infant institution which may happen to rejoice in the shadow of a venerable name, slowly, and perhaps painfully, to earn the rank to which its usefulness may actually entitle it, or presently to wither away with all the peculiar ignominy deservedly accorded to a sham. In plainer words still, the Archbishoprics of Canterbury and York are very far from useless, although they have lost, most likely for ever, the substance of their original and canonical jurisdiction. But if Colonial Metropolitans are to attain to nothing higher than a thin imitation of the honorary archiepiscopal rank enjoyed by the Diocesans of Canterbury and York, it were far better that they had never been appointed. Now a metropolitical progress from Diocese to Diocese, and the delivery of a charge in the cathedral of each, sounds like anything rather than a sham. But it is precisely our fear that such a visitation could scarcely be real except at the cost of being occasionally vexatious, and to some suffragan Bishops a constant provocative of disquieting suspicions, that prompts us to raise the question, what did Bishop Barker's visitation really mean? Did it mean that, if he had found anything which he judged to be wrong, he would openly, and in his charge, have animadverted upon it? In June, 1857, the Bishop of Melbourne issued a sort of Pastoral,² peremptorily forbidding thenceforth "the intoning of the service, or parts of the service, such as the responses, and particularly the *Amen* at the close of every prayer, and the chaunting of the responses after the Commandments." The customary "*Glory be to Thee, O Lord!*" after the minister has given out the Gospel for the

¹ We do not mean that one who has "received the Holy Ghost for the office and work of a Bishop" does not carry with him into a Colony more than a *name* and an *idea*. The remarks in the text relate chiefly to the framework of the Church.

² *Colonial Church Chronicle*, November, 1857. pp. 422-3.

day," is also prohibited by the same document, on the general ground that "the insertion of any words into the service is as much an infringement of the prescribed order, as the alteration or omission of any." The same Bishop has since published a notice,¹ for the guidance of Candidates for Holy Orders, defining the sense in which he himself understands, and in which he wishes them to understand, the Thirty-nine Articles to "contain the true doctrine of the Church of England;" and in the course of this notice, he incidentally alleges that "upon other points not decided by the Articles, the Clergy may hold and preach diverse opinions:" language which we can only construe to mean that opinions and statements in the most open conflict with the Liturgy or the Catechism are no bar to Holy Orders, or, after ordination, are not censurable, unless the same doctrine may be proved to be also at variance with some unequivocal dogma of the Thirty-nine Articles regarded as a perfect compendium of the Faith of the Church. Suppose it had happened to occur to the Bishop of Sydney that the first of these manifestos, if another edition of it were to be issued by some Bishop in this country where *all* the Prayer-Book is law, would be simply so much waste paper; and that the second is certainly opposed to all honest subscription to the second article of the thirty-sixth Canon, and all honest declarations of conformity.² And suppose further that, possessed with these convictions, the Metropolitan had concluded that here was something which he was in duty bound to correct. Would he have judged that the visitation afforded him the legitimate opportunity? If not, to what purpose was the Charge?

We conceive nothing to be plainer than that metropolitan jurisdiction is placed by Canon Law³ under this most material restraint;—that, relatively to the inferior clergy and to the laity of the subordinate Sees, it is a strictly *mediate* jurisdiction. That is to say, the office of the Metropolitan bears immediately on his suffragans alone; but, except it be to supply their defects or rectify their errors, he has ordinarily no dealings whatever

¹ The October number of the *Church of England Record* for the Diocese of Melbourne, quoted in the *Colonial Church Chronicle*, January, 1860, p. 27.

² A conclusion which now and then receives a painful but sufficient confirmation in the secession of such men as Mr. Baptist Noel and Canon Wodehouse, who have been pressed out of the Church simply by the force of their own conviction that upon various points "not decided by the Articles" they could not, as honest men, hold and preach their private opinions, and yet pretend at the same time to "conform" to the Liturgy. It is always possible, however, that even so clever a man as the Bishop of Melbourne, being intent for the time on one idea, may not have foreseen the full scope of his own words.

³ See Van Espen, *De Metropolitano*, Titulus xix. c. i. to c. vi. See also *Decretum Gratiani*, Causa ix. Quæstio iii.; and particularly the 9th Canon of the Council of Antioch.

either with their clergy or with their flocks. And the distinction here involved is vital. There is no more settled maxim of ecclesiastical order than that the same Diocese cannot have two Bishops at the same time. This is abundantly proved by the uniform testimony of ancient councils, and the usages of the universal Church. The institution of Metropolitans does not, and canonically cannot, contravene that fundamental maxim. But on the other hand it is equally clear that every Bishop is himself as much under the restraints of Canon Law, the decrees of general councils, declarations of conformity, oaths of obedience to superiors, and the constitutions of the particular province to which his See belongs, as the humblest of his priests or deacons. Bishops, as such, are not law-makers. But, in their capacity as ordinaries, they are set to interpret, to administer, and to enforce the law. And if they themselves deflect from judgment and justice, and set an evil example of negligence, disobedience, or self-will, they are canonically liable to be corrected, or even punished, after a process of inquiry; or, if their proceedings have been thought to involve injustice to those under them, by appeal from the aggrieved party. The Metropolitan is the high functionary to whom this grave duty of admonition and correction belongs; and, apart from the responsibilities which belong to him as the head of the provincial Synod, to that and the strictly cognate duties his office, as we believe, confines him. Whether a visitation after the Indian and Australian model is one of those cognate duties, we are by no means sure. We do not say that a subordinate See may not invite the like.¹ We do not dispute that a visitation conducted in the kindly spirit everywhere displayed towards the Bishop of Sydney, and reciprocated by him, is likely to do good. But so would a visit of the representative Bishop of Canada or South Africa have done good, in the way of provoking zeal, and awakening an intenser perception of the oneness of the Church, though it were only as an idea and for the moment. And besides we are not to suppose that, when Bishop Barker started from his home, he was prophetically or otherwise assured that he would encounter no irregularities, or that his Charge was composed before he had personally visited the very Churches to whom it was addressed. How would *the particular form* of visitation adopted by him have been accepted, if the Metropolitan, instead of finding everything to his mind, had found something to censure or "set in order?"

Without venturing to speak more positively concerning the past, we may at least express the hope that in Canada, South

¹ The Synod of Adelaide appears to have invited the Bishop of Sydney.

Africa, and New Zealand, the Metropolitan will, if possible, inaugurate his jurisdiction over his suffragans by convening them to meet him in Synod, and there take solemn and brotherly counsel with him as to the mode in which he and his successors are to exercise that jurisdiction. In limiting the question to the *mode* of the jurisdiction, we speak advisedly. We do not propose that the provincial Synod, which only the Metropolitan can canonically convene, should be invited to declare whether there shall be a Metropolitan or not; or to choose for the Metropolitan, whether he shall be reduced to a merely titular rank, or shall wield a *bonâ fide* authority. The canons and constitutions of the Catholic Church, extending over the first fourteen centuries, have anticipated these questions, and effectually settled them. Nor are the Letters-Patent worth less for the Metropolitan than for his suffragans. But it does seem most desirable that such precautions be taken, as that the chief Bishop, even when he acts alone, may have the comfort of knowing, provided always he act lawfully, that he truly represents the province; and that the allegiance of the suffragans may not be chilled or fretted by vague apprehensions of an amount of petty meddling which might at any time seriously weaken their own authority, and endanger the peace and good discipline of their Dioceses. And to this end, the very delicate subject of Metropolitan Visitations, as it seems to us, should be among the first points adjusted. Clearly, the Metropolitan possesses the right of inquiring into all matters which it is his duty to set straight if they are wrong. Thus, the limitation imposed by the Council of Trent, that Metropolitans never visit the Dioceses of their comprovincials *nisi causâ cognitâ et probatâ in Concilio Provinciali*,¹ may be a shade too stringent to be useful. But it brings out the spirit of the Canon Law, which we believe to be as faithfully rendered, in reference to the particular point before us, by the *dictum* of Pope Gregory, as by any sentence that could be framed, saving only the doctrine of his own supremacy: “Si qua culpa in Episcopis invenitur, nescio quis Sedi Apostolicæ Episcopus subjectus non sit: cùm verò culpa non exigit, omnes secundum rationem humilitatis æquales sunt.”² But such a maxim hardly leaves room for a Metropolitan to summon another Bishop’s clergy before him, and to charge them from the suffragan’s own throne.

¹ Sessio xxiv. c. iii. De Reformatione.

² Lib. 7, Epist. 64, Ind. 2, quoted by Van Espen De Metropolitanis, Tit. xix. cap. v. 4.

Correspondence, Documents, &c.

THE MISSION AT EDEYENKOODY, TINNEVELLY.

BY THE REV. DR. CALDWELL.

*Report for the year ending 31st December, 1859.**(Concluded from p. 300.)*

THE movement amongst the class of Nadans has not yet advanced far, but it is already apparent that a considerable number of them are not in so hopeless a condition, after all, as I had feared, and that, whatever the character of a community may be, persevering efforts to do them good will be found sooner or later to produce some effects.

I had some hope of a young Nadan in the adjacent village of Aneigudi, who appeared, considering the class to which he belonged, to be a particularly amiable, gentlemanly young man. He told me that he was willing to join us at once, but that he was the only son of his father, who was now an old man; that his father would not give him permission to become a Christian, and that, whilst his father lived, he did not think it proper to act contrary to his wish. After his father's death this difficulty would be taken out of the way. The statement was perfectly correct. The father was an obstinate heathen, and was determined to be buried (or rather burned) as a heathen, for which purpose it would be necessary that his son also should be a heathen, so as to be able to perform his funeral ceremonies in an orthodox manner, for none but a son can perform those ceremonies with the proper effect.

Shortly before the close of the year cholera made its appearance in the village in question, and amongst others this poor young man was to my great grief cut down. The father seems now to be sorry that he had stood in the way of his son's wishes, and admits that his becoming a Christian would have been a lighter affliction to him than his death. He is himself also a good deal shaken in mind, and has resigned into other hands the management of the temples of the village goddesses, of which he was a sort of trustee.

Shortly after cholera broke out in Aneigudi, I spent a day there at the request of the Christian people, and had special prayers with them. I visited also every house, whether Christian or heathen, in which any person had been attacked with the disease. Up to that time the disease had been confined to that part of the village which was chiefly inhabited by Christians, but it was noticed by the people that after the day of special prayer it subsided in that locality and broke out some days afterwards still more fiercely in that part of the village which was wholly inhabited by heathens. A few days after this a deputation came to me from the heathen inhabitants of the place, requesting me to visit the village again and pray for the removal of the disease. This was the first instance I had met with of a request of this sort having been made by heathens. The deputation was

headed by one Birabahu Nadan, a person whom I have been accustomed to consider as one of the three ablest and subtlest men of his caste in the district, and with whom I have had many a conversation, but in vain. The deputation said they were not prepared to come to the village church to pray, but wished me to pray for them in their houses. They were also not prepared to become Christians. All that they wanted was my prayers, to which they evidently attributed a superstitious efficacy, on account of the cessation of cholera after my last visit.

I found my old friend, the leader of the deputation, more impressive than usual. I spoke to him with much seriousness, and told him that this was the most opportune season for breaking away from heathenism that he had ever been favoured with, and that if he did not take some decided step then he might never have another opportunity. He listened very respectfully, and did not debate with me as usual, but seemed awed. He would promise me no more, however, than that he would think over what I had said. I told them that I was ready to waive all other objections to their proposal, and would not insist either on their becoming Christians or their entering the Church before they were quite prepared to do so, but that there was one condition which I could not help making. It would not do for them to be putting their trust in devils for all ordinary purposes, and calling upon their Creator to help them when they fell into any special trouble. They must promise me, therefore, to have done henceforth with the worship of devils. On condition of their making me a promise to this effect I should be happy to go with them at once and have prayer with them (or for them) to their Maker and mine. They were unwilling to give me this promise, and I therefore thought it my duty to decline complying with their request. On their leaving me they were spoken to on the same subject by some of my people, when their leader admitted that he had not yet given up his confidence in devils, though he was persuaded that the God of the Christians also was not destitute of power. He said that his own son had been amongst those that had been attacked, and that he had immediately offered a sacrifice to the village goddess, whereupon his son had got round. "If there were not something divine about the system how could this have taken place?" It was evident, therefore, that in so far as he was concerned, this opportunity of coming to the light had passed away, like all previous ones, unimproved.

Even amongst our native Christians, particularly those of the old school, there is a great deal of superstition with respect to the object and efficacy of prayer. The prayer of the Minister is supposed by such people to heal disease of itself. A few weeks ago an old Christian of this sort whose daughter had cholera, and whom I had both prayed with and given medicine to, came to ask me to go and pray with her again. "Your prayer yesterday," he said, "stopped the cholera, and another prayer will make her all right." This is a sort of superstition that will cleave to the people more or less till they get enlightened with respect to the causes of things, but it is much less

likely to do them harm than the ordinary superstition of the country, the fear of devils. I had hoped that the native Christians of this district had outlived this folly, or at least that every person living in Edeyenkooddy itself had acquired light enough to abandon it, but I was doomed to be disappointed. A case of devil worship occurred in Edeyenkooddy last year, and which the heathens in the neighbouring villages take care shall not soon be forgotten. After my arrival in Edeyenkooddy many years ago, on setting about reducing the village to something like Christian order, I found an old man who seemed to be more than half a heathen, and who was strongly disposed to remove his house to some heathen village. He had lost almost all his children one after another by consumption, and had endeavoured to avert the fate of each by a sacrifice to the devil. He had now only one son left, and he was at length induced to give the Christian view of things a trial, and to promise to refrain from sacrificing to the devil on this son's account. Sixteen years passed away, and the old man passed off the scene, and the son, now grown up and married, had remained free from disease. At length, the year before last symptoms of consumption appeared in him, and last year it was evident that his course was nearly run. I visited him frequently and got others also to visit him and read to him. I saw him last on a Sunday evening, when I took Mrs. Caldwell with me to see him. He told me that he had not been able to go to church for six months, and that he was too ill even to read his Bible, and yet he expressed himself with a confidence respecting his future welfare which appeared to me too much like the confidence of ignorance. I prayed with him, and exhorted him and his wife, and left them. A few days afterwards I ascertained that this dying young man, who had not been able to come to church for six months, had walked two miles the previous night in the dew and wind to a field in the Palmyra jungle which belonged to the family, and there with torches and tom-toms had offered a sacrifice to his family devil ! According to the rules of the community he was immediately expelled from the village, and went and took up his abode with his wife's relations in a distant village, where he died a few months afterwards. As he appeared to be in some degree penitent he received Christian burial. This incident shows how long a superstition of this sort will linger on even in a Christian village, and particularly how long the fear of an ancestral devil will haunt a family.

Whilst I am on the subject of devils, I may mention some cases of supposed possession which came to my notice during the year. Madness of every sort, as well as hysterics and diseases of the nervous system, are always supposed by the heathens of this neighbourhood to be possessions, and the idea has not quite been eradicated from the minds of the Christians. Though I have always been on the look out for cases of real demoniacal possession, under the supposition that where there is so much talk about a thing there must be some reality at the bottom of it, yet I have never yet met with anything supposed by the people to be possession which appeared to me, on examination, to have anything preternatural about it.

One of the instances which I recently met with is a curious one, and it seems to me to throw light upon a case mentioned in Rhenius's Memoirs, and which appears to be the incident referred to by Dean Trench (quoting a German book) in his work on the Miracles. Rhenius met with a boy in Madras whom he supposed to be possessed by a devil, and one of the proofs on which he relied was that, when the boy was most furious and was asked his name, he gave in reply not his own name, but the name of the divinity or devil by which he was supposed to be possessed. The case which recently came under my notice is as follows :—A school-girl belonging to the Edeyenkoody Day-school, who had been ailing for some time, and had passed several sleepless nights, was wandering about in the fields in the hot sun, when she suddenly lost her reason. She was found in this condition by some women, and brought into the village, and when the people asked her her name, instead of giving her own name in reply, she gave the name of a devil which was "well known" to haunt the field in question. It was therefore assumed as certain that she was possessed. I was not at home at the time, but as a great talk arose about the affair in the village, the girl was brought to Mrs. Caldwell, when the people, to prove that their idea was correct, again asked her her name, when she replied, as before, by giving the name of the devil. Mrs. Caldwell had her immediately taken to the well and a quantity of cold water poured from a height upon her head, after which she was placed on a mat in a room and no one was allowed to talk to her, in the hope that she would go off to sleep. She soon fell asleep, as was hoped, and when she awoke, it was found that the supposed devil was gone, and that she was again in her right mind. She has been perfectly well ever since. When enquiries were made as to why she gave a devil's name instead of her own, when asked her name, the following facts came to light. When she was found wandering about the field looking and talking wild, the women that found her said, "Oh, she is possessed by the devil that haunts this field." She heard this in her half conscious state, and fancied that what they said was true. On her arrival in the village the people about her said, "We will prove whether she is possessed or not. We will ask her her name, and if she gives her own name there is nothing the matter with her, but if she gives the devil's name in reply, she is possessed." All this was said in her hearing, and accordingly when asked her name she replied as she fancied she ought to do. She fancied that she was possessed and answered accordingly.

A few weeks ago I had to deal with another case of supposed possession. When I was in Aneigudi, as I have already mentioned, visiting the houses in which cases of cholera had occurred, I came to a place where the master of the house, a Christian, had died of the disease, and the servant lad, a heathen, had also been attacked and was supposed to be dying. I found him speechless and pulseless, but as I fancied that the disease had done its worst, I gave him a few drops of cajeputi oil, whereupon he opened his eyes, and before I left him his pulse had returned. He soon regained his strength, but as his master

was dead he found himself without employment, and after wandering about for a few days eating roots and so forth, his head got affected by the heat of the sun and want of food. The heathens believed him to be possessed. The Christians of the place did not like to say what they thought, and therefore brought him to me to see what I could do for him, when I found him dancing about in the wildest possible manner. I placed him in the Boarding-school under the care of some of the boys, and arranged that he should have a regular supply of food and a little medicine, and that no notice should be taken of his mad freaks. In the course of a week he got perfectly well, and he has now become a member of the congregation in the village to which he belonged.

Whilst this case was in my hands, but before it was settled, I happened to visit Radapuram, a large heathen village fourteen miles off, where I have established an Anglo-Vernacular school, when the people of the place asked my advice about a similar case. A boy of theirs had got possessed with a devil, and they had put him in consequence under the care of professional devil dancers, who had thrashed him within an inch of his life, as they often do in such cases, with the idea of making the devil feel uncomfortable in his new home, and compelling him to decamp; but the boy, instead of improving under the treatment, got much worse. I offered to do what I could in the case, and had little doubt but that I should be able to cure the boy, provided they brought him to Edeyenkoody, and placed him wholly under my care. They promised to do this; but I found that they were unwilling to do it, through their fear that the boy's caste would suffer from the food I gave him, so that I had not an opportunity of trying in this case the efficacy of medical treatment.

Indian Christianity has to contend with a more serious evil than superstition, viz. caste. Superstition loses strength and disappears as enlightenment and civilisation extend, but caste is so deeply rooted in the Hindu mind that no amount of intellectual enlightenment compels it to quit its hold. Even Christian piety does not in all cases appear to succeed in eradicating it. The importance of the subject must be my excuse for mentioning here what I have done from time to time for the purpose of putting down caste in my district.

From the very outset I felt persuaded that the Shanars, who form the larger proportion of our Tinnevelly Christians, were as much influenced by caste feeling as the people of any caste in India, and that to leave them in this matter to themselves would be to nourish a serpent which would eventually turn against us. I made it a rule fifteen years ago, that the catechists and schoolmasters of the district should from time to time eat together food cooked by the lowest caste, and when a Boarding-school was established in the district I made it a standing rule of the school that the cooking should be conducted on the same principle.

As regards the freedom of wells, the freedom of streets, the interior arrangements of each congregation, &c. I endeavoured to meet and overcome each manifestation of caste, as it came to light. Some

progress was made also by means of meetings for prayer amongst our native Christians, which were held in each house in succession, irrespective of caste. My policy was to take only one step at a time, but always to keep moving.

I was so far, however, from fancying that caste could be eradicated, even amongst the Shanars, by these methods, that I was accustomed to say it would take a thousand years to overcome it. Last year I felt that the time had arrived for taking a step in advance with respect to Communicants, and I organised a "feast of charity" to which all Communicants should be invited. This movement was, on the whole, successful. More than a hundred persons, men and women, of five different castes, including Vellalas, attended the feast that was held in Edeyenkoody, and ate together food that had been cooked by the caste that was regarded as the lowest. Similar feasts on a smaller scale have also been got up by some of the native teachers in the villages in which they reside. I bore only a part of the expense of this feast myself. It has been my rule ever since not to admit to the Communion any persons who have not proved, either in this way, or in some other manner equally public and decisive, that they have abandoned the heathen notion, that food which has been prepared or touched by people of inferior castes conveys pollution. I have applied this rule to the Pariars also, being well aware that Pariars shrink from contact with people whom they suppose to be beneath them with as much caste scrupulosity as their neighbours. I am still, however, very far from supposing that caste has been overcome. A beginning has been made, and that is all. The line of battle must be advanced further and further by each generation of Missionaries, and position after position must be gained before the crisis arrives.

One of the many difficulties with which we have to contend is that Missionaries themselves are not agreed in the view they take of it. There are those who uphold caste, a very small minority now it is true, and chiefly found in the ranks of the Leipzig Mission. There are those who disapprove of caste in theory, but who do nothing in opposition to it, who palliate its evils, and who are therefore regarded by natives as upholders of caste. There are those also who are so charitable and sanguine, that they literally "believe all things," who believe the assertions of caste men that they have given up caste, without even asking them "when?" and "how?"—who fancy that caste has ceased to exist when it keeps quiet and does not obtrude itself on their notice. I once met with a good illustration of the necessity of interrogating people, who say that they have given up caste with respect to the way in which they gave it up. A native catechist of mine many years ago was fencing with my requirement that he should do something to prove that he had given up caste. He said it was unnecessary for him to do anything to prove it, for he had given up caste long ago, and to ask him to do anything of the sort now, would be like an impeachment of his veracity. I asked him to explain to me precisely how he had given up caste and when. He replied that many years ago when he was a pupil in Mr. Rhenius's

Seminary in Palamcottah, Mr. Rhenius had one day put his hands into his food and tasted a little of it to see that it was properly cooked, that he had eaten the food notwithstanding that Mr. Rhenius had touched it, and that therefore he had given up caste ! This man had for years been cherishing this in his mind and referring to it from time to time without explanation, as his one proof of being free from caste pride, whereas, now that he explained his meaning, he simply proved his unbounded impudence. When caste is dealt with in a spirit of uninquisitive charity it is quite content to keep quiet and let well enough alone. Why should it strive to obtain what it has got already ? “The strong man armed keepeth his house, and his goods are in peace.”

The chief difficulty that is met with, however, in contending with caste consists in the pliancy with which it adapts itself to circumstances. It is marvellous to see how soon it recovers from blows which were to have laid it prostrate.

Every arrangement that ignores caste or that has the effect of bringing the different castes together, is protested and contended against as if it were foreknown to be a fatal injury, and yet, when the arrangement has actually been carried into effect, instead of admitting itself to be beaten, it pretends that what has been done was merely a matter of course or of official routine, which goes for nothing, and that it retains all that it really cares for as firmly as ever.

Whenever convenience or gain is at stake, it lays aside its scruples to be resumed again at a more favourable season. It adapts itself to the new state of things, whatever that new state may be, with wonderful elasticity, forms new alliances instead of those that failed it in the hour of need, shifts its front, changes its mode of warfare, bends to the blast, like the river reed, and as soon as the storm is over raises its head as vauntingly as ever. It was once supposed that caste would be destroyed if pupils of all castes learned together in the same school, but this arrangement is now almost universal, and yet caste survives. It was then supposed that it would be a fatal blow to caste if native Christians of all castes received the Communion at the same time, and especially if they all partook of one and the same cup, but this arrangement goes for nothing now, it is done in the Church only, it does not count. It was believed that if boys were brought up promiscuously in a boarding-school or seminary, in which the food was prepared by low-caste cooks, caste would be destroyed ; caste could never survive such an arrangement as that : but that arrangement has been made and caste survives. “It was an unavoidable inconvenience,” “it was done merely for the sake of a situation,” “they were boys only that did it, and boys can submit to anything.” It did not count. It was then said, “Women are the real upholders of caste. Educate girls on anti-caste principles, and caste will be at an end.” Multitudes of girls have now received a boarding-school education, in the course of which caste has been set at nought daily. Many of them have been married also to young men who had been brought up in a similar manner. In many respects it is unquestionable, that girls

brought up in our boarding-schools have been very greatly improved, and yet no sooner are they married and settled in life, than caste reappears in all their domestic arrangements. What they did in school does not count. Those who truly, honestly, and voluntarily carry out in their homes the anti-caste principles on which they were educated are but the fraction of a fraction.

The last move I have taken is to inquire of each person in my district, what they have done in their own villages, of their own accord, and without an order from their Missionary, to prove to all that they do not retain caste, and, if they are unable to give a satisfactory reply, to deal with them as maintainers of caste—which would involve their suspension from Communion, if they were Communicants, and their dismissal from employment if they were employed by the Mission. This move will probably have the same success that every device adopted against caste has hitherto had, that is, it will succeed in the letter, but fail in the spirit. In many cases indeed very little remains to complain of except the spirit of caste. Objectionable, unchristian practices have been abandoned one after the other, through the untiring zeal of the Missionaries, and so far, doubtless, we have reason to be thankful; but the divisive, exclusive spirit of caste remains, and so long as that remains we may make ourselves quite sure that as soon as the Missionaries are away, caste customs will spring up again in all their vigour. The one arrangement by which caste can be extinguished is intermarriage. That is unquestionably the final battle; but before that battle can be fought with any prospect of success, a hundred preparatory battles must be fought and won. To *begin* the war by requiring the different castes to intermarry would be like beginning the conversion of a Mahomedan by making him eat pork. Intermarriage cannot be urged with any prospect of the alliance proving a happy one, so long as there is no social intercourse between the different castes, so long as the touch of a low-caste person is supposed to communicate pollution, and so long as there is so great a disparity between the higher and the lower castes with respect to modes of life and habits. When all idea of caste defilement has been eradicated, when social intercourse by eating and drinking has become common, when the lower castes have risen in cleanliness at least to the level of the higher, intermarriage will follow almost as a matter of course.

That is one of "the things that are before," which are to be realized, I trust, by the Indian Christianity of the future.

In a work like that in which we are engaged in these parts, the object of which is to elevate and enlighten a people who have "sat in darkness and in the shadow of death" for thousands of years, to expect rapid success is to render our di-appointment certain. We are apt to forget how slowly habits are formed and overcome, how slowly the character of a race is changed, how quiet and slow are the steps by which God changes the face of the world. We try to rescue our benighted brethren from ignorance and apathy, and expect them all at once to hail us as deliverers, but are disappointed to find, as in most

cases we do find, that they would prefer being left to themselves, and that fighting with them is as necessary as fighting for them. We wish the converts we have gathered in to reach the stature of perfect men speedily, so that we may see the fruit of our labours in our own day; but we find that possibly we shall have to spend our whole lives with but little apparent result, to lay our bones amongst the people for whom we labour, and to rest in our graves perhaps for centuries before the cause in which we have fought really triumphs. Still, this is in strict accordance with the way in which God has governed the world and the Church from the beginning. The Father hath worked hitherto after this manner, thus also hath the Son worked hitherto; and if we are permitted to be "workers together with God," we must learn to be content to do His work in His way. In due time it will be found that many an apparent failure was in reality a victory, and that we were never more successful than when we felt most dispirited.

I was never perhaps more dispirited as regards the present result of my work than during the past year. The number of accessions from heathenism was on the whole encouraging, but I looked in vain for conversions from carelessness to spirituality and from sin to God. I had much reason to lament especially the worldliness and litigiousness of many of our people, including the greater number even of the Communicants and native teachers, and I often felt that I had "laboured in vain and spent my strength for nought and in vain." At length, towards the close of the year, a change appeared which was as refreshing as it was unexpected.

The Bishop visited us in November, and spent two successive days in efforts to do good. By that time litigations and feuds had in some degree subsided, and the minds of the people were a little more open to good impressions. On no previous occasion of the kind did I see such large, attentive, and orderly congregations, and the Bishop's earnest appeals and impressive affectionate manner were peculiarly fitted to produce a good effect. At first the change seemed to be wholly an external one, but at the next preparation for the Communion, and at the one succeeding that at Christmas, it was cheering to see a number of young people offering themselves as candidates for the Communion, and not less so to see those who had long absented themselves from the Communion coming back with expressions of repentance. Including both classes of persons, I received about fifty in all, raising the number of actual Communicants during the year to 250, and I trust that in some, especially in some of the young women, a work of grace had really been commenced. I was surprised and pleased to find some whom I had long regarded as amongst the most hardened, amongst those who appeared to be in the most promising state of mind.

As regards external progress, I was also much gratified at the close of the year, on making up my accounts, to find that the amount contributed by the people during the year for religious and charitable purposes was considerably in advance of any previous year. Including sums contributed for the purchase of books and the amount con-

tributed under the name of "School fees," which, being a novelty in the district, took in some degree the shape of a voluntary contribution, the amount contributed during the past year amounted to 1,050 rupees. This amount also, when estimated by the price of the necessities of life, and by the amount of good that may be done by it, is in reality considerably greater than it seems, as will be apparent when I mention that out of 500 rupees, the sum contributed to the Local Missionary Association during the year, we have supported three itinerant Catechists and four Schoolmasters.

I may mention in conclusion that in addition to the Missionary work done during the year, I went carefully through Mr. Bower's Revision of the Tamil translation of three of the Gospels, as the Delegate appointed by the *Society for the Propagation of the Gospel*. The amount of thought and labour involved in a work of this sort can scarcely be conceived by persons who have never been similarly engaged. It was not often that I could find time for the work, and when employed upon it I could rarely get through more than one chapter in an entire day. I felt exceedingly thankful when I found myself working at the last chapter of St. John's Gospel in the last week of the year. I had also the pleasure of finishing before the end of the year a tract, or rather a little book, in Tamil, with an English translation for the use of natives acquainted with English, on the superiority of Christianity to the religions of India as regards the promotion of virtue, education, and civilization, and also with respect to fitness for universal adoption.

R. CALDWELL.

A VISIT TO A HINDU MADAM, OR MONASTERY.

BY A MISSIONARY.

WHILST staying at Madura for a few days last year in the month of June, I contrived to pay a visit one evening to the celebrated Hindu Mādām (or monastery) in that town, known as the Tiru-gnánásumbunda-murti Mādām, and named after its founder the great demolisher of Jainism in those parts about the twelfth or thirteenth century of our era. I was accompanied by a friend connected with the Government School, who introduced me to the Head of the establishment as a Christian Guru. The Madáthi-pathi, as this functionary is styled, received me with apparent good will, but with some affectation of manner, and asked us to follow him up a flight of stairs to an open flat roof, where it was his custom to meet and converse with strangers. He seemed a man somewhat above middle age, with sharp features and peering eyes, and was clad with the reddish-dyed coarse garment usually worn by Hindu ascetics. After a few inquiries regarding the place from whence I had come, he at once, with a very suspicious air, put me the question, why I had undertaken

a visit to his mādām. I told him in reply, that my object simply was to inform myself by personal inquiry regarding the tenets and practices of the school of Hindu Philosophy and religion of which he was the representative. Whilst this preliminary conversation was going on three chairs made their appearance one after another, and the vanity and pompousness of our Hindu friend could not but find vent in the observation which he made as he offered us a seat, that no Hindu prince or potentate from Nepaul to Cape Comorin would presume to do otherwise than stand in his presence, but that as I was a *Guru*, (*i.e.* a spiritual teacher) like himself, and sitting on chairs was customary with Europeans, he was desirous, for the sake of politeness, that we should be seated on those provided for the occasion. But he took care to retain the best of the three chairs for himself (as they differed considerably in appearance) under the apprehension perhaps of losing any part of his dignity by letting his courtesy get the better of his sense of personal greatness. However, when at length seated, I resumed the conversation by saying, I should like to hear from him what he thought on the subject of religion in general, when he at once proceeded to explain his sentiments in language substantially as follows:—

“I reckon,” said he, “all the religions of the world as grouping themselves under four classes. The first embraces that system which may be characterised by the formula,—I, Thou ; Thou, I, (*nán, ní; ní, nán,*) as applied by the human soul to Deity, and expressing the very essence of Pantheism.” I interrupted him by the remark that escaped my lips almost unconsciously, “that is the madness of the Vedantists,” when he repeated my words and said emphatically, “that is their madness.” “The second class of religion is that represented by the Yóga system, which treats Deity with the *familiarity* of *companionship*, (*Thóathanamai*) so to speak, and inculcates the union of the soul with Brahma. The third includes under it such religions as insist chiefly upon the *filial* relationship of men towards God (*pithá-puthra-niyáyam*). And the fourth class views Deity as the supreme and all-perfect Lord, and every creature as His absolute servant and slave, which,” added he, “is the peculiar characteristic of the ‘Agama faith contained in our twenty-eight religious books, and which I teach here.” He then went on to observe that, in his apprehension, Christianity and Mahomedanism would range themselves also under this last class, though he expressed himself doubtfully on this point. I called his attention to a prayer used by all Christians as they believe by Divine command, in which they address God as “our Father,” when he replied with apparently a deep sense of awe, that he would shrink from using such a form of address, since, if we were children, he said, some portion of the Divine honour and glory would of right belong to us, which he thought highly derogatory to the incommunicable and infinite glory of the great Creator. I was particularly struck at the solemnity of his manner and utterance at this moment, for he seemed almost to be crouching down before some invisible Presence. I could not help feeling within myself the greater and truer bliss of the possession of the spirit of adoption through our

Lord who was made flesh for us, that "we might be partakers of the Divine nature" (2 Pet. i. 4). The intervention of God, as *really* partaking of man's nature for the salvation and exaltation of the human race, had no place in his system as a possible idea, still less as one realized in fact; and this would partly account for his intense horror as it seemed of anything like participation on the part of man in what is Divine. But this feeling had its root in something beyond this—in the reactionary tendency, in fact, of the religious philosophy, of which he was the professed expounder. The 'Agama Philosophy, which is the name by which the Saiva Triadists distinguish their system, is essentially antagonistic to Vedantism. The monotheism of the Vedas made it impossible to distinguish the object worshipped from the mind of the worshipper, and while therefore it implicitly contained the later polytheism, which contented the vulgar mind, it fostered in more aspiring intellects the most extravagant pantheism. The essence of the Vedanta doctrine, for instance, is contained in such a stanza as the following (the third verse of the Kaivalyam), in which the writer considers himself to be the Deity, and the visible world a lie :

"I am the omnipotent Brahma, and the whole expanding world is a fiction in me; like the ether in the wall I partake of the nature of the absolute Brahma."

It is in opposition to this miserable delusion that the 'Agama teachers most strongly insist upon the real and not merely apparent or illusory distinctness of God from all other spirits and from matter. While the Vedantists maintain that there is but one only and secondless Being, and that all the visible forms of creation are only an ideal development having no real existence whatever, the 'Agamatists teach the existence of three eternal entities, *God, soul, and matter* (*pathi, pasu, pásam*). It was this antagonism of the two schools that gave my Hindu friend so strong a grasp of that which is so precious a truth in itself, the separate existence and infinite perfection of the one supreme God. The epithets he applied to Deity, revealed, to an extent of which I had no conception before, the richness of the Tamil language in words expressive of Divine attributes, and the sense of the majesty and purity of God which he seemed possessed of was such as I had never previously witnessed in any Hindu. I was naturally led, therefore, to ask him, if his conceptions of the Divine Being were of so exalted a character, how he received and taught the numberless filthy stories related of Hindu deities, and of Siva in particular. Here his equanimity gave way, and with some excitement of manner he said, that my terming those stories "filthy" arose from the utter ignorance and presumption of Europeans with regard to the import and teaching of Hindu religious books, and that everything related of their gods that had the appearance of being improper or indecent had a purely mystical meaning, and was altogether free from the gross sense we attached to it. This he went on to illustrate by the case of Siva, represented as having Parvati, his wife, seated on his lap; which he said, was not because he literally could or did

possess a wife (and here his reverence for Deity seemed for a moment to have been lost, and he uttered coarse terms of reproach and abuse as deserved by the Divine Being if he were capable of such a relation); but in order to convey to mortals the truth that there is a two-fold energy in nature, two active principles, respectively represented by the male and female powers. This allegorizing of the literal signification of the Pauranic tales of Hindu deities is clearly an after-thought and produced by the exigency of the case; but I hardly felt inclined to dispute the point. I could not help noting in my own mind how inconsistent the particular illustration offered was with the better teaching of the 'Agama School itself, which strongly asserts God to be the sole and all-sufficient Creator of all things, and draws a broad and impassable line between the Creator and the creature, whereas in the Sankhya or Catalogistic School of Philosophy, the eternal self-existent and true is termed Purusha, the male, and is *expressly denied the property of activity*, while the active principle from whose fecundity all the rest of the twenty-four sons in their catalogue proceed in order (intelligence, individual consciousness or the *ego*, &c.) is the female, called *mūlaprakriti* or radical nature.

As soon as he had ceased speaking, therefore, I only remarked that all this secret and mystical explanation of their popular books could have no practical use, as the vast majority of Hindus were unacquainted with it, and understood everything related in those books in its literal and natural meaning.

From this point the conversation diverged into more general topics. He informed me, in reply to my enquiries, that about 150 individuals were connected with the *mādhām* or monastery of which he was the head, some of whom were in residence, and others living elsewhere, but keeping up their connection by deriving substantial advantages from its resources. Such of them as lived in the *mādhām* itself were of course celibates, and so was the head himself, though previous to entering upon office he may have led a domestic life. The married state was one of honour, and, as I understood my informant, not of less merit than that of celibacy; but the latter was necessarily the only admissible rule in such a place as the *mādhām*. The headship did not pass in hereditary succession, the successor of the present head being already in course of training, and recognised as the superior elect by the whole body, though not in any manner connected with him by tie of relationship or blood. He was chosen out of the body itself, and was quite a youth. He would, after finishing his course of education for office, leave the *mādhām*, and live among his own people, marrying and settling down like any one else. As soon, however, as the one holding office at present dies, the successor elect at once abandons his mode of life, and assumes the stricter ascetic life of the head of a monastery. The inmates of the *mādhām* are bound by its rules to celebrate their devotions twice in the day, preceded in each case by ablutions. The head himself, however, is bound to observe prayer three times a day. While mentioning this fact, my Hindu friend made a passing remark worthy of being treasured by teachers of a better faith. "This

observance of prayer three times a day is simply to keep up the outward life of the institution ; but you ought to know," he added, looking fixedly at me, "that a Guru, or spiritual teacher, who quits the feet of the Great Teacher for one moment of his life, is lost for ever."

As to their authoritative religious books, he said, that the four Vedas and their twenty-eight Saiva books were equally the productions of Brahma, and that while the former supplied the basis of the religious faith of the Brahmans, the Agamatists followed only the teaching of the latter, but that there was no real discrepancy between them. This last statement was characterised more by assurance than by any knowledge of the facts of the case. I told him that the *esoteric* teaching of his school has been opened to the study and acquaintance of European scholars by the translation into English of three of their most celebrated treatises by the Rev. Henry H. Hoisington, late Missionary of the American Board in Ceylon. He flatly refused to admit the possibility of any one being found to supply the key to a knowledge of the meaning of those books, and said that he had no doubt Mr. Hoisington had been deceived by some designing knave. The reason he gave for this assertion was, that no one but very old and infirm men, incapable of being seduced by the love of money or the desire for favour to betray their cause, can have attained to a full knowledge of their religious system, in consequence of the stages of progress through which they must pass occupying a very large space of time. He forgot that he was in his own person furnishing a proof of something very like a contradiction to his assertion, and that if his account of the matter were true, he was rendering the system of religious teaching he professed utterly valueless in a practical point of view, except in a very few and rare cases of old age and infirmity. On the importance of a religious teacher studying and knowing other systems besides his own, he used a very beautiful figure, which is worthy of being mentioned : "A Guru," said he, "is like a cloud. It descends on the ocean and takes up the fresh water, leaving the salt below, and anon pours a refreshing shower on the parched bosom of the earth. So the true religious teacher examines every system, extracts the good out of each, and leaves what is erroneous or useless behind. Such an one's discourses," added he, "are the showers of wisdom."

He appeared to think that Missionaries generally were not sufficiently acquainted with Hinduism as a religious system to attempt conversions amongst the higher and more educated classes, and that therefore the only success they met with was amongst the lowest of the people—the mere "worms" of the country, as he called them. The words, "Fear not thou *worm*, Jacob," rose before my mind when I heard him express his contempt by this term ; for though it may be quite true that there is a serious deficiency in the Missionary body of the power that can be acquired by patient study of their religious and philosophical books, to cope with Hindu religionists of the higher orders, yet it is far from true that the body of native Christians throughout the country are a despicable race. Poor even they cannot

justly be said to be, judging their condition by the average standard of what would be reckoned competency ; and they are not inferior to the rest of their countrymen in general intelligence, nor in the capacity to better themselves. Yet they are not certainly the rich and noble of the land, and it was useless trying to make the proud Hindu understand the beauty and fitness of the law of Divine benevolence by which “unto *the poor* the Gospel is preached.”

He went on to say, in language remarkably accordant with Scripture, that every nation has its own country given to it by the Almighty “*in stewardship*.” The Hindus, he added, had proved unworthy of their trust, and that now it had, after passing through other hands equally unworthy, been given to the British, with whom it remains to be seen how long it would last. “But,” said he, “they have hitherto only plundered the country to enrich themselves, without any desire or attempt to benefit the people or improve their condition. What have they given to us,” continued the speaker, with some excitement of manner, “that we had not already before, and what have they not taken from us ? There is not a precious stone or jewel that attracts the admiration or adorns the person of English people, which has not been obtained from India. The only thing they have brought here,” added he, “is *steam*, by which they have contrived to shorten a voyage of six months to one, and to lessen the distance between their country and ours, to expedite their work of spoliation. And as to Missionaries, will their efforts be pleasing to the Divine ruler of nations, and help to keep this country in European hands ? Never,” said he, answering his own question, “so long as they eat and drink to the full, live luxuriously, and lounge in couches, while *we* live mortified lives and appease the Deity in every possible way, will they win His approbation, and retain secure possession of the land. We intend establishing schools throughout the length and breadth of it, and circulating books explanatory of the Hindu religion ; and we shall then see what progress you will make,” added he, smiling somewhat maliciously, “in the face of our opposition.” He expressed himself as doubtful of the object of my own visit, and suspected that I had come not only to inform myself, as I professed to do, of the peculiarities of the ‘Agama system, but also to enrich my own theological knowledge by such scraps of Hindu wisdom as I should succeed in eliciting from him, and turning them to account in my own expositions of Christian doctrine. He illustrated this remark by a peculiarly Hindu figure, which he intended to be very caustic in its application. “You have seen perhaps,” he said, “the wayside traveller, on viewing the gambols of monkeys among the entangled branches of trees, throw a stone at them. One of the company returns the compliment by flinging an apple (he named the *Vilāngkai*, the unripe hard-shelled fruit of the *Feronia Elephantum*, Roxb.) plucked from among the branches, which the traveller at once picks up and secures, and, proud of his gain, continues to ply the monkeys with stones, while they enrich his store by the fruits with which alone they can defend themselves or attempt to pay him off for his temerity.”

My interview was after this brought soon to a close, owing to the lateness of the hour to which it had by this time extended. On parting, the Hindu paid me a compliment, which I think I deserved, by observing that I had kept my temper very well while he raved in the style I have described, "government of temper being no mean qualification," he added, "in a Guru." I was not surprised to find, after we left the mādām, in conversing with the individual that had accompanied me on my visit, that the mortified life our Hindu zealot boasted of leading was belied by facts which had come within his knowledge, and regarding which there could be no possible doubt.

It will be long before I can forget the mingled feelings of sorrow and hope that accompanied me the remainder of my way to our resting-place that night.

C. E. K.

The Link, Malvern, July 28, 1860.

CHURCH MISSIONS IN CHINA.

WE lay before our readers the following extracts from a Charge delivered to the Anglican Clergy by the Bishop of Victoria at Trinity Church, Shanghae, on March 16, 1860.

"Once more, in the good Providence of God, we are permitted to assemble together for solemn conference and deliberation on the plans and prospects of our Church of England Mission in China. Circumstances with which you are well acquainted have rendered it expedient in the present critical aspect of political affairs that our brethren at Ningpo should remain at their post of duty, and not excite by even a temporary absence from their station the suspicion of the Chinese populace, and thus endanger the security of our native converts and the tranquillity of the local Mission. . . . It is my hope that in a few days some of us here assembled may meet again on a similar occasion at Ningpo; and that my original plan of an aggregate conference of the Anglican Missionary Clergy in the North of China may not be altogether frustrated.

Many considerations have served to impart a more than ordinary interest to this occasion, and have suggested to me the desirableness of our meeting for mutual deliberation and counsel. The peculiar circumstances in which our Mission is now placed; the important events which are happening around us on every side; . . . and lastly, the special interest attaching to the solemnity of Sunday next, when four of your number, now deacons in our Church, are to be ordained and set apart in the presence of the European community worshipping within these walls to the office of priests in the Church,¹—have com-

¹ The Bishop of Victoria held an ordination in Trinity Church on Sunday morning last, when the following gentlemen received Priests' Orders:—the Rev. W. H. Pownall, Seamen's Chaplain at this Port; the Rev. W. H. Collins of Shanghai, Rev. T. S. Fleming of Ningpo, and Rev. G. Smith of Foochow, Missionaries of the *Church Missionary Society*. The Bishop has since proceeded in H.M. gun-boat *Bustard* to Ningpo, to hold a visitation of English Clergy stationed in that city.—*North-China Herald*, March 24th, 1860.

bined in inducing me to believe that an assembling of the Anglican Clergy in the Northern Consular ports of China might be held with advantage in this city of Shanghai.

In reviewing the period since my last formal visitation in this place, I am forcibly reminded of the general mutability of human affairs, and of the special uncertainty which attends the prosecution of the missionary work in this land. Exclusive of the chaplains stationed at Hongkong or at the Consular ports, there are now but seven Missionary Clergy, representing the entire force of our Church now in China, employed in direct and exclusive labour among the heathen. Of this small number of Missionaries, four have been but for two years or for much shorter periods of time residing as Missionaries at their posts, and are but entering on the first preliminary stages of their work. . . .

Concentration of the Missions.

It will recur to the minds of some of you, . . . that during my last visit to Shanghai and Ningpo fifteen months ago, the important question was considered of concentrating our Church of England Mission on some definite and distinct point in one tract of Chinese territory, amidst a homogeneous population speaking the same dialect, in preference to dispersing our weakened force over scattered stations along an extended coast of 2,000 miles of sea-board, and amid a variety of colloquial dialects and of widely separated populations. You will also remember that for various reasons the province of Chehkeang appeared to present many advantages in this respect. Occupying a central position on the coast of China, and containing a population of 26,000,000 of souls, it presents every facility for extending the Mission into the interior among a hitherto peaceable and well-disposed class of people. It is with satisfaction that I observe that these principles of selection have approved themselves to the great Missionary Societies of our Church; and that both the *Church Missionary Society* and the *Society for the Propagation of the Gospel in Foreign Parts* are preparing—the one for the enlargement of their Mission, and the other for an entrance upon this promising field of Missionary enterprise. I trust it is no unreasonable hope to cherish that from our present station of Ningpo and the populous provincial capital of Hangchow, as from two bases of missionary operation, our work may be gradually extended over the departmental and district-cities of Chehkeang province. A visit of some days in company with the Rev. W. A. Russell, at the close of 1858, has left on my mind a highly favourable estimate of the openings in the interior of the province, and of the more special considerations which suggest the desirableness of establishing a second centre of missionary influence at Hangchow. The more recent residence of Rev. J. S. Burdon at Hangchow, though interrupted by our disturbed relations arising out of the late collision in the 'Peiho,' has served to confirm the favourable view of its eligibility as a station. From these two centres our work might be gradually extended by the location of an English

presbyter in the principal (*foo*) departmental cities of the province, and by the establishment, under the superintendence of an English itinerant Missionary, of a native deacon at each of the (*heen*) subordinate district-cities of each department. I cannot, however, fail to remember that all such plans of missionary extension are dependent on many contingencies of the unknown future; and that it behoves us to pray continually to the Almighty for guidance, that we may rightly interpret the leadings of His Providence in the course of impending political events in this land.¹

A Native Ministry.

The contemplated extension of our Mission into the interior of China leads me to advert to the desirableness without further delay of fixing on some definite basis the ecclesiastical position of the native Christians, employed in the various situations of auxiliary agency, as Catechists or assistant preachers. From the necessities and anomalies of our work at the commencement of a Mission, a strict adherence to the precedents and rules of a long-established Mission and settled Church is sometimes difficult to maintain. But after a lapse of ten years, as in the case of the station of Ningpo, I deem it in the highest degree expedient that sound Church principles and ecclesiastical order should be preserved, and that a distinct line of demarcation be drawn between the allowable action of a private Christian layman and the recognised official functions of the Christian minister. A native Catechist for seven or eight years accustomed to make public addresses and to offer up prayers in our places of worship,—to accompany the missionary brethren in their itinerancies into the districts of the interior,—to discourse as the chief speaker in places of crowded resort to popular assemblages previously strangers to the very first truths of the Christian religion,—in short, accustomed to fill a position in the Mission which it is difficult to distinguish from the proper and legitimate functions of a native ministry,—does appear to me to constitute a great anomaly, and to lay the foundation of serious embarrassment in the future organization of a native Church. Our timely efforts should be directed towards an ecclesiastical machinery adapted to secure the continuance and extension of the native Church, so that our work may survive and the Mission be sustained when any unforeseen convulsions, reverses or revolutions, may either temporarily or permanently banish the foreign missionary labourer from the Chinese soil. *Any prolonged habituation of the native Christians to the spectacle of this confusion of the respective functions of a minister and a layman has been found in Missions which I have visited in other lands, to be productive of a subsequent unwillingness in the Catechists to accept promotion to the diaconate, and may also be expected to produce hereafter similar inconveniences and hindrances in China.* A sound system of

¹ The rumoured disturbances at Hangchow, the temporary capture of that city by Rebels, and the consequent panic in the adjoining districts between Hangchow and Ningpo, may be expected for a time to delay our missionary plans in that direction.

Church organization in the early stages of a Mission will not be without its beneficial fruits in the next generation of converts, and in the future history of a native Christian Church. I cannot too emphatically or too earnestly draw your attention . . . to the urgent need of concentrating a special amount of your time and labour on the training of a native Clergy, who, as pastors of the native local flocks, shall relieve you from the details of a settled parochial ministry, and set you free for aggressive missionary action upon the hitherto unevangelized districts of the country. The work of propagating Christianity in every land must mainly depend on a native Christian agency ; and there can hardly be any better test of real progress in a Mission than the number of duly qualified candidates for admission to the native ministry. . . . Of the five native Christian assistants at Ningpo, it is my hope that all or the majority may soon be deemed fit to be raised to the lowest step of the ministry of our Church. But in reference to the long-tried, faithful, and efficient services of our native brother in Christ, the senior Catechist at Ningpo, I deem his early admission to the diaconate an almost indispensable measure for the regularity of our Church administration, and as an act of justice to his past labours in the Gospel of Christ. For a native deacon, it is my desire to require no further preparation for holy orders, than a godly and unblemished life, a previous probation in the subordinate post of lay-teacher or Catechist, a suitable measure of natural endowments and moral qualifications for the ministerial work, and a sufficient acquaintance with the Holy Scriptures of the Old and New Testaments and the Liturgy in Chinese. For the more advanced and responsible work of a Presbyter in the native Church, a higher standard of literary qualification and a more extensive acquaintance with theology will be requisite.

Stations to be Abandoned.

The plan of concentrating our undivided Mission-force from Ningpo upon one definite tract of China in the province of Chehkeang, involves in it the further consideration of abandoning or withholding further reinforcement from the two other stations of Shanghai and Foochow. . . .

In the case of Foochow, I deeply feel the responsibility of recommending its abandonment after ten years of occupation. . . . But the broad naked fact has to be encountered and met, that after ten years of occupation, no baptized converts, no chapels, no schools exist in connexion with our Church at that Station as an inducement for us to make any great sacrifice on its behalf. After two lamented removals of Missionaries by death, and the departure to Europe of two others temporarily resident at the Station, either through the failure of their own health or that of their family, we are left to contemplate the melancholy fact that as yet no fruits have begun to appear, and the solitary Missionary who now remains has resided but one year at his post. A station thus isolated by the peculiarity of its vernacular

dialect and the remoteness of its position, is a source of weakness rather than of strength. . . .

In the case of Shanghai there is more to be said on behalf of retaining a single labourer for the sake of its Mission-school and the few converts attached to the Station. And yet even here a missionary schoolmaster would suffice. But there is in this case also the more decisive consideration, that Shanghai is the principal centre of the Mission of our sister Church in the United States. The removal of our local establishment elsewhere, and the concentration of our missionary endeavours upon the province of Chehkeang, which on independent grounds I have before shown to be in the highest degree desirable, is rendered to a still further extent expedient through the presence of an American Protestant Bishop at Shanghai.

Arrangement with the American Missionary Bishop.

You are doubtless aware that, although no practical difficulties have ever been experienced here on the spot, the vicinity of two Bishops of sister-churches, and the coincidence of the limits of their respective jurisdictions over the clergy at Shanghai, have appeared to many minds in the churches at home to involve an anomaly and the appearance of departure from primitive custom in the early Church. The strict terms of my Letters Patent, and the law of England affecting the position and rights of the clergy in foreign parts, have prevented the possibility of any formal arrangements between the two Churches. The concentration of the Anglican Church Mission upon the province of Chehkeang would leave the American Episcopal Mission free to extend their work from Shanghai, and to consolidate their force in the province of Keangsoo. As a matter of personal arrangement, it is my intention to invite my friend Bishop Boone to undertake any confirmation of native converts at Shanghai, and to delegate to him the exercise of such Episcopal functions on my behalf in our Chinese Mission at this Station. By a private understanding of this nature, the two provinces of Chehkeang and Keangsoo might thus become the respective Chinese Dioceses of the Anglican and American Bishops, not, however, by any formal ecclesiastical compact, nor to the exclusion of the independent action of the various Missionary Societies included in either Church. . . .

Want of Men.

The circulation of Bibles is not to be a substitute for, but supplemental to and contemporaneous with, the visits of itinerant evangelists and teachers;—that the preached ‘word of God’ (as far as the message of the preacher is in accordance with the written ‘word’ of Holy Scripture) may equally claim the promised blessing of God the Holy Spirit upon the faithful testimony;—that a loud and powerful call addresses itself from this land to the educated youth of Christian Britain, ‘Come over and help us;’—and that the great desideratum and need of this crisis in Chinese history and our missionary position, is a larger accession of spiritually-minded efficient

oral teachers and living ambassadors of Christ,—the beautiful spectacle upon these mountains and plains of the Chinese continent of ‘them that preach the gospel of peace, and bring glad tidings of great joy.’”

THE BISHOP OF HURON AND TRINITY COLLEGE, TORONTO.

It is with great and real pain that we feel bound to place on record the following report and documents.

The Third Session of the Diocese of Huron was opened in London (C. W.) on Tuesday, June 12. On Wednesday, the 13th, “the Rev. Dr. Townley brought forward the following resolution :—

‘That, seeing it is greatly to be desired that the Canadian Church should unite in the upholding of one University, thereby insuring for it a high literary character and extensive religious and Church influence, this Synod respectfully requests the Lord Bishop to adopt such means as in his wisdom he may see good as shall tend to secure the hearty co-operation of all Churchmen in support of Trinity College, Toronto ; which, through the energy of the Bishop of Toronto, and the liberality of Churchmen here and at home, has been for some years in successful operation, and with the high honour of possessing a royal charter.’

The resolution was seconded by Mr. Ryland.

His Lordship said he could not put the resolution to the meeting without expressing an opinion thereon. He differed with Dr. Townley in some of his remarks. He had studied the working of Trinity College, and he considered that at the present time there was no power vested in the hands of any of the Bishops to interfere in the teachings of this college. This was not the case formerly, but a late statute had altered it. He objected to the teachings of that university, and if he had a son to educate, this would be the last place he would send him to. In the present state of things, the supreme power was vested in the Chancellor ; and so long as such was the case, he could not give it his support.

His Lordship put the resolution, which was lost, a large majority voting against it.”¹

The following is extracted from the *Canadian Ecclesiastical Gazette*, of July 15 :—

“ TRINITY COLLEGE.

TRINITY COLLEGE, *June 29th*, 1860.

The Corporation of Trinity College, Toronto, have observed, in the public prints, a report of the proceedings of the Synod of the Diocese of Huron, on Wednesday, June 20th, containing a statement made by the Lord Bishop of Huron with reference to Trinity College ; and they have ascertained from the testimony of persons present at the Synod that this report, so far as the language attributed to the Bishop

¹ From the *Echo and Protestant Episcopal Recorder*.

is concerned, is substantially correct. That statement having been made by a person occupying the prominent position of the Bishop of Huron, and in so public a manner, *ex cathedrâ* as it were, in an open Synod of the Clergy and Laity of his Diocese, requires to be met, on the part of the Corporation, by a statement no less public.

- I. His Lordship objects to the teaching of Trinity College, and declares that, if he had a son to educate, it would be the last place to which he would send him.
- II. He states also that there is no power vested in the hands of any of the Bishops to interfere in the teachings of the College. 'This,' he says, 'was not the case formerly, but a late statute has altered it. In the present state of things the supreme power is vested in the Chancellor, and, so long as such is the case, I cannot give it my support.'

The Corporation address themselves, in the first instance, to the latter statement :

The 'late statute,' to which the Bishop of Huron refers, was recommended by a Committee to the Corporation, and received by them, as a part of the report of the Committee, on the 12th of February, 1859. It was, with the rest of the report, forthwith transmitted to the Bishop of Huron. He was invited, before the next meeting of the Corporation for the adoption of the report, to confer privately with the Bishop of Toronto, in order to remove any possible misconception. He did so confer. On the 24th of February, 1859, he accompanied the Bishop of Toronto to a meeting of the Corporation. The Bishop of Toronto informed the meeting that the Bishop of Huron and himself were agreed on the report of the Committee, the Bishop of Huron having only one or two unimportant amendments to suggest.

These amendments were agreed to, and the report was unanimously adopted, in the presence of the Bishop of Huron, his *veto* being sufficient to have prevented the adoption of any portion of it.

From that day to this the Bishop of Huron has never intimated to the Corporation his dissatisfaction with any statute enacted by the adoption of that report.

It appears, therefore, that, without reference to the expediency of the existing regulations, the Bishop of Huron has no claim whatever to allege statutes which he deliberately sanctioned, and against which he has since entered no kind of protest, as a ground for discountenancing the College.

But, again, the Bishop misstates the case as to the effect of those statutes. He says that 'there is no power vested in the hands of any of the Bishops to interfere in the teachings of the College.' He might have said that the Bishops possess no *separate* or *exclusive* power of so interfering. But they do possess, in common with other members of the Corporation, a right of interference; while their sacred office would ever give them, especially on questions relating to religious truth or moral conduct, a powerful influence with the rest of the body.

The Bishop adds, 'In the present state of things, the supreme power is vested in the Chancellor.' This is not the case. The only statute on which the Bishop's assertion can be based is the following: 'No proposition for the removal of a provost or professor may be submitted to the Corporation except through the Chancellor, and then only on a written requisition, addressed to him by not less than five members of the Corporation.' This statute gives the Chancellor no real power at all, but merely provides that an important act should be done in a solemn manner, and through a fitting officer.

In reference to the Bishop's first statement as to the teaching of the College, accompanied by the emphatic declaration that Trinity College is the last place to which he would send a son, the Corporation observe that the charge against the teaching is most vague, and that the ordinary rules of morality, to say nothing of Christian charity, require that any man who advances such a charge should, under any circumstances, be prepared to substantiate it in detail. Much more must this be looked for in the instance of a Christian Bishop addressing his Clergy and Laity in Synod.

But, further, the Bishop is by law a member of the Corporation, and he cannot escape the responsibility which, in that character, rests upon him.

He has never, then, in his place in the Corporation, brought forward even the vague charge which he has hazarded in the meeting of his Synod, far less has he attempted to substantiate it.

Nay, more than this, he has refused to do so, when urged by the Bishop of Toronto to adopt this 'wiser and more honourable course.' And his refusal was based on this ground, that he could not expect to effect a change in the teaching of the University.

(Signed) JOHN TORONTO, *President.*

CHARLES MAGRATH, *Bursar and Secretary.*"

The following Pastoral has since been issued by the Bishop of Huron:—

"To the Clergy and Laity of the Diocese of Huron.

MY REVEREND BRETHREN AND BRETHREN,—A document, emanating from the Corporation of Trinity College, Toronto, has appeared in the extra of the *Ecclesiastical Gazette*, and has been circulated amongst the Clergy and Laity of this Diocese. This document contains so many mis-statements concerning matters in which I am concerned, that I feel myself called upon to address you, and to state the circumstances therein referred to as they really did occur.

I shall treat the subjects mentioned in this document in the same order in which they are discussed in the extra. I am sorry that I am thus placed under the necessity of publicly contradicting statements put forth by a body of such high respectability as the Corpora-

tion of Trinity College ; but no other course remains to me ; justice to myself and a regard for the interests of truth compel me to do so.

With reference to the fourth paragraph of the extra, the following statement of what really did occur, previous to, and at the meeting of the 24th of February, 1859, will show how careless the Corporation of Trinity College has been in preparing the document to which I refer.

I received from the Bursar of Trinity College a circular, informing me that a meeting of the Corporation would be held on the 24th of February, at which important measures would be brought forward ; but no report of resolutions of committee was transmitted to me, and I had no intimation what these measures were. I had never attended any meetings at Trinity College up to that time. I went to Toronto, and on the morning of the 24th of February, being desirous to know what the important business was which was to be brought before the meeting, I inquired of the Rev. H. J. Grasett what the business was. He showed me a paper, on which were some resolutions ; *but the statute, which was afterwards passed at the meeting, was not one of them.* I accompanied, not the Bishop, but Mr. Grasett, to the College ; I saw the Bishop of Toronto only for a few minutes that morning ; and when the statute referred to in the extra was read by the Provost, I objected to it, and it will be remembered by the gentlemen who were present that what I objected to was, that when a requisition for the removal of a Provost or Professor was signed by five members of the Corporation, and placed in the hands of the Chancellor, the option was left to him of bringing the complaint before the Corporation or not, as he thought fit. I urged that when a requisition thus signed was presented to the Chancellor, it should be imperative on him to bring it before the governing body. I even suggested that the number of signatures necessary to the requisition should be increased to ten ; but that the Chancellor ought not to have the power of refusing to bring the requisition before the Corporation when thus placed in his hands. I have not, therefore, mis-stated the effect of these statutes, as is asserted ; but the writer of the extra has kept out of view that provision of them to which I have objected. All the members of the Corporation then present united in the desire to pass the statute, and after stating my objections I ceased to oppose. I might have pronounced my veto on the measure ; but under the circumstances, I did not think it advisable to do so. I was then, for the first time, at a meeting of the Corporation of Trinity College. I had never assisted the institution in any way. I was surrounded by gentlemen who had largely contributed to the funds of the University. They, together with the Bishop of Toronto, who had done so much, and laboured so long and so energetically to establish Trinity College, were desirous that the statute should pass ; I therefore did not think it wise to use the power which I possessed, to veto their wish concerning this statute. Had I done so, I fear the epithets which would have been lavished upon me would not have been more chaste, gentle, or courteous than those which members of the Corporation of Trinity

College—a Church institution—have allowed themselves to employ concerning a Bishop when speaking of me in public and in private.

It is much to be regretted that when the Corporation of Trinity College, in their zeal, not to defend themselves, but to assail me, resolved to come before the public, they were not more careful as to the statements which they hazarded. They appear to have acted upon the principle, that a man may, to defend himself, employ any means to weaken or wound his adversary. This principle holds good with those who rely for victory on physical strength. But the use of such an expedient in literary warfare, more particularly where religion is concerned, has ever been justly regarded as unworthy of the scholar and the gentleman. A man does not defend himself, or strengthen his position, by endeavouring to inflict a wound on the reputation of his opponent. Such conduct generally recoils, with crushing force, upon the head of him who has been guilty of it.

I will now direct attention to the statement which I made at the meeting of the Synod of my Diocese. A clerical member of the Synod gave notice of a motion concerning Trinity College. I told this gentleman, *before he proposed his motion, that I was opposed to it, and should be against him.* He persevered in bringing it before the Synod, and in a long speech, in which he uttered the most glowing encomiums on Trinity College, moved its adoption, and was seconded by a friend. When the resolution was thus before the Synod, a lay delegate stood up, and requested me to give my opinion on the subject of the resolution. This I did as nearly as I can remember in the following words:—

‘Being called upon by a member of the Synod to give my opinion upon the question now before the meeting, I shall do so fully and faithfully, as it is not my wish to give an opinion by halves upon so important a subject. I cannot agree with the mover of the resolution in the exaggerated eulogium which he has pronounced on Trinity College. I have taken every pains for two years to inform myself concerning the teaching of the University, and I cannot approve of it. I think it dangerous to the young men educated there, more particularly if they are educated for the Ministry. I could not comply with the request contained in the resolution, for I should thereby encourage parties to send their sons to the College, and I would not for any consideration send a son of mine to the institution. Nor do I see any prospect of affecting a change in the teaching of the University, as by a recent statute the Chancellor is interposed between the Professors and the Corporation, and power is given to suppress any complaint against a Provost or Professor, even if preferred by all the Bishops in the Corporation.’ What I intend to say in this letter concerning this statement will be contained in the remarks which I am about to make on the contents of the last paragraph of the extra.

A passage from a letter of the Bishop of Toronto to me, written in April last, when we had a correspondence on the subject of Trinity College, is quoted, and it is added, ‘That my refusal to adopt what his Lordship called the wiser and more honourable course, was based

on this ground, that I could not expect to effect a change in the teaching of the University.' I never stated any such ground for my refusal. To prove this I have only to quote the passage from my letter in which I replied to the Bishop of Toronto. The passage is as follows :—'You say that in early life you adopted the rule, never, if possible, to allow an opportunity of doing good to pass unimproved ; all who are acquainted with the history of your life will acknowledge that few men have more fully acted upon this rule.—But there is another rule, having Divine sanction, which I feel assured you would desire to observe, and which must regulate my conduct towards Trinity College ; it is, "Abstain from all appearance of evil." I feel that I am bound to act up to this rule, and as *I cannot in my soul approve of the teaching of Trinity College*, I believe that my appearing to sanction it would be a positive evil, and would expose me to the condemnation which the Apostle says is the just portion of those who say, "Let us do evil that good may come." The correspondence from which I have quoted, took place in April last. From the above extract it will be seen that though I did not, in my place in the Corporation, bring forward a charge against the teaching of the University ; yet I made the charge in the most solemn form in which I could put it to the President of the Corporation, and as I received no answer to my letter, I concluded either that the President was indifferent as to what opinion I might entertain of the teaching of Trinity College, or that he concurred in the view which I expressed, in the same letter, 'that it was a wiser course for me to stand aloof from the University, than by a public protest to exhibit the melancholy picture of a house divided against itself.'

I should not even, when called upon by a member of my Synod, have given expression to the opinion which I had formed of Trinity College, had I not previously, in the most pointed and solemn manner, given expression to the same opinion to the President of that institution.

In my opinion this was the time for the Corporation of Trinity College to have applied to me to state what was the teaching to which I objected. It would have been a much more wise and honourable course, when the charge was thus made to the head of the institution, to have inquired into it, than to wait in silence until I had preferred the same charge, in compliance with a request made to me by a member of the Synod, and then to publish a document occupied in the discussion of a comparatively unimportant statute, and calculated to divert public attention from the important subject, namely, *the dangerous teaching of Trinity College*.

I do not hold myself responsible to any man for the opinions which I entertain. But, as I have in the present instance, when appealed to by a member of my Synod, expressed my opinion of Trinity College, I am prepared to submit the grounds upon which I have formed that opinion to any of my Clergy, or of the laity of my Diocese who may desire it. I am in possession of ample information

upon the subject, which I am ready to impart to those for whose satisfaction and guidance the opinion was expressed.

Amongst other documents I have in my possession a manuscript known in Trinity College by the name of 'The Provost's Catechism;' it consists of 741 questions with answers. It is placed in the hands of every student entering the University, and all are expected to learn it. Independently of the fact that such a mode of dealing with men is unheard of in any University at home, I consider the teaching of this catechism dangerous in the highest degree; the views put forth are unsound and un-Protestant. The explanations of Scripture are one-sided; the whole thing is calculated to indoctrinate the youths educated at the institution with the views of the author of 'the catechism,' and to prepare them to propagate the views amongst the members of our communion throughout the country. An institution which adopts such an expedient I cannot regard as safe. The minds of young men which are, for three or four years, forced into this mould, will not, for a long time, if ever, regain that liberty and independence of thought which are indispensable to those who are to minister the Word of Life to intelligent and reasoning men.

Let this catechism be no longer kept in manuscript, but published and circulated as the text-book of the University of Trinity College; and I will venture to predict that the same conclusion at which I have arrived will be expressed by many, namely, *that the teaching of this catechism is dangerous in the extreme.*

I have been induced, my Reverend Brethren and Brethren, to address you upon this subject because of the honoured name which is affixed to the document I have been considering; had it borne any other signature I should have allowed it to pass in silence. But such is the respect which I entertain towards the President of Trinity College Corporation, that nothing can ever weaken the feelings of veneration with which I regard him. We know that the highest faculties and the most exalted mental powers succumb to time; and if his Lordship is not now what he once was, if his memory does not faithfully record events as in years past, allowance should be made for this by his friends, and those who act with him and for him should be careful not to lead him to lend his name to any proceeding unworthy of the position he has so long filled with honour, and calculated, in the evening of his days, to bring a cloud over the high reputation he has so nobly won.

I am, my Reverend Brethren and Brethren, with earnest prayer that God's Spirit may be poured out upon us to guide us into all truth,

Your faithful Friend and Pastor,

BENJ. HURON.

London, July 21st, 1860."

(A letter has appeared from the Provost of Trinity College relative to the statement concerning "The Provost's Catechism," from which it seems that the Bishop of Huron has mistaken the facts. We have no room for it at present.)

SYRIAN REFUGEES IN CONSTANTINOPLE.

WE have received the following letter and the accompanying extracts from the Rev. H. P. Wright, of Constantinople. The Rev. A. Tien has relieved many of his fellow-countrymen who have fled from the massacre in Syria. It is hoped that the readers of the *Colonial Church Chronicle* will send him some assistance in this labour of love. We do not wish to interfere with the general subscriptions now going on, but we should be glad to see Mr. Tien's hands strengthened. Contributions will be received by the Rev. Henry P. Wright, Canterbury; the Rev. Charles Sparkes, Barnet, N.; John Smith, Esq. Lawn House, Barnet, N.

"Canterbury, August 24, 1860.

My dear Sir,—The following extracts from letters received from the Rev. A. Tien, Missionary of the *Society for the Propagation of the Gospel* in Constantinople, tell a tale of affliction which must touch the hearts of your readers. Something should, I think, be done at once; I therefore write to ask your assistance in the matter. Will you kindly print the extracts, and inform the public of the bitter misery endured by the Maronites, who have fled for their lives to Constantinople? I am sure that many Christians living far away from all persecution themselves will gladly support Mr. Tien in his labour of love, if you will only inform them of the best means of doing so. I need not say how gladly I shall join with you in any plan you may deem advisable.

Yours faithfully,

H. P. WRIGHT,
Chaplain to the Forces.

'Pera, Constantinople, July 25th, 1860.

Dear Mr. Wright,—My object in now addressing you is to raise a fund in behalf of those Christians who have escaped from Syria with their lives, but have lost their *all*—their property entirely destroyed, homes burned to the ground, and themselves suddenly thrown into the extreme of poverty, without bread to eat or clothes to wear. Hundreds are in this deplorable condition—friendless, homeless, and starving—princes and peasants share the same fate. The inhabitants of Beyrout gave up everything, and have escaped from the massacre: some have come here, others are wandering in boats or sailing vessels whither the winds and waves may carry them. I know you will be glad to hear that my mother and brother are safe, and we trust that they will soon arrive here to remain with us. The papers do not give half the sad and horrible details,—atrocities have been committed which equal, if they do not exceed, those which were perpetrated in Cawnpore two years ago—the villages destroyed, nuns and other women and girls stripped naked, paraded through the streets, and, after suffering the greatest degradations and indignities from Druses, Mussulmans, and Turkish troops, some were cut to pieces . . . while others, with infants and young children, were burnt alive. The inhabitants of Dair-el-Kawar, a large place, about six hours' journey

from Beyrout, sent to the Pasha in that town for assistance. After *six days* on the road, he arrived there, and finding all the Christians massacred, he . . . returned without endeavouring to save the few who had escaped the slaughter. Druses, Mussulmans, and Turkish troops united their fury, and falling on the poor Christians (who had previously been disarmed by the Turkish authorities under promise of safety), butchered them with every imaginable refinement of barbarity—making some lie down before them, and then slicing them to pieces. Damascus and all the neighbouring villages are destroyed, and the whole country round pillaged and devastated. . . .

But, dear Mr. Wright, I should fill volumes were I to relate all I have heard. I must cease, first entreating you to endeavour to obtain some subscriptions to save the sufferers from starvation. I think an appeal to the public in England would not be disregarded; the necessity is obvious, and I believe that many will show the true love and charity of Christianity by now aiding us in saving these poor fellow-creatures. All sects and all nations have been alike massacred or driven away like sheep without a shepherd; and may we not ask from Christians at large help in this time of pressing and urgent need? The little Protestant community has not been spared, and the desire of the Mussulmans is to extirpate from Syria *all* who bear the name of Christ.”

The Editor has himself received a letter from Mr. Tien, of which the following is an extract:—

“I have lately had opportunities of hearing from several eye-witnesses, of whom four are staying in my house, details of some of the late fearful events which have taken place in Syria; and as I think you may like to insert some in the *Church Colonial Chronicle*, I have collected them for that purpose. The reports published in the papers are far from containing half that might be related of the atrocities of Druses, Mussulmans, and Turkish troops; and the statement that there were only 400 soldiers in Syria at the time of the outbreak is decidedly *untrue*. My authorities are Prince Nekash, Mr. Kikano, the brother of Abd-ul-Kader, and others, that there were at least *four thousand*; of these 600 were in Zakleh and 700 were in Deir-el-Kamar, and these wretches not only sanctioned and aided the Druses, but even committed most fearful acts of barbarity towards men, women, and children. They compelled the poor Christians at Deir-el-Kamar to give up to them all the money they possessed, and then assisted the Druses to massacre them. One of the very few survivors from this lately lovely and prosperous town is now in our house. He saved his life by heaping dead bodies over himself; and afterwards, with the aid of the American Missionaries, he was enabled to reach Beyrout, and proceed to this city. Private letters from Damascus to the gentlemen I before mentioned state that . . . in that city 500 families have been compelled to embrace Mahometanism. . . .”

SCOTCH BISHOPS IN ENGLAND.

DEBATE IN PARLIAMENT.

ON Friday, July 27, Mr. Augustus Smith inquired whether a Scotch Bishop could legally perform any Episcopal functions in any diocese of England on behalf of the Bishop thereof.

Sir G. C. Lewis replied, saying that he would state as distinctly as he could what he understood to be the law about Bishops of the Scotch Episcopal Church performing Episcopal functions in England :—

“ The Act of 32d George III. cap. 63, sec. 9, contained this enactment :—

‘ That no person exercising the function or assuming the office and character of a pastor or minister of any order in the Episcopal communion in Scotland, as aforesaid, shall be capable of taking any benefice, curacy, or other spiritual promotion within that part of Great Britain called England, the dominion of Wales, or town of Berwick-upon-Tweed, or of officiating in any church or chapel within the same, where the Liturgy of the Church of England as now by law established is used, unless he shall have been lawfully ordained by some Bishop of the Church of England or of Ireland.

On examining the rest of the act, it appeared to him to be clear that by ‘ pastor ’ was meant parochial clergyman, and the words ‘ unless lawfully ordained ’ seemed to limit the application of the enactment to parochial clergymen. With regard to the words ‘ or minister of any order,’ when an expression of that kind followed, according to the ordinary rules of construction, an inferior, and not a superior order was signified. Therefore the act, according to obvious and fair construction, was limited to parochial clergymen, and was not applicable to Bishops. There was a subsequent act, the 3d and 4th of Victoria, chap. 33, by which the prohibition was partially removed ; but the question was, whether the prohibition referred to the exercise of Episcopal functions, and it appeared to him, as far as he was able to form a judgment, that it did not so refer. He had been favoured by the Bishop of Exeter with a communication, in which that right rev. prelate stated certain facts together with his view of the law of the case. What the right rev. prelate contended for was, that, according to the law of the Church, a Bishop of the Scotch Episcopal Church could exercise Episcopal functions in the Church of England, inasmuch as he assented to the doctrine of that Church. It was well known that if a Bishop of the Roman Catholic Church conformed to the Articles of the Church of England, he was *ipso facto* a Bishop of the Church of England ; and in like manner, if a Roman Catholic priest conformed, he was *ipso facto* a priest of the Established Church. Hon. gentlemen would recollect that Mr. Blanco White preached at Oxford University, and he was never ordained in the Church of England, but had been in orders as a member of the Church of Rome. The Bishop of Exeter in his communication observed—

‘ And what has been the practice of our own Church? Has Bishop Trower’s recent exercise of the Episcopal function by holding Con-

firmations in Cornwall for the Bishop been a solitary or new case? So far from it, that for many years diocesan Bishops in England have availed themselves of the aid of Bishops consecrated in Scotland. Bishop Maltby, of Durham, was repeatedly assisted in his old age by Bishop Eden, of Moray, having first satisfied himself, as is understood, by inquiry, that there is no lawful impediment. Bishop Trower himself has confirmed in Kent for the present Archbishop of Canterbury; so has another Scotch Bishop (Forbes) of Brechin. More than this, Bishop Trower has himself received commissions as a Bishop from the late Bishop of London, and from the present, to confirm for them (whose special office it has always been considered to be) members of the Church of England on the Continent. And so far from his so acting as Bishop, or the commission of the Bishop of London, under which he so acted, being esteemed the assumption of a power which does not belong to him as Bishop, that on the last of these occasions notice was sent from the Foreign-office to our Ministers abroad, desiring them to aid and countenance his so acting.

These were precedents bearing on the case, and so far as he was able to form a judgment on this rather delicate question of ecclesiastical law, it appeared to him that there was no statutory prohibition or rule of canon law by which Scotch Bishops should be prevented from exercising functions, with the consent of the Bishop of the diocese, within a district of the Church of England."

We should be very glad indeed to see the disabilities of the Scottish Clergy removed—and this for our own sakes rather than for theirs. When the Act 3 & 4 Vict. cap. 33, was passing through Parliament, the late Bishop Russell of Glasgow was deputed by his brethren of the Episcopal Order in Scotland to answer in London such questions as might be put to him relative to the proposed Bill, and he says in an Appendix to a Charge,¹ which he afterwards published, that he had an opportunity of becoming acquainted with the reasons of the restrictions which were laid on the Scottish Bishops and Clergy:—

"‘When legislating,’ said one of their Lordships of the English Bench, ‘we cannot place you on a better footing than our own clergy: for the law of our Church is, that the clergy of one diocese shall not officiate in any other diocese without permission from the Bishop of that other.’—‘This law,’ he added, ‘has long been a dead letter amongst us, for the clergy go from one diocese to another without asking any body’s leave; and such will soon be the law which we are making for you.’ As the Bill comprehended also the Episcopal Church in the United States, the clergy of which cannot be so familiarly known as we are to their English brethren of any order, the rule became necessarily a little more stringent than it would otherwise have been. . . .

This Act has materially improved our status, inasmuch as it affords a parliamentary recognition to our title as ‘The Bishops and Clergy of the Protestant Episcopal Church in Scotland.’ The Bill of

¹ “The Position of the Scottish Episcopal Church with regard to Liturgical Usage, and Communion with the United Church of England and Ireland: a Charge addressed to the Clergy of the City and District of Glasgow, May 7, 1845. By the Right Rev. M. Russell, LL.D. D.C.L. Oxon. (Edinburgh: Oliver and Boyd.)

Anno 32 George III. described only two orders—those, namely, of pastors and ministers: that of Victoria not only restores the proper designation, but recognises in reference to the Bishops ‘the exercise of Episcopal functions’ within their proper districts.” (P. 44.)

Reviews and Notices.

Missionary Pupils. How to obtain more Men for our Mission Fields.

By JAMES ERASMUS PHILIPPS, M.A. Vicar of Warminster. London: Rivingtons. 1860.

THE great question at present with respect to missionary work is—How are Missionaries to be obtained? As Mr. Philipps says:—

“It is almost universally felt by those persons who take an interest in Missions, that the crying want just now, is that of Men, rather than of Money. In some cases the money, when collected, has remained for a while idle, unused, through lack of labourers either to fill our vacant missionary posts, or to make fresh inroads upon the Domains of Darkness. Men, men, is the cry which strikes our ears, wherever we turn—whatever Missionary Society it is that comes before us.”—P. 5.

Mr. Philipps shall state his own view of the want of the Church and the remedy which he suggests:—

“Our Middle Classes have not furnished the number of Missionaries they might have been expected to supply. Why is this? The reason, I think, upon reflection, is plain, but it has never yet, as far as I know, been put prominently forward. *It has arisen probably from no Intermediate Training between School and College having been provided for them.* When the boy has reached the age of fifteen or sixteen, the father feels that he has given his son as much education as his means will afford, and as he ought to give him in justice to his other children,—that it is now necessary that the boy should begin to do something to earn his own livelihood. He may perchance have a longing for a missionary life, but no Missionary College cares to take him till he is twenty years of age, or thereabouts, as it is found most convenient that their course of study, which generally extends over three years, should be arranged so as to end at the age required for Ordination. As a natural consequence, the missionary spirit is nipped in the bud, and never given any chance of developing itself. The career of a Missionary is one closed to him. It is vain—useless—*his* dreaming of it. How can he be supported during those four or five years previously to his entering St. Augustine’s or any other Missionary College? The Bishop of Capetown, when last in this country, wrote thus to me:—‘The subject is, to my mind, a very important one. I rejoice to hear of any attempts to train young men for the time which must elapse between their leaving parochial and other Schools, and going to St. Augustine’s. I believe that many who might have become valuable Missionaries, are lost to the Church for lack of some intermediate system of training.’”—Pp. 8, 9.

Mr. Philipps says that Missionary Studentships, which assist young men during their career at St. Augustine’s and other Missionary Colleges, do not meet the want he speaks of, namely, that of some intermediate training.

We commend this pamphlet to the notice of our readers. We are thankful for every attempt to supply the present urgent want of men, for they will all be useful. We look on them as answers granted by the Lord of the harvest to those earnest prayers which are continually going up to Him, that “He will send forth labourers into His harvest.”

The Restoration of the Jews, and the Duties of English Churchmen in that Respect. By ROSA RAINE. London: Masters. 1860.

THIS pamphlet is in great measure made up of quotations from different authors, many of them from the works of Mr. D'Israeli. The authoress hopes (as she says) to assist in—

“The promotion of views touching the propriety of a speedy reconstruction of the Jewish nation in the Holy Land: a line of policy which was strongly suggested, though not carried out, at the time of the adjustment of diplomatic affairs after Waterloo, and which is beginning to be ably advocated by Lord Shaftesbury (whose arguments I have taken the liberty to adduce) in the present day.”—*Preface.*

We hope that before long the conversion of the Jews to the faith of Christ will be attempted by the Church of England in a different manner than it has hitherto been. The authoress of this pamphlet, like many other persons with whom we do not in this matter sympathise in the least degree, supposes that the ceremonial law is to be observed by converted Jews with the exception of the Law of Sacrifices. Such at least we suppose is the meaning of the following passage:—

“For the Jews will not lose their distinctive *peculiarity as Jews*, by becoming *Christians*. Surely it has all along been a mistake of the Gentile Church to require a Jew to renounce the Law of Moses as a condition of embracing Christianity? There are many ordinances and ceremonies enjoined on the Jews for observance by direct Divine injunction, which are not abrogated by Christianity; for it is the declaration of JESUS Himself, ‘Think not that I am come to destroy the Law or the Prophets: I am not come to *destroy*, but to *fulfil*. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the Law, till all be fulfilled.’ With the exception of *animal sacrifices*, typifying the great atonement accomplished in the *One Sacrifice* once offered of the true LAMB of GOD slain for the sin of the world, what is there in the Jewish ritual which may not have a more perfect development of perpetual observance for *Jews*, though not binding on Gentiles, within the Christian Church?”—P. 21.

We have received from Messrs. J. H. and J. Parker: Part I. of *The Minor Prophets, with a Commentary Explanatory and Practical, and Introductions to the Several Books*, by the Rev. Dr. PUSEY (5s.; postage 4d.). This Part contains the Prophecy of Hosea and part of the Introduction to Joel. We cannot be too thankful for this precious help to the understanding of Holy Scripture. To the completion of this Commentary, Dr. Pusey hopes “to consecrate the residue of the years and of the strength which God may give him.” May God prosper the work of his hands.

We have also received from Messrs. Parker: (1) A letter on *A Revision of the Prayer-Book*, by the Rev. A. Codd (1s.). (2) *Aubrey de L'Orne; or, the Times of St. Anselm*, No. XVIII. of “Historical Tales,” a good Tale; and (3) the following Reprints from the “Penny Post:” *Left Behind* (2d.); *Little Tales* (4d.); *Little Allegories* (2d.); *Little Fables* (2d.).

We have received from Messrs. Bell and Daldy: (1) *The Wisdom of the Son of David: An Exposition of the first Nine Chapters of the Book of Proverbs* (5s.; postage 4d.) This seems to be a very good book. (2) *The Sufficiency of Christ. Sermons preached during the*

Reading Lenten Mission of 1860 ; with an Introduction, by the Rev. T. V. FOSBERY. The Sermons in this volume are by the Bishops of Oxford and Lincoln, the Dean of Westminster, the Revs. A. W. Thorold, D. Moore, C. J. P. Eyre, J. R. Woodford, and T. L. Cloughton. There is also an Appendix containing three Addresses, by the Rev. T. L. Cloughton, T. T. Carter, J. R. Woodford. The Sermons are selected from a much larger number. (3) *Four Sermons on the "Comfortable Words" in the Office for the Holy Communion*, by the Rev. ALEXANDER GOALEN. (4) *Mission Songs and Ballads*, by the Rev. G. HUNT SMYTTAN (6d.). A very pleasing little book of thirty-six pages (6d.).

Colonial, Foreign, and Home News.

SUMMARY.

HIS ROYAL HIGHNESS THE PRINCE OF WALES landed at St. John's, Newfoundland, July 24th. On the following day he visited the Cathedral, and was received by the Bishop, the Archdeacon, and the other clergy of St. John's. He afterwards went to the Bishop's house. The Newfoundland *Telegraph* reached us too late for extracts.

The Annual Meeting of the Diocesan Synod of MONTREAL took place on Tuesday, June 19. In the course of the proceedings the Bishop called the attention of the Synod to the propriety of presenting an address to his Royal Highness the Prince of Wales. He had been in correspondence with the Bishops of other Canadian Dioceses. He read an address, which was adopted by the Synod.

A Society, consisting chiefly of coloured persons, has been formed in the United States, for the purpose of promoting civilization in Africa. The ship *Castilian*, sent by the Colonization Society, lately sailed for Cape Mount, Africa, with 500 rescued negroes, and the ship *South Shore* for Monrovia, with 353 rescued negroes.

The Bishop of GRAHAMSTOWN held an Ordination at King William's Town on Trinity Sunday, when the Revs. H. R. Woodroffe and R. von Hube were ordained priests, and Mr. M. Norton, deacon. The Bishop intended to ordain the Revs. Messrs. Every and Brook priests at the Cathedral, Grahamstown, on the following Sunday.

The roofing of the aisles of St. Andrew's Cathedral, Sydney, is in progress, the other portions of the building being roofed in. The fittings of the interior will be proceeded with. It is stated that the Cathedral will be opened for public worship in about two years.

LONDON MISSIONARY STUDENTSHIP ASSOCIATION.—The London Missionary Studentship Association have appointed one Student to St. Augustine's, and are prepared to appoint a second as soon as the subscriptions will allow of their doing so.

Subscriptions may be sent to the Rev. B. Belcher, St. Gabriel's, Pimlico, or 79, Pall Mall.

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

OCTOBER, 1860.

SYRIA.

TWO scenes of the Syrian drama are now well-nigh over. Whether the curtain will fall with the conclusion of the second scene, or whether the stage will be enlarged for European actors, remains as yet doubtful. The obscure tribes of the Lebanon made their appearance first—Druses, Maronites, Bedouins, Metualis, and Moslems—resident or quartered in the mountainous district to the north of Palestine. Next there enter the Turks of Constantinople, headed by Fuad Pasha; and in the side-scenes are discovered French troops and British men-of-war. Should there be a third scene, in which the two latter become prominent actors, they will, no doubt, be joined by the contingents of other nations, and an attempt will be made to settle the ever-pending, constantly recurring difficulty, which is the dread of all modern politicians—the perplexed question of the East.

From the time that the government of the Lebanon has taken its present form, there has never been peace between the Druses and the Christians; nor, indeed, is the government—if government it can be called—so constituted as to be likely to ensure peace. The Druses are a people who have a faith of their own, which, strange to say, is unknown and not easily discoverable. Dr. Wolff considers it to be in essence Druidical, and declares that part of their religion consists in the worship of the sacred oak. We think that there is very little foundation for this statement. According to another authority, they derive their name from one Druzi, who was perhaps a

trozee, or tailor, in the eleventh century, who preached the divinity of Caliph Hakim. The Druses, it is said, are looking for a second Hakim, who is to reach them from China, passing through India, Beloochistan, Persia, and Central Asia. It is whispered, too, that they worship Hakim under the form of a calf. In truth, no one is acquainted with the mysteries of their religion, because the unlearned, called Jakals, are uninitiated in them, and the Okals, who are the learned class, admit none into their body until they have been tried by many years' probation, and until they are satisfied that their secrets are safe in their keeping. The following account is given of them in the "Journal of a deputation sent to the East by the Committee of the Malta Protestant College":—

"The provinces Es-Sahil and El-Metu are occupied chiefly by the Druses: their number is reckoned at 70,000, one-third of whom are capable of bearing arms. Many of them also dwell in the Anti-Lebanon, and some are found in the Hauran. They are an heretical sect of Mohammedans, descended from the Carmathians, who, about the eleventh century, became perverted from the creed of the Koran by the propagation of the wild and extravagant doctrines of the fanatical Khalif, El-Hakim (of the Fatimite race), who reigned at Cairo, and who, according to his disciples, disappeared on the night of the 27th of the month Shouah, at the age of thirty-six. He was assisted by two Persian disciples, equally fanatical, named Hamzah and Muhammed ben Iszmail ed Derazi, from whom their name (Druse) was derived. . . . The general character of their creed is Deism, amalgamated with obscure traces of Judaism, Mohammedanism, and Christianity, believing that the Deity has shown itself to men, at different periods, under a human form."

The Rev. A. Tien, in a letter published in the last "Occasional Paper from St. Augustine's College," gives the following "particulars of their practices and principles":—

"They allow marriages between brothers and sisters. They believe in the transmigration of souls, and suppose that their chief prophet Hakim passed into a calf, the image of which they now worship. They maintain the unity of God, that He manifested Himself to men in seven persons, the last of whom was Hakim. They have five principal points of religion, which are: first, truth to each other only; secondly, mutual protection and aid; thirdly, renunciation and persecution of all other religions; fourthly, the belief of the unity of Hakim with God; fifthly, separation from those they consider in error and from evil spirits."

Whatever their religion may be, it allows its professors to put on the garb of any other religion which they may think proper

for the moment to assume. A Druse, therefore, will sometimes call himself a Mohammedan, sometimes a Christian; and he will do the acts of a professor of Mohammedanism or Christianity; but he is neither Mohammedan nor Christian—he is a Druse, and he keeps his old Pagan faith locked up in his breast, scorning the religion, the semblance of which, without conscious hypocrisy, he assumes.

There are about 150,000 Christians, divided, it is said, into no less than eleven distinct communions, the chief of which are Latin (schismatical) Catholics, Greek Catholics, and Protestants. Of Protestants there are but few: they consist almost entirely of the converts made by American Protestant Missionaries, and till lately had no existence. Now, however, they are sufficiently strong for us to hear of 200 living in the one city of Hashbeya. Of these 200, only two males are now left alive. The Greek Catholics, throughout the whole of Syria, form the largest Christian body; but in the Maronite district they are far inferior in numbers to their Latin rivals. In the city of Hashbeya, just mentioned, which contained in all 5,000 inhabitants, no less than 4,000 were members of the Orthodox Church. Of these 4,000, only thirty-three males have survived the massacre. The great bulk of those who inhabit the mountainous district between Tripoli and Tyre, profess a modified obedience to Rome; and the way in which they became attached to the Western instead of the Eastern communion is remarkable. The natives of the Lebanon are said to have been first converted, in the fifth century, by St. John Maro, a Syrian monk, whose name holds a place in the calendar of the Oriental Church. Two centuries later, a second John Maro was consecrated Bishop by Macarius, the disgraced Patriarch of Antioch; and by his means the community established by his namesake was induced to adopt Monothelite tenets. From one or both of these John Maros is derived the name Maronite. The Maronites continued in the profession of Monothelism for some five hundred years. At the end of that time, the state of the East was for a time much altered by the establishment of the Latin kingdom of Jerusalem, and, following upon it, the institution of a Latin Patriarchate at Antioch. The third of these schismatical Patriarchs was named Haimeric, or Aymeric; and in his time, whether on account of his spiritual labours, or, as is more probable, from a desire to unite themselves with Baldwin the Fourth the representative of the powerful Western nations, the Maronites came over in a body of 40,000, and declared themselves adherents of Rome. Probably the cause of this act was not speculative doctrine, and little change in their tenets seems to have been effected. Certainly, they soon fell into gross ignorance and

various kinds of heresy, if they ever emerged from them. In the fifteenth century, they were again, more or less, recalled to the Roman standard of belief; and since that time they have been much as they are now, politically and traditionally belonging to the Western communion, but by no means tied to all its dogmas, and, indeed, holding to the doctrines and precepts of Christianity only in the loose and eclectic fashion which is usual among semi-civilised tribes. Their faith is rather in France, which gives them efficient protection, than in Rome, to which they adhere, because the *Eastern* policy of France is an ultra-popish policy. They have now eight Bishops, one of whom schismatically assumes the title of Patriarch of Antioch.

The following is the account given of them in the Journal of the Malta College:—

“ The persevering efforts of the Church of Rome to accomplish the subjection and incorporation of the Oriental Churches have been attended with various measures of success; with the Greek and Armenian communities it has only been partial: there is a Greek Catholic Bishop, and only one Church at Beyrout; but their triumph has been complete with the ancient and powerful tribe of the Maronites, whose unanimous submission to the authority of the Pope they obtained several centuries ago. Romanists greatly boast of this achievement, and describe the excellency of the Maronite Church in most glowing terms of praise.

“ Their Patriarchs have since received the *pallium* of investiture from Rome, and use a ring, a mitre, and a pastoral staff, which is done by none of the other Oriental prelates; but the Church of Rome, according to her usual custom, made a dishonest compromise of several other important rules of discipline, in order to procure their recognition of the headship of the Pope; so that the connexion is, after all, in several respects more nominal than real. They are allowed to preserve their own ecclesiastical language, the Syriac. They dispense the Communion in both kinds, dipping the bread in wine before its distribution among the people. Though they now observe the Roman calendar, as far as the time of feasts and fasts is concerned, they recognise local saints which have no place in its commemorations. They have retained the custom of the marriage of their clergy previous to their ordination.

“ The Maronites have bells outside their churches, for congregating the people to worship, a privilege not enjoyed by any other sect of Christians under the Turkish dominion. . . . They have always been under the special protection of France, and the tri-coloured flag is hoisted on all the monasteries at the least threatening of foreign aggression.”

On the overthrow of Mehemet Ali's power, the quadruple alliance, or rather the British Government, had the settlement of Syria in its hands, and as the Druses and Maronites were constantly at daggers-drawn with each other, it was thought that the best way of at once procuring the liberties of the contending tribes and maintaining the peace of the country, would be to place each party under a governor or Kaimakam of its own, while both these Kaimakams were subject to a governor nominated by the Sultan. The plan might have worked well if there were any faith, or integrity, or uprightness in Turks. But what is to be done when the governing power hates its subjects, and desires above all things their mutual annihilation and the desolation of their country? The constant policy of the Porte has been to play off Maronites against Druses, Druses against Maronites, and to keep up the feud between them. It has been more than a *Divide et impera* policy. The Turkish governors have rejoiced to see the infidel dogs cutting each other's throats; and so honestly have the Kaimakams been appointed that the present Kaimakam of the Christians is supposed to be a Druse in religion, as he certainly is in origin, though according to Druse habits and maxims he has adopted the garb of Christianity.

The usual state of guerilla warfare continued till the month of May. It was then seen that Druses and Maronites were more than ordinarily excited, and more than usually intent on mischief. Whence came the inspiration? We believe that it has been proved that there was some special moving power. Facts are not accounted for by the theory that two half-savage tribes accustomed to predatory habits assailed each other, and that slight offences begetting greater offences, the fire at last burst out into the conflagration which we have witnessed.

There must have been an author of the movement. Who was it? Mr. Kinglake, in language scarcely veiled, has declared in the House of Commons that he is to be found in the Emperor of the French, who supplied the Maronites with weapons, and incited them to the attack which has proved so disastrous to themselves. Lord Palmerston did not deny the statement. His language might be construed into a confirmation of it. And there is no doubt that the general intriguing character of the Emperor, and the special intrigues of which he was guilty in Palestine, with a view to bringing on the Crimean War, lend credit to the suggestion. But there is another hypothesis which, on the whole, we think the more probable. If we do not find the guilty man in the Emperor of the French, we must look for him in the Turkish Governor of the Lebanon.

We have already said that the Christians and the Druses are

governed each by their own Kaimakam, subject to the superior control of the Pasha of Beyrout. This arrangement is one utterly distasteful to the Turks. They desire to have the immediate government of the two tribes, and it has long been a settled plan, if not at Constantinople at least at Beyrout, to overthrow the present system. The plan adopted by Koorschid Pasha shows that Turks have cunning as well as ferocity. Beshir Ahmed was appointed Christian Kaimakam. He professed himself a Christian but is a Druse, and he persecuted the Christians to such an extent that at last they rose against him, drove him out, and sent a deputation to Koorschid Pasha begging for a new Kaimakam. Koorschid is one of the Moslems of the old school, who hate and condemn Christian dogs, and are driven into fury by the concessions made to them by the Sultan—concessions which they are determined shall not be carried into effect. It appears, too, that he entertains a now widely-spread belief that the Moslem power is fated soon to perish, and that the duty of the good Moslem is to strike as hard a blow at the infidels as is possible, before the fatal hour arrives. Of course the petitioners gained nothing from Koorschid. At the instance of the English Ambassador Atta Bey was sent as special commissioner from Constantinople. According to his instructions he spent two years in doing nothing, and at the end of that time Koorschid re-established Beshir Ahmed as Christian Kaimakam. Towards the end of the year 1858 it was reported that measures were concerted by the Druses and the reinstated Kaimakam, with the knowledge and sympathy of Koorschid Pasha, for a general massacre of Christians; and so terrified were the inhabitants of Zahléh that they petitioned to be removed from under the control of their own Kaimakam, and to be transferred to the jurisdiction of a Turkish governor. It was the only way, they told the English Consul at Beyrout, in which they could win the protection of the Turkish authorities. Accordingly, they were transferred to the Pashalik of Damascus, and in the following year the inhabitants of Hashbeya were driven by like fear to follow the example of Zahléh. Both towns found when the day of peril came that it mattered little whether they were under a Turk or the creature of a Turk. Their fate was the same, for were they not the dwelling-places of Christian dogs?

This is but a specimen of Koorschid Pasha's intrigues during the two years previous to 1860. We cannot doubt, therefore, that we have found a sufficient explanation of the commotions which we have witnessed. The Turkish Governor of the Lebanon is the man at whose door must be laid the guilt, not only of permitting but of inciting and occasioning the Syrian massacres. It is not, however, as a man that he must be found guilty. He

was carrying out the recognised principles on which Turkish government is conducted in Syria. All that he added was an extra measure of zeal and craft.

The conduct of the Turkish troops throughout the time of the massacre is in entire accordance with the suggestion of their complicity, and the complicity of their Pashas in the deeds which were being done. At Sidon, at Deir-el-Kamar, at Hashbeya, at Rasheya, at Zahleh, and at all the other scenes of massacre, the Turkish troops were either passively or, in most cases, actively engaged in the butchery; and all accounts agree in saying that the horrors of war were inflicted upon women by Turks alone. The savage Druses slaughtered the living and hacked the corpses of the dead. The more brutal Turks seized upon the horror-struck women for their prey.

We do not intend to recount the atrocities which have been committed. They are burnt into our memories with a distinctness almost equal to the massacre of Cawnpore, which, indeed, was almost surpassed for treachery and cold-blooded atrocity by the massacres of Hashbeya and Deir-el-Kamar. The best account of the whole "butchery," as he justly calls it, will be found in Mr. Cyril Graham's letter to Lord Dufferin. It was on the 28th of May that the frenzy broke out. On that day the flames rising up from thirty-two desolated villages were visible from Beyrout. The inhabitants who did not fall in the defence of their hearths were cut off as they fled to Beyrout for safety. On the 29th of May Hashbeya was attacked, and on the 6th of June both Hashbeya and Rasheya fell. "So when the sun set on the 6th of June scarcely a male was left of the large and prosperous population under Hermon." Sidon was attacked by Bashi-Bazouks, Moslems, and Druses on the 1st of June. On the 3rd of June Deir-el-Kamar was first assaulted, and on the 21st 1,200 unarmed men were massacred in the Serai; "revealing a degree of treachery on the part of the Pasha which it would be almost impossible to persuade a sober European statesman could be practised by an official in the high position of a governor of a great province." On the 19th Zahleh fell before the Ottoman troops, the Druses, and the mixed rabble. Beyrout was only saved by the presence of European men-of-war, and Tyre by Mr. Harvey's yacht. Sixty towns in the Lebanon (the correspondent of the *Daily News* says 151) have been burnt, 4,000 males butchered, and 80,000 poor creatures left destitute. When so much had been effected, the Pasha became terrified at the energetic remonstrances of the Consuls-General, and giving up the further schemes that he had contemplated he proclaimed Peace on the terms of having everything in *statu quo*, and by-gones being by-gones! About the same time that this farce

was enacted in the Lebanon, the fanaticism of the Moslems broke out against the Christians at Damascus, and led to the massacre not only of the native Christians but of the many poor wretches who had crowded into the city from all quarters for protection.

Fuad Pasha has gone to Damascus and shot a few hundred men, and is proceeding to shoot a few hundred more in the Lebanon. What reparation is this? A Turkish Pasha does not value a hundred lives as an Englishman values the life of a dog. If there is any spirit in the Western Powers they will insist on four men being shot—and shot by Turkish hands—Koorschid Pasha, governor of Beyrout, Ahmed Pasha, governor of Damascus, Othman Bek, commander at Hashbeya, and the Colonel-commandant who presided over the massacre of Deir-el-Kamar. Justice and policy alike demand the lives of those men.¹ When that work has been accomplished, there is another which may be done without Turkish instrumentality. The whole character of the English policy must be changed.

The following is the estimate of the effects of our present policy made by a French Protestant Missionary in Damascus, who shows himself in other respects to be a keen observer and thoughtful man. It was written a few days before the massacre of Damascus, and is published in the *Revue des deux Mondes*:—“The bombardment of Jeddah by the English produced a most marvellous effect. The Mussulmans declared that England was all-powerful—that there was but England in the world—that they themselves were English; and their fanaticism assumed all of a sudden the external appearance of the most fraternal affection towards all the Christians, and of the most obsequious politeness towards all Europeans and their servants. Unfortunately, England has not known how to preserve in Syria the ascendancy which the tardy and incomplete chastisement of Jeddah sufficed to win for her. Instead of making herself respected in the East, she seems to take pains there to assimilate herself to a secondary Power. The instructions she gave to her agents seemed to be to thwart the Turkish Government in nothing. The result was that English subjects were exposed to vexations which the King of Naples would not tolerate. Thus has England destroyed in this country not only her own influence, but also, up to a certain point, that of other civilised nations; for the Easterns do not make distinctions, and it is impossible that one European Power can lose prestige in their

¹ Since these words were written, three of these criminals have suffered their fate—Koorschid Pasha still remains.

eyes without the others suffering for it. The general impression of the Syrian Mussulmans is that the Frank Princes, enfeebled or divided, intimidated at the same time by the colossal power of the Turkish Empire, are incapable of really protecting their own subjects, and still more incapable of protecting the rayahs ; so that if a massacre took place, the Sultan would order the Pacha of Beyrout to salute the French and English Flags, and no more would be said about it. The result is that we live from day to day, and from hour to hour, in the expectation of a frightful drama, which shall put an end to the destinies of Christianity in Syria, and which history will know under the name of the 'Massacre of Damascus.'"

And the following are the observations with which an American eye witness closes "the horrible recital of outrages" which he has had to give:—

"1. The European Governments having adopted Turkey into the general family of nations, consummated their folly by deciding that no interference with her governmental operations was to be allowed. Hence the Consuls of all nations found themselves paralyzed by positive instructions forbidding them to do anything to arrest this mad and infernal work.

2. Beyrout has been governed, for the few last years, by an old, talented, but most bigoted Pasha, who has managed to get the Christians of the Kesrawan, of Zahleh, and of Deir-el-Kamar, into a state of semi-rebellion against himself, and he has been plotting their destruction for a long time. By increasing the ill-will between all classes, and especially by stirring up the hatred of the Druses towards the Christians, he has now succeeded.

3. The Christians having been now for so many years without any acknowledged head, found themselves utterly disorganised and unable to resist the wild onslaught of their enemies. Except at Zahleh, they have made no real resistance. The whole affair was driven through with startling rapidity. All Lebanon was in a blaze in one day. The Turkish Government everywhere assisted the Druses.

4. I regard the success of the Druses and its accompanying atrocities as their *final and utter destruction*, as a body. Never again will they rule over Christians. Remember that the scenes of cold-blooded butchery of unarmed men, of women, of priests, monks, and nuns, not to speak of conflagrations of towns, villages, hamlets, churches, convents, &c., has no parallel in the history of Lebanon. I have this very year read through the entire history of Lebanon since the Arabs have resided on it, and it contains nothing that can compare with this tremendous tragedy.

5. There were no European ships-of-war on this coast at the outbreak, and they are just beginning to assemble, but their coming is certain, and *non-intervention is at an end.*"

Six years ago the Emperor of Russia declared Turkey to be in the state of a sick man, who could not rise again from his bed. At the time that these words were heard, the public mind in England had been excited into a frenzy, lashed on by the national vanity and political blindness which misguided the writers in the *Times*, and unconscious of the intrigues of France. The expression used by the Emperor was met with every epithet of scorn, indignation, and disgust which the English language would supply, and the few men who dared to speak a word for the Czar were put down almost as traitors. That folly, that frenzy, that utter madness has passed away. The words of the Emperor were simply and absolutely true. There was not the slightest exaggeration in them, and so far from there being anything wrong in acknowledging the fact and preparing for the result, there would have been a clear dereliction of duty on the part of the great powers of Europe if they had neglected to do so. The Emperor Nicholas communicated first with England, that the two nations might deliberate together on measures to be adopted for their common welfare. Instead of accepting his advances and, together with him, bringing the state of Turkey before a conference of the Five Powers, we hearkened to the wily counsels of France, and went to war against a firm friend with a "faithful ally." We cannot undo the mischief of the Crimean war. We cannot call back Russia from her sullen alienation to her old friendship. We cannot again depress France to the position which she held before that war, which even the *Times* now calls "ill-starred;" a war which crippled Russia, half-ruined the prestige of the arms of England, broke the heart of the Emperor of Russia, and raised the Emperor of the French to his present position of Dictator of Europe. We cannot undo what is done. But the public mind is now in a state capable of recognising the truth which the Emperor Nicholas was hunted to death for declaring. Turkey *is* as a sick man on his deathbed, and nothing can raise her up again to vigorous life. She is diseased to the core, and must come to dissolution from the force of her internal decay and corruption. We have lost the best opportunity that we could have had for bringing the question fairly before the Five Powers, and deciding once and for ever what should be done with the dominions of Turkey—the best opportunity, we say, because six years ago Russia was friendly to England, and France had not its present preponderating influence. We must now settle the matter piecemeal with regard to each part of the Turkish dominions,

according as it is proved from time to time that Turkey is incapable of governing it. It is now the turn of Syria. We are no advocates for the French policy in the East. For French policy is nothing else, regarded in a religious light, than a Popish propaganda urged by French influence, and a Latin aggression on the rights and territories of the Oriental Church. But because we fear French intrigue, we are not for ever to endure Turkish misrule. The present Government of Syria has been weighed in the balance and found wanting. "Have mercy upon us! have mercy upon us!" is the terribly earnest appeal of the people of Djezzin: "we have no friend or saviour except the blessed English Government: we are ready to do whatever you tell us: we have no other saviour than you: we pray you not to cast us away, for we have fallen into calamity exceeding all calamities; wandering in deserts, we, our infants and women, without food or drink; nor are we exempted from daily attacks: *no Government to protect*: we are unable to describe what we are enduring. Every one of us is in distress: every morning the enemy comes against us, and hunts us like goats, and now we are suffering more than the first. Deliver us, O ye delivering people! Advise us as to how we should act, for this calamity no one can endure it, except the dead. Having no one else to save us but God and you, we pray you to give us an answer, and may God save you! This was written without sense in the wilderness. If time is delayed, none of us will be left. Have mercy upon us! have mercy upon us!"

We trust that the days of the Porte's Government in Syria are numbered. We are told by the Prime Minister in his place in Parliament, and by anonymous writers innumerable, that it is idle to complain of the Turkish regime, unless we have a better Government to propose. So far as *Government* goes, nothing could be worse than the present state of things. And if the mutual jealousies of the European Powers prevent the best course possible being adopted, let us be content with the next best. Let a sovereign of Syria be appointed under the protection of the Five Powers, owing, if necessary, an obedience to the Sultan as Suzerain, but an obedience which is merely nominal. The same sort of experiment is being worked out to the north of Constantinople. Let it be tried also to the south. Such a kingdom so guaranteed would, we are sure, be a better safeguard against French or Russian intrusion than the present crumbling, tottering, decaying piece of corruption which almost year by year invites the aggressor by its weakness for self-defence, and by the atrocities which it commits or allows.

In conclusion we have a practical duty to recommend to our readers. There is terrible distress throughout Syria. The crops

have been destroyed, houses and silk-factories burnt, peaceful implements of industry destroyed, and the strong hands which should have found food for women and children have been cut off in the midst of their strength. A committee has been formed for transmitting alms to Syria, and they state that no fewer than from 70,000 to 80 000 are homeless and starving. We have already stated that some friends of the Rev. A. Tien, Missionary of the *Society for the Propagation of the Gospel* in Constantinople, have placed in his hands a fund to supply the pressing needs of many Syrian refugees in that city.

The following is an extract from a letter received from Constantinople:—

“The money we hope to collect for the relief of the poor Syrians will not go to the funds of the Committee, but be distributed by Mr. Tien, to whom great numbers apply for food and for help to enable them to return to Syria. A letter addressed to him a few days since was thus worded: ‘To the excellent comforter and supporter of all the Syrians.’ When he goes among the poor fellows they crowd around him and try to kiss his hands. He addresses them carefully and briefly, sometimes upon the love of Christ, and other subjects upon which all Christians can converse. . . . We have just had one poor fellow who will venture to-day to Beyrout by the steamer. Mr. —’s kind contribution enables him to rejoin his wife and family. He seized my hand, and after kissing it, most fervently pressed it to his heart and forehead—the deepest mark of respect that an Oriental can show to a benefactor. Mr. T. has gone to see him comfortably on board, and has commended him to the care of any of his relations who may now be in Beyrout. The contributions forwarded have fed the starving, and assisted to clothe the naked. Could the kind donors hear the blessings invoked upon them, and the gratitude expressed, they would indeed be pleased.”

Mr. Tien himself writes, in the letter already quoted from the “Occasional Paper” of St. Augustine’s College:—

“My time has been fully occupied amongst the poor Syrians who have come for safety to this city. Their destitution is most deplorable, and funds for their relief are most urgently needed. It was with the greatest pleasure that I read of the sympathy the British public showed towards the sufferers by so promptly answering the appeal to Beyrout. Numbers of the fugitives are in this city dependent upon charity for food and clothing.”

It has been announced that contributions to this fund will be received by the Rev. Henry P. Wright, Canterbury; the Rev. Charles Sparkes, Barnet, N., and John Smith, Esq. Lawn House, Barnet, N., and by Messrs. Rivington, Waterloo Place, Pall Mall, London, S.W.

Correspondence, Documents, &c.

A FEW THOUGHTS ON THE WANTS OF INDIAN MISSIONS.

THE subject of Missions, with especial reference to India, is, at present, engaging much earnest consideration in England ; and it is well that it should do so. Theory is essential to practice, and while men are actively employed in the work of Missions abroad, that work itself may be greatly advanced through the theoretical views of the value or expediency of certain measures connected with it which may present themselves to thoughtful minds at home ; and when, as it happened lately at the Liverpool Conference, Missionaries themselves took part in the discussions and brought their own experience to bear upon the questions discussed, the importance of these theorizings is proportionately enhanced. There is a law which French writers term that of *solidarity*, by which every single member of a corporate society or community is in various ways affected for better or worse by his connexion with the main body. Personal effort may do somewhat to counteract these influences, yet they are in varying degrees found to exist and operate, however modified by individual energy. If earnest thought or strong purpose seize the mass of the community, its very extremities vibrate with motion ; if, on the other hand, the body is torpid or inactive, its most distant members are dulled into mere routine-life, or all exertion on their part is checked. We may therefore hope that every thing like renewed interest or sympathy among Christians here as regards the cause of Missions, will result in an enlargement of vigorous effort and wise action abroad ; and with this hope we venture to contribute our share, poor though it may be, of thoughts and suggestions, that by a fair and open discussion of certain wants of our Indian Missions, the truest remedies for them may be applied, or at all events indicated.

The first thing that looks us full in the face in India, in spite of all the fruitless professions of amity and concord in England, is the diversified form in which Christianity presents itself to the heathen. We will confine ourselves for the present in our remarks to Southern India. There are *fourteen* distinct Protestant Societies engaged in missionary work there, and they are working not so much on parallel lines as on counter lines. The conventionalities of missionary etiquette are pretty generally observed, but notwithstanding these, the various agencies are marked by differing and in many cases opposing elements of character. A few facts will explain our meaning. The Scotch Free Kirk Mission, for instance, took up from the very first a special department of missionary work hitherto unattempted, on the same scale at least, by any other body ; namely, the education of the higher classes by means of a superior training in English, and it was characterized by these two leading features—the open and unfettered study of the Bible, and *the payment of fees* for the education received. This work it has successfully conducted for many years ; but of late

the London Missionary Society have come into the same field and opened an institution, just a street or two distant from the Scotch establishment, professing to impart the same kind of education, but *without fees*. The result necessarily is, that these institutions work very much against each other. Long prior to this movement on the part of the London Society, the missionaries of the *established* Kirk of Scotland started a school precisely similar to that of the free Kirk of Scotland, and this is also quite close to its rival. In fact the three schools are all in the same locality, and are situated almost in sight of each other.

Then as to formularies of public religious worship, while the Church of England Missions have their authorized Book of Common Prayer in the various languages of India in use among their congregations, forming by far the largest portion of the converts in India, about three-fourths of the whole perhaps, other Missions have their own peculiar formularies or none. The Wesleyans have a Prayer-Book, altered and abridged from that of the Church of England, for congregational use in Tamil, and the London Missionary Society's agents in Travancore have been in a manner compelled, we have been told, by pressure from their own converts, to supply them with forms for solemnizing marriage and burials. The mode of conducting public worship, therefore, varies considerably throughout the Missions in India, and this aspect of diversified worship among the professors of the same religion in a heathen land cannot but be observed by every thoughtful native.

Next, as to actual missionary teaching adopted in the schools and seminaries belonging to the various societies in India, we have been greatly surprised to find that a speaker at the Missionary Conference held at Liverpool, urged the abandonment of what were termed "technicalities."

"Again," said Mr. Mullens, "when in Tinnevely, in February, 1853, I saw the four native brethren who had just been ordained by the Bishop of Madras as clergymen of the Church of England; the first of that valuable band, who have since been appointed pastors of the churches both in Tinnevely and among the Syrian districts of Travancore. I understood that in preparing them for their work, their valued instructor, Mr. Sargent, had carried them through a course of instruction similar to that which clergymen usually follow in England; had given them lectures in Tamil, embodying "Pearson on the Creed," "Burnet on the Thirty-Nine Articles," and the like; and that beyond this, on their ordination, though judicious alterations were allowed in their standards of knowledge, they had been required to affix their signatures to the same articles of subscription as those signed by clergymen in England. Here then are native converts ordained, not simply into Christianity as such, but into the English forms of that Christianity. Is this necessary for the missionary purpose we have in view? It is because I think it unnecessary and unwise that I bring the matter before you."—P. 286.

We hardly know what Mr. Mullens means by this statement, and

what he is prepared or competent to do in the matter he complains of, for his own part and that of the Society which employs him in India ; for we believe he is the head of an educational establishment near Calcutta, belonging to the London Missionary Society. Surely, he cannot mean that the Missionaries of the Church of England should avoid all distinctive teaching, while Dissenters of every shade and colour inculcate and enforce theirs. We know it as a simple, unquestionable fact, that there are books written and circulated in Tamil, not only by individuals but by Religious Societies, which not only insidiously but openly attack the constitution and doctrines of the English Church. "Barth's Church History," which makes episcopal government a corruption that grew up in post-apostolic times, and Rhenius' and Crisp's "Systems of Theology," in Tamil, which in many points contravene the teaching and practice of the Church of England, are sedulously put in circulation throughout South India. And the American Missionaries of the Madura province have a work, which is a translation of their "Bible Hand-book," as we think it is called, which devotes a whole chapter to the imagined demolishment of Episcopacy, and the setting up of congregational independency or presbyterian government, we forget which in particular now, in its stead. How does Mr. Mullens himself teach and prepare candidates for ministerial service among his own pupils ? Is it by telling them, and proving to them out of Scripture and history, that Church government is a matter of total indifference, and that he would be quite ready to hand over any or all of them to the Church of England, if they preferred its mode of government ; or does he not endeavour to convince them that independency, or anything else, is preferable to episcopacy ? We want actual things, and not fancied modes of working, to deal with. The plea for unity, by merging subordinate differences (as they are called) is a pure stultification of the position of Dissenters ; for if the differences between the Church and themselves are subordinate and trivial in their nature and consequences, then the sin of groundless schism lies at their own door ; and such a plea, therefore, whenever urged, is only a cover for demanding *concession* on the part of the Church, while none is to be expected on theirs ;—and more than this, it is a mischievous delusion to talk of avoiding technicalities in India, while they are to be insisted on in England ; for if these technicalities are of such a nature as to be capable of being avoided in India, they should be first of all avoided at home. The cure for the evil should begin here, where they have had their source, and whence they derive all their life and strength. We have lately witnessed how the charity-loving Bishop of Adelaide and one excellent Independent minister, Mr. Binney, failed of coming to any agreement as to terms of unity ; the Bishop insisting upon the Creed, the Ministry, and the Sacraments, and Mr. Binney affirming that he cannot subscribe to the doctrine of one baptism for the remission of sins, and cannot submit to the restraints of our ecclesiastical system. Whensoever or howsoever it may please the great Head of the Church to bring about the unity of its divided members, it is very evident to all earnest and

thoughtful minds, that the mere conceding by all parties of their distinguishing tenets would not produce "the unity of the faith and of the knowledge of God," although it might result in an external union. The negation of Creeds, Sacraments, and the Ministry will be the most complete desolation that can be imagined—a cold and meaningless abstraction, a lie in God's creation. We would rather, therefore, earnestly beseech the divided members of Christ to meet beneath His cross, and in its awful shadow to reconsider their differences, and not to deceive themselves or others by the cry of avoiding technicalities, and so effecting a hollow union.

We will, before parting with this subject, mention only one significant fact, illustrating in a painful way the effect of our divided Christianity in India. On the recent transfer of the country from the Company's to the Queen's Government, it was considered desirable that the Protestant Christians of Madras should unite in presenting an address, expressive of their loyalty on the occasion. The attempt to bring this about simply fell to the ground; while the Roman Catholic Christians made a demonstration in every respect, so far as we know, complete and satisfactory.

Let this be pondered over, and teach us to compose our differences betimes—not, indeed, by ignoring or emerging them, but by bringing them to the judgment of the Divine Scriptures and right reason, without party spirit, and in deep contrition for "our unhappy divisions."

MISSIONS IN THE DIOCESE OF CALCUTTA.

WE have lately received the Report of the Calcutta Committee of the *Society for the Propagation of the Gospel*. The most memorable circumstance to notice in the year's history is the re-establishment of the Mission at Delhi. Our readers will be glad to see the following accounts of the work performed by the Missionaries in different Stations :—

I. DELHI.—(REV. T. SKELTON.)

"A report has already been published by Mr. Skelton, giving an account of his proceedings from the date of his arrival, February 18, 1859, to the end of the year. In order to give this account a wider circulation the following extract is here printed :—

'During that period the work which was being done in the Mission before the mutiny has been recommenced and carried on, such as preaching in the public streets, education of boys, private persuasion of all who either come to inquire or are in any way accessible to the Catechists of the Mission.

It was thought proper to give some name to the school which grew up under our hands, and to the Native Church which has been again collected together, and no name seemed more suitable than that of St. Stephen's. This name was chosen to keep in mind the memory of our fallen brethren, who, in the words of one who wrote at the time, "were supported by the power of Him whom the first martyr saw

standing at the right hand of God," in the hope that others among their successors will be reminded to follow their example.

I will speak separately of the Church, the College, and preaching to the heathen.

St. Stephen's Church.—The congregation has greatly increased during the period since the re-establishment of the Mission. On my first Sunday there were five people present, whose names may be mentioned, representing, as they do, the remnant of the former Mission: Y. Ram Chunder, Head-Master of the Government School; Theophilus Kasim Ali, Master of the Mission School; Heera Lall, Catechist; Sara, wife of late Doctor Chimmun Lall; and Martha.

The congregation has been going on increasing, until, at the end of the year, the average number of Sunday-morning congregation is about twenty-five. On one Sunday morning it reached nearly fifty, there being about twenty inquirers who came to see and hear the way in which Christians pray. A great drawback is that we have no suitable building. Our church is a building which was formerly a range of stables, fitted up a little to serve the purpose of a place of worship. It is hoped that we shall soon be in a position to undertake the erection of a suitable church.

St. Stephen's College.—A school had been begun before my arrival in February, and then numbered fifty-six. This beginning is due to the unaided efforts of native Christians; the funds were supplied by two native Christians, Ram Chunder, Head-Master of the Government School, and Theophilus Kasim Ali, Second Master of our own. The latter, in addition to his daily work as clerk in the Cutcherry, devoted his mornings to teaching this school; and since my arrival, though the school was superintended and fostered by me, yet most of the management was effected by him. Gradually the school increased, till first one and then another house was found inadequate, and now in December, the number of the boys on the books is 300, of which the attendance on one day has been 285, divided thus: Christians 5, Mahomedans 40, Hindoos 240. The number of Masters, including ourselves, is 12: 4 Christians, 3 Mahomedans, 5 Hindoos.

Mr. Moore, a student of Bishop's College, has joined the Mission this month, and it is hoped that under his care the state of the College will be much improved.

The boys are taught the English and Persian, Urdu and Hindee languages, mathematics, arithmetic, and writing. They also read the Gospels, a Christian Catechism, and other Christian books. The object of the school is,

(1.) By imparting secular learning, to cultivate the minds of the pupils.

(2.) By making it conditional that they should be instructed in the Christian faith, also the knowledge of God and of his Son Jesus Christ is made known.

It may be asked, is your object realised? We hope so. There have been no pupils as yet coming forward and avowing their faith; this result is not to be expected in a year. Two pupils have *nearly*

had the courage to come forward, but the stir and opposition that was excited not only in the school, but also in the city, has, as yet, deterred them.

Still we have much to be thankful for, God has apparently vouchsafed his blessing on the undertaking. It is our duty simply to go on working in faith and in prayer for God's blessing and guidance.

Public Preaching.—This was not begun in good earnest until the month of September. From that time there has been regular morning and evening preaching carried on by three native preachers. In the evening they always go to one place at the lower end of the Chandni Choke, and, standing on the masonry of the canal, address their audience. I believe, from what others say, that there is a marked difference in the number of hearers and their attention now and before the mutiny. There may frequently be seen a crowd of 200 or 250 men standing around our preachers. Many having heard have come to inquire, and three of those baptized during the present year became convinced by what they heard in the street.

Work amongst the Chumars.—This is the name of one of the Hindu castes, and is the lowest of all, with the exception of the Sweeper. Their occupation is shoe-making. There appears to be a decided movement amongst them towards Christianity, not only in Delhi, but also in the Meerut and Moradabad districts. They are in many respects favourable to the reception of Christianity; for their present religion forbids the worship of outward objects, and being of a caste already despised by their fellow-countrymen, they have little to suffer by embracing Christianity. Before my arrival some seven men of this class, from the village of Shadra, had been under the instruction of our Catechist for some months. On my arrival I visited them, and established a school among them, and wished to try their character and sincerity of motive before baptizing them, but as they preferred to receive instruction through the Rev. J. Smith, the Baptist Missionary, I thought it proper and necessary to retire. I desisted working among them till for some months invited from another quarter, to resume operations. In two places of the city, schools have been set up, and a connexion established with the people of those places. About twenty-five boys attend them, and the men come to receive instruction in their leisure hours.

The Baptisms during the year were in number twelve, of whom three were Mahomedans, and nine Hindoos of the upper castes. The character of some of them is high, and of only one may it be said that there is cause for sorrow. He was on trial for several months before his baptism, and now he has not proved himself to be insincere; but being a simple-minded man, and being dejected by the separation from his wife and children incurred by becoming a Christian, he has allowed himself to be misguided by the arguments of some clever opponent.

On the other hand, there is one who was a student of the old Delhi College, thoroughly educated in English, and at the time of baptism engaged as clerk in a Government office. His convictions

had been of long standing, having received them from his own reading, from converse with our Missionaries before the mutiny, but more especially from the persuasions and example of his Christian friend and teacher, Ram Chunder. Soon after my arrival in Delhi, he came and expressed his wish for baptism. Though at one time nearly deterred by the tears and threats of his relatives, he was strengthened to confess his faith openly, on Sunday, March 7, before the English congregation of the Station Church.

Of the others who received baptism during this year, some owe their change to the preaching heard in the bazaar, others to association and converse with Christians.

Thus much of outward success Almighty God has been pleased to grant on the labours of this Mission. To Him be the glory, and may He continually watch over and guide the new members of his Church, and incline the hearts of others to partake of its privileges.

II. CAWNPORE.—(REV. S. B. BURRELL : REV. W. WILLIS.)

It has not been thought advisable to rebuild the Mission-houses at Nawabgunge, which were destroyed in the mutiny. Both the Missionaries live *near the city*, and it will probably be decided to keep the strength of the Mission as near as possible to that quarter. A school may perhaps be established at Nawabgunge, as an out-station of the Cawnpore Mission.

We extract the following from Mr. Burrell's Report :—

'Our congregation is but small. Mr. Willis had collected a small number together, yet even these were strangers to Cawnpore, and moreover were kept together by the Relief Fund established in this station. Many left us when that fund was exhausted, and now there remains a small band whose average attendance at divine service is *fifteen*. I applied myself at once to the Prayer-book, in order to take the Church services, and with the help of our Head-master (who was brought up by the Rev. Mr. Perkins) succeeded in carrying on two services every Sunday.

There has been but one convert baptized. She had for some time been receiving religious instruction, and, seeming very earnest in her request, I admitted her into the Church by Holy Baptism.

A well-recommended Scripture Reader presented himself for employment, and, as the Gospel has not been preached in Cawnpore since the mutiny, I accepted his services, and we now daily visit the Bazaars, in order to expound the Word of God. I accompany him more as a companion and learner, not daring to try my Urdu in the streets yet. We have large and attentive congregations. This is the work I hope, by God's help, to devote myself to, the city work more especially. Our silence in Cawnpore was evidently producing an evil effect, for the other day some people said to the Reader, "What, have you begun your preaching again?"

Of the school Mr. Willis writes thus :—

'I established the school by means of local subscriptions, and supplemental aid from the Diocesan Committee in Nov. 1858. My

numbers rapidly, steadily, and cheerfully increased monthly. But the fluctuation in the numbers has been very great, owing to the fickleness of the people who send their children to us and take them away again before the boys have had an opportunity of making any progress. The actual number of attendants, at present, is 180. The Musalmans do not readily avail themselves of the school. We have only a few of them. Christian boys are as few, if not fewer. Could we open an exclusively Christian school it would be a blessing to the poorer Christian residents. I have had applications from all sorts of people, intimating their wish to send their children to me ; but they very naturally object to the necessary contact with the heathen and Muhammadan boys. To meet this want in some measure, Mr. Burrell opened a Sunday school a short time back ; and he has also commenced a 'Christian girls' department.'

III. BURMAH MISSION.—(REV. A. SHEARS ; REV. T. A. COCKEY.)

The Missionaries at Moulmein have been rather preparing for their future labours than actually engaging in the work of evangelisation ; but a good beginning has been made with the School. On the 30th of May Mr. Shears opened a School with four pupils, all Burmese. The numbers increased daily. The Missionary required all parents who wished to send their children to the School to have a personal interview with him, in order that he might explain the conditions on which alone the children would be received. *In no one instance* was any objection made to the children being taught whatever the Missionaries chose. Some even volunteered to say that they would not offer any objection if their boys wished to become Christians.

At the end of the first fortnight there were forty boys on the list,—including three or four half-Chinese, and three Anglo-Burmans ; and, on the 1st of July, the School had ninety-one boys on its books, of whom eighty-nine were actually present. By the end of the year the average daily attendance was about one hundred.

Part of Mr. Shears' plan is to have a few native boys living in the same house with him, to whom he hopes to give a more special training. He says :—

'I am a good deal interested in the boys who live in the house with me just now. Some of them are very satisfactory and promising. I make what use I can of their services, and try to share with them in food as far as it seems practicable ; but I fear that I shall be obliged to throw the expense for the future, if not for the past, on the funds of the Mission. Only one boy (and he the most worthy) pays, what I consider the fair amount, five Rs. a month. One other, a spirited little fellow, pays two Rs. a month ; the others pay nothing. They are poor, or partially or wholly orphans : but I am only responsible as to everything (food, clothes, books, &c.), for two. There are altogether eight, and two more are waiting anxiously to be taken in. My plan is to keep them from heathen habits, to teach them more carefully the truths and proofs of our religion, to make them get on well, and have

influence with the other boys in the School, and to encourage them to be active, and to have them about me as much as possible, that we may be mutually more interested in one another. I thank God for much happiness in working out this plan thus far. In my late trip to Rangoon I had two of these young disciples with me, and tried to do with them, what I hope to do more fully by degrees,—to make them witnesses of the power of the Gospel (even when simply read by one of themselves), on the minds and hearts of the hearers.'

The following extract is from a short Report by Mr. Cockey :—

'A few days ago I visited *Toungwine*, a place of religious resort for the Burmese. There is a large and most excellent *Kyoung* built here, the *Poongyees*, *Puzzeens* and *Moungyees* (Priests, Deacons, and Pupils,) number about one hundred, and the out-houses, or *Zayats*, are for the exclusive use of the visitors (male and female), who come here to spend their lenten weeks. These people are always furnished with beads. The following is the substance of a conversation I had with the Poongyee of this Kyoung :—

Poongyee.—Is there one God ?

Ans.—Yes ; one eternal and great God, who made the heavens, the earth, and all things in the earth.

P.—Well, I admit there is one God, who made the heavens and earth ; but since there are so many nations and tribes of man, it is impossible that one God could make them all.

Ans.—It is not impossible : we believe that if He made the heavens and earth, He made also the things and creatures they contain.

P.—Well, if many agents were not concerned in the creation of these stupendous works, what hinders me from thinking that there were two concerned in this great work, and that two exist ?

I here called to my assistance some of the evidences of Bishop Pearson, of the Unity of God. The old man bowed his head in silence for awhile, then continued—

P.—It cannot be that God created all things ; for we see that men always die, and are always born : the earth is ever full of people. Why should this state of things be ? why ought men to die ?

Ans.—It is by the power of God that the earth is ever full ; and since men are sinful creatures, it is but just that they should die, and pay the penalty in a way such as this : though there will come a time when they shall all be judged.

P.—You say that God will destroy the world at some future time ; but you say also that fire will destroy the world ; then the being you call God and fire are one and the same.

Ans.—No. You and your servant cannot be one and the same person : the elements are all God's creatures. He may command the waters of the sea to deluge the earth, the winds to sweep over it, and the fire to consume it, and they will forthwith obey Him.

Here we ended our talk : the old man would not speak more, and I told him I was very sorry he could not see to read, or I should call again, and bring him some of our books. It is my intention to revisit the place, with books for the other inmates of this convent.'

THE BISHOP OF HURON AND TRINITY COLLEGE, TORONTO.

WE feel it our duty to print the following document in reference to the Bishop of Huron's charges against Trinity College. We extract it from the *Canadian Ecclesiastical Gazette* of August 15.

TRINITY COLLEGE.

At a meeting of the Corporation of Trinity College, held on Wednesday, August 8th, 1860 (present: The Hon. and Right Rev. the Lord Bishop of Toronto; the Hon. Sir John Beverley Robinson, Bart., Chancellor of the University; the Rev. the Provost of Trinity College; Professor Bovell, M.D.; The Ven. A. N. Bethune, D.D., D.C.L., Archdeacon of York; the Hon. G. W. Allan; Lewis Moffatt, Esq.; the Hon. Mr. Vice-Chancellor Spragge; James M. Strachan, Esq.; the Hon. Sir Allan Napier MacNab, Bart.; Samuel Bickerton Harman, B.C.L.; the Hon. John Hillyard Cameron, D.C.L.; the Rev. T. B. Fuller, D.D. D.C.L.; the Rev. S. Givins), the following minute was unanimously adopted:

The Corporation of Trinity College have had their attention directed to a Pastoral, addressed by the Lord Bishop of Huron, to the Clergy and Laity of his Diocese, in reply to a statement put forth by them, bearing date June 29th, 1860.

In this pastoral the Bishop of Huron asserts that the Corporation have made "many misstatements" in the document put forth by them.

He first says, "no report of resolutions of committee was transmitted to me," intending, as it would seem, to impugn the assertion of the Corporation that the statute, to which the Bishop of Huron publicly objected in his Synod, was transmitted to him "with the rest of the report of the committee." The Corporation see no cause to retract their assertion that this report was transmitted to the Bishop of Huron. Not only was it the avowed determination of the Corporation to send the document to his Lordship, but the Corporation are satisfied that it was sent; although they admit that the transmission of the document does not necessarily imply its reception by his Lordship, if indeed this be the fact which he intends to deny, when he says that "no report of resolutions of committee was transmitted to him." The simple question is, did the Bishop of Huron, or did he not, receive, some days before the meeting, a paper containing a report of the committee on the statutes which were proposed and adopted at the meeting? If not, where did he procure the copy which he used at the meeting of the Corporation? The Corporation put this inquiry deliberately and advisedly.

The Bishop of Huron next states that, being thus in the dark as to the important business which was to be transacted, and being naturally

anxious to be informed on so grave a subject, he "inquired of the Rev. H. J. Grasett what the business was." The official summons from the Bursar was, according to the Bishop's statement, the only invitation which he received to be present at Toronto, on the 24th of February. He has evidently overlooked the following letter addressed to him, on the 18th, by the Bishop of Toronto :

(Copy.)

MY DEAR LORD,

TORONTO, *February 18th, 1859.*

We have been attempting for some time to make such modifications in the rules and regulations for the government of Trinity College, as your Lordship's accession to a share in the management would seem to require. But the difficulty of getting a full meeting of the Corporation, owing to the frequent absence of the Chancellor, Sir John B. Robinson, and the Hon. John Hillyard Cameron, has occasioned unavoidable delay.

We have now, however, agreed to a draft of the few changes that are thought necessary, and we propose to assemble in the council chamber of Trinity, on Thursday the 24th instant, at three o'clock P.M. for their final consideration in view to their adoption.

In requesting your Lordship to take your place in the Corporation on this occasion, I may truthfully observe that Trinity College is, and was from the first, intended by all parties favourable to its establishment, to be the Church University of the Province of Upper Canada. Hence the provision in the charter, enabling the Bishops to meet for the management of its concerns, on the footing of perfect equality.

To secure this important object, we obtained the munificent patronage of the *Society for the Propagation of the Gospel in Foreign Parts*, a permanent endowment, and frequent pecuniary donations. To the same cause we owe likewise the liberal grants of the *Society for Promoting Christian Knowledge*, and the cordial support of the members of our beloved Church, not only in England, but likewise throughout the Province and in the United States.

I still hope to see the three Bishops in their seats as heads and conservators of the institution, and working cordially together in promoting its effectiveness, and extending its blessings through the colony.

If not inconvenient to your Lordship I would respectfully suggest that it might be of advantage for us to meet the Chancellor, Sir John B. Robinson, Bart. and the Hon. John Hillyard Cameron, in his office, at ten or eleven o'clock, A.M. on Thursday, the 24th, the day of meeting, to talk over the business to come before the Corporation in the afternoon, and should any amendments occur, they may still be adopted, and thus secure a pleasant unity in our proceedings. I remain, my dear Lord, your's faithfully,

JOHN TORONTO.

The Right Rev. the Lord Bishop of Huron.

Of this letter his Lordship says nothing ; yet, strange to say, on arriving in Toronto he acted upon it. He did, at the time appointed, present himself at Mr. Cameron's office, and thence go to the residence of the Bishop of Toronto. After consulting with him, he returned to Mr. Cameron, and informed him that, having seen the Bishop of Toronto, he had agreed with him respecting the report of the committee on statutes, except in a few unimportant particulars, which he thought would create no difficulty at the meeting.

The Corporation cannot conceive that this understanding with the Bishop of Toronto could have been arrived at in the absence of any written document in the hand of either party, or at a casual meeting which might properly be described in the terms which the Bishop of Huron employs when he says : " I saw the Bishop of Toronto only for a few minutes that morning."

The Bishop of Huron next demurs to the assertion that " he accompanied the Bishop of Toronto to the meeting of the Corporation." If these words necessarily imply more than that the Bishops presented themselves to the meeting together, the Corporation willingly withdraw them, together with any imputation which the Bishop of Huron may suppose them to convey.

At the opening of the business of the meeting the Bishop of Toronto spoke to this effect : " I am happy to inform the gentlemen present that the Bishop of Huron and myself are of one mind respecting the statutes now to be proposed for adoption ; the Bishop has one or two unimportant amendments to suggest, which I trust the Corporation will adopt." The Bishop of Huron sat by and assented to this statement. The Corporation consider it impossible that, if some new statute, of which the Bishop of Huron had never heard, had been brought forward for adoption, and brought forward as forming a part of the body of the statutes respecting which he had consulted with the Bishop of Toronto (and in this way they affirm that it must have been brought forward, if it was brought forward at all), he should not have uttered one single syllable of remonstrance or surprise.

As for the opposition offered to the statute at the time, not as introduced by surprise, but on its proper merits, the recollection of all present would show that the Bishop of Huron took no exception against the vesting of a discretionary power in the Chancellor, but merely offered some suggestions respecting details, which he by no means pressed ; and that he certainly left on the minds of all present an impression as to his feeling respecting the statute, directly opposed to that which his pastoral letter would convey.

The Corporation would desire to make every reasonable allowance for the imperfect recollection of circumstances long past of which no written record remains, but they owe it to themselves to declare that they see no reason to retract any assertion which they have put forth, and that they believe that if the Bishop of Huron had fairly availed himself of the proper means of re-calling the occurrences of that time, he could not have impugned their assertions as he has thought proper to do so.

The Corporation, however, proceed to notice one or two statements of the Bishop of Huron which they confess have greatly surprised them; and though, in any personal controversy, they would gladly have forbore to point out so particularly, as they will now proceed to do, the just grounds of their surprise; yet in vindicating an important institution, in which the Church of England has a deep interest, from a very injurious attack, which they feel to have been lightly and inconsiderately made, they cannot properly refrain.

The Bishop of Huron quotes from the statement of the Corporation the following words: "And his refusal (to bring forward in his place in the Corporation his charge against the teaching of the College) was based on this ground, that he could not expect to effect a change in the teaching of the University;" and he adds, "I never stated any such ground for my refusal. To prove this I have only to quote the passage from my letter in which I replied to the Bishop of Toronto. The passage is as follows: 'You say that in early life you adopted the rule, never, if possible, to allow an opportunity of doing good to pass unimproved: all who are acquainted with the history of your life will acknowledge that few men have more fully acted upon this rule. But there is another rule having divine sanction, which I feel assured you would desire to observe, and which must regulate my conduct towards Trinity College; it is, "Abstain from all appearance of evil." I feel that I am bound to act up to this rule, and as *I cannot in my soul approve of the teaching of Trinity College*, I believe that my appearing to sanction it, would be a positive evil, and would expose me to the condemnation which the Apostle says is the just portion of those who say, "Let us do evil that good may come."'"

Here the Bishop's quotation from his letter ends, though the *very next words* of that letter are the following: "Were I to go to the Council, as you say, would be the 'wiser and more honourable course,' and enter my protest against the teaching which I disapprove, no good result would follow, *as I could not expect to effect a change in the teaching of the University*, and the melancholy picture of a house divided against itself would be presented."

It thus appears that, in order to disprove the assertion of the Corporation, the Bishop of Huron quotes the first half of a paragraph of his letter, stopping just when he arrives at those words, used by himself in the same letter, which would establish their assertion and disprove his own. The Corporation also invite particular attention to the fact, that, after denying the ground for his refusal which the words of his own letter, left unquoted by him, had distinctly expressed, the Bishop of Huron proceeds to quote, in his pastoral, expressions which immediately follow them, thus giving a *résumé* of the whole sentence, with the omission of the only words upon which the Bishop and the Corporation are at issue.

Once more, the Bishop of Huron says:

"From the above extract it will be seen that though I did not, in my place in the Corporation, bring forward a charge against the teaching of the University, yet I make the charge in the most solemn

form in which I could put it to the President of the Corporation, and as I received no answer to my letter, I concluded either that the President was indifferent as to what opinion I might entertain of the teaching of Trinity College, or that he concurred in the view which I expressed in the same letter, 'that it was a wiser course for me to stand aloof from the University, than by a public protest to exhibit the melancholy picture of a house divided against itself.'

"I should not, even when called upon by a member of my Synod, have given expression to the opinion which I had formed of Trinity College, had I not, previously, in the most pointed, and solemn manner, given expression to the same opinion to the President of that Institution."

The Corporation regret that they are compelled to characterize this passage as most disingenuous. In proof of this assertion they quote below from two letters of the Bishop of Huron, and from the reply of the Bishop of Toronto to the first of those letters. In a letter, dated April 19th, 1860, the Bishop of Huron uses the words: "I disapprove of Trinity College in many things." He thus gave the Bishop of Toronto opportunity of appealing to him, in the following earnest terms, to state the grounds of his disapproval. The letter of the Bishop of Toronto bears date April 25th, 1860, and it may here be observed that the correspondence originated in a letter addressed to the Bishop of Huron by the Bursar of Trinity College, inviting him, in the name of the Corporation, to exercise his privilege of nominating five members of the College Council from his own Diocese, in accordance with a statute to which he had so recently given his assent.

MY DEAR LORD,

TORONTO, *April 25th*, 1860.

I have read your letter of the 19th inst. with very much regret, because it has been my earnest wish that you should take your place at the Council of Trinity College, as you have equal power and authority with myself, and give us your hearty and strenuous assistance in its government and direction. Suffer me therefore to entreat you to re-consider and withdraw your letter of the 19th inst., and to proceed to the nomination of those whom you desire to represent your Diocese in the University.

Trinity College being always intended for the benefit of Upper Canada, and desiring no pre-eminence in the establishment, it was provided in the charter at my desire that all the Bishops should enjoy equal authority.

There are, you say, some things which you disapprove of in the Institution, if so, permit me, as the wiser and more honourable course, to request you to come among us and point them out, that they may be fairly examined and modified if deficient, or confirmed if found correct. I feel assured, from the knowledge I have of the members of our Council, that they are not unreasonable or disposed to retain anything really objectionable.

The authorities of Trinity College are quite aware, that among the

members of the Church in Upper Canada there are in some few points differences of opinion, but they have never considered them, nor are they disposed to consider them, a just cause of separation and estrangement. The same differences, and in much the same proportion, exist in England, as they do in the Church here, but the true Christians of both parties are found associating to promote and support institutions really good, and they disapprove of those who make them grounds of contention.

This being the view which I take, and have always taken of the University's relation to the Church, I desire without offence to state, that as it seems to me, you are not at liberty to refuse to discharge the important duties of an office to which you have been appointed by competent authority without incurring a responsibility which the reasons you assign will in no way sustain or justify.

In truth, the very fact of your separation from us will inflict upon the Church and University an injury that you can never repair.

One of the rules of conduct which I adopted in early life was the following: "Never if possible to permit an opportunity of doing good to pass me unimproved." In carrying out this principle I may have frequently failed and suffered much discouragement, mortification and sorrow; but, believing that no thought or effort for good is ever lost in our Lord's kind Providence, I persevered in my course and I now find, on looking back when nearly at the end of my journey, that the balance is greatly in my favour. To bear and forbear in all situations of life, is the ordained lot and the wisdom of humanity, and our struggle after good, like prayer, should never cease. Hence, I have always strongly felt the truth of the Apostle's doctrine, "That to him that knoweth to do good, and doeth it not, to him it is sin."

Again entreating you to re-consider and withdraw your letter, I remain, my dear Lord, your faithful Brother in Christ,

JOHN TORONTO.

To this strong and affectionate appeal of the Bishop of Toronto, the Bishop of Huron replied in a letter containing the following passage:

"I now come to that part of your letter which has caused me much anxious thought. I would preface my remarks by assuring you that, in the commencement of my Episcopal career, moved by the high opinion which I entertained of your experience and judgment, I formed the resolution to avail myself of your advice and fatherly counsel whenever I could do so, without doing violence to my own convictions, and it has caused me many unpleasant feelings, that I am not able, in the present case, to agree with the opinion which you have advanced.

You say that in early life you adopted the rule, "never, if possible, to permit an opportunity of doing good to pass unimproved." Any one at all acquainted with the history of your life will acknowledge that few men have more fully acted up to this excellent rule. But there is another rule of Divine authority, which, I feel assured, you would not desire to overlook, and which regulates my conduct towards

Trinity College. It is the Apostolic rule, "Abstain from all appearance of evil." I feel that I am bound to act up to this rule, and as I cannot, in my soul, approve of the theological teaching of Trinity College, I believe that my appearing to sanction this teaching would be a positive evil, and would expose me to the condemnation which the Apostle says is the just portion of those who say, "let us do evil that good may come;" were I to go to the Council, as you say would be the "wiser and more honourable course," and enter my protest against the teaching which I disapprove, no good result would follow, as I could not expect to effect a change in the teaching of the University, and the melancholy picture of a house divided against itself would be presented. To avoid this I have heretofore kept aloof from the University, and I am still satisfied in my own mind, that it is better for me thus to act than to introduce discussion into the Council, and thus render patent to the world the differences which unhappily exist amongst us. Praying earnestly that the Lord will grant to us both, that wisdom, which cometh down from above and which is pure and peaceable, so that we may be enabled to follow peace with all men, I remain, my dear Lord, with unabated respect and esteem, your brother in the ministry,

BENJ. HURON.

P.S.—I have written the above as a private communication to your Lordship, as your letter of the 25th of April appeared to me to require it.

B. H.

Such is the correspondence. In the first letter the Bishop of Huron declares that he disapproves of Trinity College in many things; in the second, the Bishop of Toronto urges him to give explicit expression to that disapproval at the proper time and place; in the third, the Bishop of Huron refuses to do this, because he considers that such interference would be useless, at the same time stating that his letter is a private communication. And yet he does not fear to commit himself to the following statement: that he had made a charge against the teaching of the College, *in the most solemn form in which he could put it to the President of the Corporation; that he received no answer to his letter*, and that he thence concluded that the President was indifferent to his opinion, or that he agreed with him in thinking that it was better that he should stand aloof from the College.

Any reader would justly infer from this statement that such a letter as that of the Bishop of Toronto could never have been addressed to the Bishop of Huron; he would, indeed, infer that the whole transaction had been utterly the reverse of what it really was; that the Bishop of Huron had openly and candidly stated objections against which the Bishop of Toronto shut his ear, rather than that the Bishop of Huron refused to state objections for which the Bishop of Toronto had most earnestly called.

The Bishop of Huron describes himself as having said in his Synod, "I have taken every pains for two years to inform myself concerning the teaching of the University;" and again, near the close of his

letter he adds, "I am in possession of ample information upon the subject, which I am ready to impart to those for whose satisfaction and guidance the opinion (given in the Huron Synod) was expressed." Yet the Bishop of Huron says elsewhere, "I was then (February 24th, 1859) for the first time at a meeting of the Corporation of Trinity College." And he has never been there since. He has not only not carefully used, but studiously shunned, every open method of informing himself of the teaching of the College. He has preferred to observe and acquaint himself with the College under all the disadvantages inseparable from a distant and hostile position, while he had every opportunity of acquiring that intimate and familiar acquaintance with the details of its system, which every friend of the Church and of the University would desire that our Bishops in Upper Canada should possess, and which is indeed a part of the duty which they are bound to assume on entering upon the episcopal office.

As to the character of the instruction given in the College, the Corporation have full confidence in the teaching of the Provost, as being in entire conformity with the formularies of our Church, as elucidated by her great writers; and they now make a public demand of the Bishop of Huron, to state definitely the points on which his objections are founded. They cannot tamely suffer any officer of the College to be assailed as "unsound and unprotestant," merely because he keeps close to those formularies and summaries of doctrine which constitute the only guide which we can safely and consistently follow as members of the Church of England.

Of the closing paragraph of the Bishop of Huron's letter, the Corporation will only permit themselves to say, that if the Bishop of Huron had really entertained "the feelings of veneration," which he there affects to entertain, and which are assuredly entertained by every other member of the Corporation towards the object of his remarks, he could never have made himself responsible for language which has drawn upon him the righteous indignation, not only of every Churchman in this Diocese, but of every inhabitant of the Province to whom the Bishop of Toronto is known, either by his public services or by the virtues of his personal character.

(Signed) JOHN TORONTO, *President.*

CHARLES MAGRATH, *Bursar and Secretary.*

THE MISSION IN BRITISH COLUMBIA.

THE following is an extract from a letter from the Bishop of Columbia, dated Victoria, Vancouver's Island, May 8, 1860:—

3. The gold-mining district is confined to the mainland, and extends along some 400 miles from the Town of Hope, on the Lower Fraser, to the Quesnel River, a branch of the Fraser in the north.

Thousands are engaged along this line in communities of 12 to 200. The agricultural settlers at present are not numerous. I have visited some. They are destitute entirely of the means of grace. Many men

are living unmarried with Indian women. The last reports from the mines are of an exciting character, and will attract many thousands more to our shores.

The Chinese are arriving in great numbers, and 10,000 are said to be on their way from China.

4. The *native* race all over the Colony is numerous. I have visited various tribes. Some are more intelligent than others. There is desire for improvement, and ambition to be like the whites. It is common to see Indians dressed in best European costumes. The other day I observed two women in round hats and ribbons and extended crinoline! I mistook them for English; but on coming up found their faces besmeared with red paint!

The men are universally employed in labour, for which they are paid from 10s. to 20s. per week.

Poor creatures, they imitate freely the white man's vices! It is a common thing for Indians, even children, to utter oaths in English.

5. I have as yet but eight Clergy. I hope friends at home will send out at once several additional men. We are, I am thankful to say, early and well on the ground.

A. For the *Indians* TWENTY Missionaries might readily be employed. We should have, however, *at once* not less than four—two for Vancouver, two for Columbia.

I purpose to establish an Institution at this place near several Indian villages. We have commenced the Mission in tents.

The Roman Catholics are actively at work. Several French priests are constantly in the Indian villages. They baptize the children of heathen parents, and give to all a cross or crucifix, which is suspended as a charm about the neck of the infant. They have certainly in some instances checked drunkenness; but their principal teaching is the worship of the Virgin and hatred of the American and English, while the French are exalted and extolled.

It is stated twenty or thirty Romish priests are on their way from Europe.

B. In the *white* population we need immediately an addition of *ten*; for the following:—

(a) *Nanaimo*.—On this island, about seventy miles hence, is the seat of the coal district, and rapidly advancing as a town. A Romish priest and two Sisters of Mercy have recently gone there. I am much pressed to occupy this at once.

(b) *Cowitchan Valley* and *Salt Spring Island*, a lovely agricultural district, rapidly increasing in population.

(c) *Barclay Sound*, a settlement in course of formation, on the west coast of this island, about 100 miles from hence, for fisheries and timber, where a town will be formed in the course of the year.

(d) *New Westminster*, the capital of British Columbia, needs a second clergyman. Mr. Sheepshanks is heavily worked, and preaches four times each Sunday.

(e) *Lytton*, 160 miles above Westminster, in the midst of a large mining district.

(f) *Cayoosh*, 39 miles higher up, at a junction of the river with one main road to the mines, the entrance to a beautiful agricultural country, likely, some think, to be the future capital.

(g) *Alexandria*, 246 miles above Cayoosh, in the midst of mines; a supplying town.

(h) *Quesnel River*, 30 miles higher, a branch of the Fraser, where are the richest diggings, and a considerable population.

(i) For the Chinese a special agency is needed. I should like to have two Missionaries devoted to this interesting people.

A Chinese merchant, Quong Hing, has given 5*l.* and 10*l.* to our new Churches building respectively in Westminster and Victoria.

Thus, then, our *immediate want* is the aid of *fourteen* additional able, faithful, and zealous Missionaries.

6. There are peculiar difficulties in our work here. The population is of such a kind as to require men of no ordinary ability and tact.

The large proportion of estranged and foreign people renders unlikely any considerable support for some time.

7. We are not without encouragement.

My first Confirmation (of thirty-three candidates), on Sunday week, was truly refreshing to my spirit. A deep impression has been made, and our work is strengthened. God be praised.

An interesting incident has occurred in the conversion of a Roman Catholic priest. I met him on board the steamer on my passage. Bishop Kipp received him at the Holy Communion a few Sundays ago. He is now living in my house, preparing for active ministry in due time. The Rev. Louis Donatus Riviaccio is a young man of great ability, Professor of Classics and Philosophy at the Roman Catholic College in Francisco. He has preached in English, Spanish, and French, besides his own Italian. He may be of the greatest use in reaching the various people of his own and other races.

The coloured people (Africans), of whom there are many, are looking much to us as the only religious body which has supported their equal rights, and especially their recognition in the house of God. The Romanists have given way to the American *caste* prejudice as well as the Congregationalists. The coloured people suspect the Methodists will do the same, when their chapel is ready, and have a "negro corner," separated from the rest of the church by a "partition wall," which the Gospel condemns. Several of the coloured people are devout Christians.

Please ask our friends to help us promptly.

Ever yours affectionately,

G. COLUMBIA.

NOTE.—Another devoted Clergyman has offered himself, and his private means, as a labourer under the Bishop without stipend for five years.

The little band of faithful Missionaries sailed from Southampton, in the *Seine*, West Indian steamer, on Monday, 2d July. "Brethren, pray for them."

CONSECRATION OF ST. BARTHOLOMEW'S CHURCH, GRAHAMSTOWN.

So many of our readers have, we believe, contributed to the building and the fitting up of this church that we are induced to lay before them the following account of its consecration, from the *Anglo-African* :—

“On Sunday, the 24th instant, being St. John Baptist's day, the Lord Bishop of the Diocese consecrated the chapel of St. Bartholomew, on Settler's Hill, in this city. This church, as is well known, was conceived and to a great extent provided for by friends at home of the Ven. Archdeacon Merriman. The plan and fittings, decoration, &c., were prepared in England; and there seemed nothing required but the walls and covering of the roof to render the church complete. The idea of the church seemed to embody the model of what a church might be, and could be in this country. And, certainly, its church-like aspect is a great relief to the eye after seeing the cathedral. The extreme pitch of the roof is very striking; more especially by contrast with other buildings. The mouldings of the windows and doors of English brick, are a great relief to the monotonous character of the stone of this country. On the whole, the church is externally, a decided ornament to the city; and one of the objects which first attract the attention of one entering the town from the East. Internally the church is chaste and substantial, solemn, and comely in proportion. Perhaps it is a little too narrow; it is furnished with wooden seats of excellent design, floored neatly with blocks of wood in lozenge-pattern, fitted with a very appropriate pulpit and lectern, and benches in the chancel for choir, &c. Within the altar rails the flooring is of rich encaustic tiles; the communion table is covered with a handsome crimson velvet altar-cloth with the sacred monogram richly and elaborately worked in the front. The windows are of quarries of various patterns, harmonizing with the general structure. We must not omit the very substantial stone front and canopy of oak standing at the west end. Altogether, we must congratulate the city and the diocese at large, in possessing so excellent a specimen of church architecture, though we fear the cost will be an effectual hindrance to its adoption as a model for other churches to be erected, at least for the present. The consecration service was one of more than ordinary solemnity, from the fact of so large a number of clergy being present. The procession of the bishop followed by twenty clergymen in surplices, &c., at three o'clock, left the school-room and proceeded to the vestry door, where the acting registrar, C. H. Huntley, Esq., read the petition for consecration, to the prayers of which the bishop assented, and then entered the church commencing the 24th Psalm, the alternate verses being chanted as the procession moved slowly up the church. There was a large congregation filling every available space, and very many outside, besides numbers who went away. The consecration service was said by the bishop, after which the Ven. Archdeacon commenced

the evening prayer. The musical part of the service claims especial notice for its excellent arrangement and accurate rendering. The proper Psalms were chanted with a heartiness of devotion and precision of execution which must have abundantly convinced all present that singing or chanting is the natural way of rendering the Psalms, and that only so can we really appreciate their devotional excellency. The anthem—'How beautiful upon the mountains,' was very impressive, and most suitable. The bishop preached an appropriate sermon, after which the communion service was proceeded with. There was a good number of communicants. The offertory collection was for the building fund, which still requires more assistance to insure the carrying on of the inclosing and other necessary work belonging to the church."

PATRONAGE OF CHURCHES IN THE COLONIES.

THE subject of patronage is likely to become one of great importance, and perhaps of great difficulty, in the Colonial Churches. We think we shall be doing good service in reprinting from the *Grahams-town Journal* the speech of Archdeacon Merriman on the subject, delivered in the Synod recently held.

"The subject of patronage was one of deep and solemn importance, and in giving his views upon it he would first fix attention on the danger they were exposed to of resting the question of patronage rather upon the rights than upon the responsibilities of patrons. Their first consideration should be the responsibilities which patronage entailed. Like the common subject of theological dispute, 'private judgment,' private patronage had its responsibilities as well as its rights, and fearful were the responsibilities of both. He would not deny the rights of private patronage any more than he would the rights of private judgment; but if they did not keep the responsibilities of the former in view while discussing the question of patronage they would incur the danger of committing grievous and fatal mistakes. Then, when the right was allowed, and a scheme of patronage propounded, he trusted it would not be so propounded that patronage should be unnecessarily divided and dissipated. In matters of great moment, whether human or divine, all the heaviest responsibilities must rest on individual shoulders. It was notorious of the great Napoleon that he never called more than once or twice for a council of war, and that then they were no help to him. If then this principle of responsibility applied in the lesser instance, how much more did it apply in the higher? And this question of patronage was higher than any question of war, or of committees, or of boards of finance, or even of management of charitable trusts, for it concerned the way in which they were to provide for ministering to the souls of men.

He would start from the initial point, that the right of sending clergymen for the cure of men's souls must originally revert, according to Scripture, law, and usage, to the Bishop. He did not wish it to stop there, but only to be delegated with exceeding caution to others.

He believed that in the present circumstances of the diocese, patronage must of necessity rest almost exclusively in the hands of the Bishop. He thought that this proposal to vest patronage in boards of trustees, nominators, &c., good as it might seem to some, required to be watched with jealousy, and not only with jealousy, but with apprehension. At the Synod in the adjoining diocese this question of patronage was discussed and settled in five minutes, by coming to the unanimous conclusion that in the existing circumstances of the country it would be better to leave patronage, as it had been, in the hands of the Bishop. Before coming to any conclusion in Synod, the Bishop of Capetown invited the clergy and laity to consider what should be done to relieve him of some of his responsibility, and having done so, he left the chair, that they might discuss the subject in his absence with perfect freedom. He (the Archdeacon) would be sorry to see his Lordship (Bishop Cotterill) leave the chair; for he thought they must keep him there, but he trusted that his Lordship would not, by hastily wishing to be relieved of some portion of his burden, shrink from or throw up that responsibility which God and the Scriptures laid on his shoulders. That responsibility must some day be thrown off to a certain extent, but this was not the time to do so. Were his Lordship to cast off that responsibility hastily, extreme danger would be likely to arise to the Church of the diocese.

He asked what was patronage? Several answers might be given, but they need not stop to dispute about any particular definition, but rather take a survey of its history. It had existed in the Christian Church for many centuries, under different forms and modifications; and in discussing this question of patronage the Synod should not lose sight of the checks and limits by which the statute and common law of England had hedged it round, for it was an institution liable to enormous abuses, as witness the scandals that were rife therefrom in the mother-country. As to the right acquired (to discuss patronage now under that head), patronage was said to have been originally sanctioned as law by Justinian. It was introduced into England in the days of our Anglo-Saxon forefathers by an Asiatic Archbishop named Theodore. But by whomsoever it was introduced into England, it had come down to us under certain fixed principles in the nineteenth century. To show what conferred on the patron the right of presentation to any benefice, the three words were used, '*dos, ædificatio, fundus*,' meaning endowment, building, glebe. If the Synod would keep these conditions in mind, they would serve as a guide to the true nature of the rights of private patronage. In the colony there was no endowment of the nature of tithes, and therefore the right of presentation so acquired did not at present exist in the colony. The Government did give ground for many churches, and if that conferred patronage, then the Government would be the patron, not the parishioners. And if the building of churches made patrons, then many kind friends in England, who contributed largely to the erection of churches in the colony, would have to share with colonial Churchmen the right of presentation. So that of the three conditions which in

England were essential to the constituting of a patron, scarcely one presentation on such grounds could be set up among us. It might be said that he had taken a flight into ancient history for his principles of patronage, but he would come near our time, and it would be seen that the principle of undivided patronage had been jealously maintained by the law. Anciently, in the days of the Anglo-Saxon thanes, and down to our own time, the patronage was always vested in an individual; and it was only recently, in his own remembrance, in the reign of William IV., that there was anything like a body of trustees who, on the score of having conjointly built and endowed a church, could present to one and the same benefice. This act (called the Private Patronage Act) gave to a number of persons who built and endowed a church the power to appoint among themselves certain trustees to nominate to the benefice. Before this, 'co-parceners,' as the law termed them, did not nominate jointly, but in turns; so jealously careful were legislators that the responsibility of patrons should be undivided. Then on any benefice becoming vacant, without any existing right of presentation, a new power was not created for the occasion (as proposed in the resolution), but the vacant benefice lapsed at once to the Bishop; so that part of the scheme proposed to the Synod was entirely the reverse of ancient law.

It was suggested that the right of patronage might with safety devolve at once from the hands of the Bishop into the hands of his (the Archdeacon's) lay brethren—even into the hands of a board named from the whole diocese. He would warn the Synod again against the evils likely to result from a dissipation of patronage. He was quite of opinion that the parishioners should have the power to veto an appointment, or reject any man whom the Bishop should seek to thrust upon them, on giving sufficient reasons for such rejection; not that he for a moment supposed that his Lordship would ever think of sending any clergyman to a parish against the expressed wish of the parishioners. Still, he thought it would be well to secure this power to the parishioners by a resolution of the Synod. He was willing, too, that parishes should acquire the right of choosing their own patron, naming some single *advocatus ecclesiæ*, as he was anciently termed, so that he be not chosen during a vacancy of the cure. Another feature of the ancient English patronage system, besides its indivisibility, was that the endowment which gave the right of patronage was a perpetual endowment, and the benefice to which the clergyman was presented was held for life. Perhaps it would be sought here, if the scheme before the Synod were adopted, merely to hire a clergyman from year to year, as, he grieved to say, was sometimes done in America. He was sure his Lordship would not allow of that. Religious societies in England did sometimes temporarily engage the services of clergymen, and contracts for five years were entered into with clergymen to come out to the colonies; but this was a practice which he deemed most objectionable, and the sooner it could be done without, and the salaries of the clergy cease to be drawn from England, the better.

The healthiest course for the parishes of the diocese would be *bonâ fide* to endow themselves in perpetuity, and not to say to the Bishop, because they paid the minister's salary from year to year, 'here is a man, let him have the cure of our souls.' [The Archdeacon read some resolutions passed by the *Society for the Propagation of the Gospel*, referring to the desirability of endowing colonial churches, and offering, on certain conditions, to co-operate with the colonists to that end.] This (he said) was glorious encouragement to them; for, if they would make an effort to endow their churches, the Society would meet them half-way. Before closing his remarks, he would say, in reference to patronage, he had not forgotten that there were other rights of patronage provided by law, running side by side with those he had enumerated—namely, those vested in corporations and colleges; but the principle of undivided responsibility would commend itself the more this point was examined. In fine, there was nothing in which the Synod required so much the wisdom of the Holy Ghost as in determining the question: How shall we provide the means for nominating and appointing men to the cure of souls?"

THE ENDOWMENT OF THE COLONIAL CHURCHES.

THE Church in the Colonies has declared its conviction of the importance of endowments in the Colonies; but the subject is easier to write upon than it is to accomplish. The ways and means for doing it indeed are abundant.

The Church in the Colonies is ready to receive anything which may be offered her, but it is not so easy to obtain an offer. Are the people wholly to blame herein? We think not. Our judgment leads us to the conviction that the matter is by no means so prominently brought before the people in the Colonies as it should be. We have not been so *plain-spoken* in the matter as we ought. A just fear of appearing to support the doctrine of doing good works as a means to justification, or of building churches as a kind of set-off against sin, may have caused the lamentable omission on the part of the clergy in pressing the great importance of the subject itself in its true light upon their congregations. Without doing this we are convinced they will effect very little. It is perfectly true that the Church affords many opportunities for giving, and it is true also that some few have taken advantage of them; but as a whole they are neglected. The alms-box in the church succeeds admirably in a very few places, but it is only where the object in view is kept before the people by frequent allusions on the part of the minister. Easter Offerings afford an admirable way of *augmenting* the income of the minister by an annual voluntary effort, and this opportunity ought never to be forgotten in any parish; for we are convinced that, unless the question of endowments be much more prominently brought before the people than it has been, very little will be effected. Easter offerings, weekly collections, alms-boxes—these and several other means of collecting are excellent,

and ought not to be neglected ; but we desire to suggest the following scheme to the consideration of the Bishops and Presbyters of our Colonies.

Let every parish or congregation form a parochial synod, consisting of minister and wardens, as *ex-officio* members, and of some dozen others, who shall be chosen by the communicants ; and let these become a committee of management, meeting not less often than every three months, and whose simple object and endeavour shall be, from time to time, to promote the endowment of the one single church they represent. Let them go round to all the persons connected with them, and place before them the importance of the matter, three or four times a year ; and let them solicit gifts, whether of land, rent-charges, or money for investment ; and let a clear account of all proceedings be published from time to time. By this means a simultaneous movement might be commenced through the Colonies : the matter would be placed upon the safe foundation of a right principle ; while the organizing machinery would be so simple, that no one would easily upset it, although it is so thoroughly penetrating in its character, that in a few months the subject would be prominently brought before every colonist of the Queen's dominions.

Yours faithfully,

G. V.

Reviews and Notices.

Church in the Colonies. (No. XXXVII.) *Extracts from a Journal of a Voyage of Visitation, in the "Hawk," 1859, by the BISHOP OF NEWFOUNDLAND* London : Society for Promoting Christian Knowledge, and Bell and Daldy.

IN the *Colonial Church Chronicle* for January last was inserted a "Journal of Visitation of the Bishop of Newfoundland, in 1859." The account of his visit to White Bay was there given very briefly. In this Journal now published there is a detailed account of the Bishop's proceedings in that place. The Bishop says in his preface :—

"Until the census of 1857, I was not aware of the large number of our people in White Bay and the neighbourhood, or of the large proportion they bear to the whole population. When, at the close of that year, I discovered that more than three-fourths registered themselves members of the Church of England, I resolved, should it please God to permit me, to make another voyage in my Church-ship, that I would myself visit, and minister to, as I might be able, these scattered sheep of my flock. A statement of their condition, and of my services, assisted by the clergy who accompanied me, cannot fail, I think, to interest and affect all those who can feel for the sheep or the shepherd. It is with a view of awakening this Christian sympathy in behalf of my poor diocese, and generally in the cause and work of your Society (by or through which both sheep and shepherd have been so largely befriended and assisted), that I am desirous of publishing those parts of the journal of my last voyage that relate to White Bay."

We commend this little book to the notice of all our readers.

Report of the Society for the Propagation of the Gospel for 1860.

THE Society has just published its Annual Report for the year : in which the history of the operations of its four hundred Missionaries is brought down as nearly as possible to the time of publication. We commend to our readers the present Report as more full of details of missionary work than any which the Society has hitherto issued. The Report is, if we are not mistaken, somewhat larger than its predecessors. The details of the proceedings of Missionaries in such widely different climates as those *e.g.* of Newfoundland, Kaffraria, and India are given at length and in the words of the men actually engaged in the work. All our friends in England who are employed occasionally in pleading for the cause of Missions will find in this volume ample materials for public addresses on the subject of Missions in almost any country under the sun.

We are glad to see that Messrs. J. H. and J. Parker have published a second edition of the Bishop of Oxford's *Addresses to the Candidates for Ordination*. The first edition was reviewed in the *Colonial Church Chronicle* for April last. The Bishop has reprinted in a separate form the Address on *Diligence in Study*. We have also received from Messrs. Parker *Lucia's Marriage*, being No. XIX. of *Historical Tales*.

We have received Part I. of *The Psalms of David*. Translated from the Hebrew into Blank Verse, for Chanting. By the Rev. R. FIRTH, M.A. Chaplain H.M.I.S.—(Hatchard. 6d.)

Colonial, Foreign, and Home News.

SUMMARY.

THE addresses to his Royal Highness the Prince of Wales, by the Bishops and Clergy of the North American Dioceses, have been reported in full in the daily papers, so that it is not needful for us to reprint them. The following letter in the Newfoundland *Telegraph* will interest our readers :—

“ St. John's, August 22d.

SIR,—Your readers in general, and particularly members of the Church of England, will, I think, be interested in learning that a very handsome quarto Bible has been forwarded to me from Halifax, stamped on each side with the royal arms, and with the following inscription, in the Prince's handwriting, on the fly-leaf :—‘ *In memory of my visit to the Cathedral of St. John's, Newfoundland, on the 25th July, 1860.*’ ALBERT EDWARD, Prince of Wales.’

The Bible was contained in a box made for the purpose (both of English workmanship), and accompanied by a letter from Major-General Bruce, stating what had been done.

I do not, of course, regard this royal gift as presented to, or intended for, myself personally. It will be my duty, and not less my pleasure, to see it preserved for succeeding generations of Church people in this Diocese, in grateful commemoration of one of the most interesting events ever likely to occur in the history of their Cathedral, so well calculated to deepen their dutiful attachment to their Sovereign.

I am, Sir, your obedient servant,
EDWARD NEWFOUNDLAND."

The Bishop of RUPERT'S LAND has lately visited the Missions of the *Church Missionary Society* among the Moose Indians, St. James's Bay. On July 11, he held an Ordination at the Mission Church, Moose Fort, when the Rev. T. H. Fleming, of the Church Missionary College, Islington, was ordained Priest, and Mr. T. Vincent, formerly of St. John's Collegiate School, Red River, was ordained Deacon.

The Bishop of HURON recently ordained Mr. Robert Grant Deacon in St. John's Church, Tuscarora.

The GRAHAMSTOWN Synod has held its first Session. We are enabled to state, on good authority, that an excellent spirit prevailed in it, and that all who took part in its proceedings were greatly cheered by the result. The laity especially are said to have evinced much heartiness, as well as capacity for the kind of business brought before them. The constitution of the Synod was almost identical with that of the Synod of Capetown.

The *Anglo-African*, published at Grahamstown, is authorized to state that a gentleman resident in that city has offered to provide the sum of 100*l.*, to be placed at interest in the colony, as an endowment for the support of the colonial clergy, if ninety-nine others will do the same.

The Bishop of VICTORIA (Hong Kong) is on his way to England. When at San Francisco, he addressed a letter to the Judge of the Circuit Court of the United States for California. It appears that "any individual among the 45,000 Chinese immigrants in California is incapacitated from giving evidence in the courts of law; and under no circumstance of cruel oppression, injustice, or violence, is the possibility of redress opened to a Chinese in that state, unless he be so fortunate as to have an European eye-witness to bear testimony to the fact of his wrong."

OXFORD, CAMBRIDGE, DUBLIN, AND DURHAM MISSION TO CENTRAL AFRICA.—A Farewell Service, previous to the departure of this Mission, will be held, God willing, in the Cathedral Church of Canterbury, on Tuesday, October 2d, 1860, at half-past ten o'clock, A.M. The sermon will be preached by the Right Rev. the Lord Bishop of Oxford.

The Holy Communion will be administered. C. F. Mackenzie, *Head of the Mission*.

Archdeacon Mackenzie hopes to sail from England on October 5. We bespeak the earnest prayers of all our readers for the success of this great Mission.

The Archdeacon gives the following account of his present resources :—

“As to men : I have now three Priests, and I expect to have a Deacon ready to sail with me. There is also a lay Superintendent, who will have charge of the commissariat and the secular affairs of the Mission generally, but who, in his lot and station, is desirous of furthering the highest objects of the Mission likewise. A carpenter and husbandman are ready to go with us, and I hoped to have had a mason and a practical farmer, but these two have, for various reasons, recently withdrawn. I should much like, if possible, at once to supply their places ; or, at all events, so to arrange that they could follow by the November mail, and join us at the Cape. I am sorry to say I have not yet found such a medical man as I could wish, who is willing to accompany us.

Besides these, the second party which is to follow, if all be well, in about six or eight months, consists of one Clergyman (I want two more), a blacksmith, a shoemaker and tanner, and a printer, together with seven others, the wives or sisters of those I have mentioned.

For the planting of this Mission and its maintenance, it has been estimated, as I said before, that we shall require a sum of 20,000*l.* and 2,000*l.* a year. Towards this we have on our lists promises of from 16,000*l.* to 17,000*l.* as donations, and of about 1,350*l.* a year. At this moment, so far as returns have been made to us by the local committees, we have actually paid up the amount of 13,500*l.* after the payment of all working expenses which have been hitherto incurred.

I should be very much obliged to those who have kindly given us promises, if they would no longer delay in paying their donations, and subscriptions for the current year, into Messrs. Hoare's or Coutts's bank, or to our Honorary Secretaries at No. 5, Mitre-court, Temple, E.C. And I should be extremely thankful to see the whole sums required raised before we start. But my chief anxiety at present is to find a really earnest, as well as competent, medical man, willing to go with us as a Missionary, devoting himself and his talents and skill to God's glory and the good of his fellows.”

APPEAL FOR AN ADDITIONAL FELLOWSHIP AT ST. AUGUSTINE'S COLLEGE, CANTERBURY.—Rather more than three-fourths of the endowment for an additional fellowship at St. Augustine's are now secured. Contributions are solicited to make up the fund, so that it may be completed during the present year. They will be received at the Banks of Messrs. Child and Co. Temple Bar ; Messrs. Drummond and Co. Charing Cross ; or by the Rev. the Warden of St. Augustine's College.

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

NOVEMBER, 1860.

CANTERBURY AND CENTRAL AFRICA.

ANOTHER historical association has been added, during the past month, to those numerous events of thrilling interest which cause the Metropolitan Church of Canterbury to be regarded by the whole Anglican Communion as the proper cradle and home of the true English Church, with a feeling somewhat akin to that with which the pious Israelites of old regarded the city of their solemnities, the holy place of the tabernacle of the Most High. Many a gorgeous pageant has that glorious cathedral witnessed, when, during the middle ages, kings and princes, and knights and squires, men and women of all ranks and degrees, "fro' every shir'is end of England," thronged the highways and bye-ways which led to the shrine of "the holy blissful Martyr:"

"... and pilgrimes wer they all,
That toward Canterbury wouldin ride."

And since the revival of a healthier zeal in these later times, many of us have witnessed in our own persons, within those venerable walls, sights and sounds which have caused our hearts to leap for joy, and filled our mouths with praise and our eyes with tears at those manifest tokens of God's returning mercy to the Church of our fathers; as, for example, on occasion of the re-dedication or reconciliation of the Abbey of St. Augustine, after centuries of desecration, to a purpose even more in accordance with the mind and spirit of its original founder, than that to which it had been dedicated prior to the Reformation; or, again, more recently, when two Colonial Bishops were

consecrated there by the successor of St. Augustine, and his suffragans, to plant, in Rupert's Land and in Hong Kong, the remote dependencies of the British Empire, scions of that noble vine, which the good providence of the Lord of the vineyard has preserved through thirteen centuries, watering it every moment, pruning it from time to time by the sharp discipline of heavy judgments, that it might strike its roots deeper, and cast out its branches like a goodly cedar-tree.

But among all the occasions that have congregated the eager multitudes within that majestic choir, it may be confidently affirmed that none has been more full of present interest, or more fraught with hopeful promise for the future, than that which brought together that goodly assembly on the 2d of last month, for a special service of farewell to the Central African Mission, which embarked at Southampton on the 4th, and sailed from Plymouth on the 6th. This is not the place to enter into any detailed description of the proceedings of that happy day, the memory of which will not speedily be obliterated from the hearts of those whose privilege it was to be present at the solemnity, and the impression of which it would be impossible to convey to those who were absent. Suffice it to say, that the whole tone of the proceedings was precisely such as was to be desired—thoroughly earnest and serious; real and practical; entirely free from anything of sentimentality on the part either of the Missionaries or their friends. The Bishop of Oxford was the faithful exponent of the feeling that pervaded the meeting; and the valedictory blessing with which he concluded his most appropriate sermon found an echo in every heart. Nature herself laid aside her gloomy, threatening aspect, and smiled upon the undertaking, favouring the occasion with an exceptional gleam of chastened brightness, in harmony with the sober hilarity with which brother greeted brother in the intervals of the solemn services. The Cathedral body and the Missionary College harmoniously co-operating to entertain the numerous guests, and to promote the success of the day, formed a favourable contrast to the old recollections of the constant feuds and jealousies which formerly existed between the brotherhoods of Christ Church and St. Augustine's, which they respectively represent; and memory was busy in searching for other historical parallels or contrasts which all around combined to suggest. Nor had she far to seek; for of all the Missions which the English Church has sent out in these later times, there is none that presents so many points of resemblance to that which issued in the evangelization of England, as the Mission which was auspicated at Canterbury on this occasion. The very motive of compassion for the Anglo-Saxon captives in the slave-market of Rome,

which first prompted in the tender heart of St. Gregory the desire to emancipate them with the glorious liberty of the children of God, has been the most powerful incentive to this Central African Mission, as was evidenced again by the sermon of the Bishop of Oxford, the subject of which was Ebed-melech (*i. e.* the king's slave), the Ethiopian chamberlain in the court of Zedekiah. The great centre of the English Church, more widely extended than that of Rome in the sixth century, was sending forth, not now an isolated Missionary, but a real Mission—an Augustine with his brave band of associates—a priest, at the head of co-presbyters and lay-brothers, not yet consecrated Bishop, but instructed to seek the grace of the Episcopate from the distant Metropolitan of Cape Town—the Arles of our modern Rome.

Who can doubt that the spirit of the head of the Mission and of his true yoke-fellows was refreshed, and their hands strengthened for their arduous work, by the hearty sympathy manifested at Canterbury; the savour of which will cheer them on in the manifold trials and hardships which they must shortly encounter in the Christian enterprise to which they have devoted themselves? For let us not deceive ourselves with regard to the character of the work which is before them; or flatter ourselves with anticipations of great and speedy success which may never be realised. We all remember how when Augustine had put his hand to the plough, and had already proceeded some way on his Mission, the intelligence which reached him in Gaul of the savage nature of the people to whom he was going, and the growing sense of the perilous nature of the enterprise in which he was engaged, daunted his heart, and led him to retrace his steps and beg to be excused from the hazardous Mission. We are not afraid that this passage in the history will find a parallel in our Zambesi Mission; for we are convinced that Archdeacon Mackenzie has counted the cost and is prepared for the worst. But it is vain to dissemble the fact that the real terrors of St. Augustine's Mission were as nothing compared with those which our Missionaries must be prepared to encounter before they can expect to find a permanent footing for themselves, and a sure home for the Gospel, in the country to which they are proceeding. The Isle of Thanet and the coast of Kent were infected by no deadly malaria arising from such swampy marshes as this expedition must thread on its way to its destination. Our Anglo-Saxon forefathers were civilized and polished in comparison with the naked barbarians who inhabit the banks of the Zambesi and the Shire. Almost the last mail that reached us from Africa before the expedition set sail brought intelligence of the unprovoked murder of an European traveller

in his tent at Sofala, by the poisoned spears of two natives. On the other hand, there is no Christian Bertha, married to a native chief, prepared to befriend the foreign Missionaries, and to recommend the religion which they teach, by her word and example, to her heathen husband and his tribe. So far, indeed, are our Missionaries from enjoying any such advantage as this, that their profession of a common faith with those Europeans who have been long established in the country will prove anything rather than a recommendation to them; inasmuch as it has come to be associated in the native mind with the worst forms of depravity and vice, and especially with the institution of slavery, which has rendered the white man's presence in Africa the heaviest curse to the native races. And in addition to the suspicions of the heathen, fostered by the wrongs they have suffered from Europeans—in addition to the prejudice against the faith engendered by the evil lives of those who have heretofore professed it, our Missionaries will probably have to contend with the active hostility of those old settlers themselves, whose selfish policy will lead them to regard with extreme jealousy a Mission, emanating from what they deem an heretical country, avowedly sent forth to undertake a work which they have themselves wilfully neglected and would rather have left undone, and, as they will be sure to suspect, having some ulterior design prejudicial to their temporal interests. We have already heard from Dr. Livingstone of the outrageous claim put in by the Portuguese—not only of the whole line of coast on the east and west of the African peninsula, which is dotted by their feeble and languishing settlements—but of the whole intervening continent from the Indian Ocean to the South Atlantic! and we have lately been told that they are preparing to maintain that claim by the erection of forts at the mouths of those rivers which British enterprise has shown them to be navigable and to give entrance into the interior. And although it is impossible that claims so monstrous should be recognised by other European governments, yet it is very probable that we may find that the difficulties and complications arising from this source have been under-estimated at home, and that the delays of international law may long impede and embarrass the smooth progress of the Mission. For we must honestly acknowledge that, for our own part, we have no desire to see this or any other Christian Mission established by the intervention of physical force, or even by the assertion of the naval superiority of England over Portugal. We should be deeply grieved to learn that this grand Christian enterprise had been inaugurated by a military demonstration at the mouths of the Zambesi. It would augur ill for the future of the Mission, inevitably suggesting the

application of our Master's words, "All they that take the sword shall perish with the sword."

But, if the forebodings of the best friends of the Mission could not be altogether unclouded in the prospect of the difficulties which must necessarily beset a new Mission in a country circumstanced as that to which the Archdeacon is leading his devoted band, their apprehensions have certainly not been allayed by the most recent representations of Dr. Livingstone, to whom, it will be remembered, this Mission owes its origin. We are told that the letters in which he hails the intelligence that his words have not been inoperative in the Universities in which they were uttered, contain cautions and warnings which are calculated rather to damp than to inflame the ardour of the Missionaries. The indifference of the natives, the suspicions of the slave-dealers, the hostility of the Portuguese government, the unhealthiness of the climate, the difficulty of procuring the common necessities—much more the comforts—of European life, are the topics on which this devoted man, inured to hardships and privations of all kinds, thinks it right to dwell in his reply to information which could not be otherwise than most acceptable to him, as intimating that the fields explored by him, and which he has described as white for the harvest, are to be shortly occupied by fellow-labourers whom he has himself summoned to the task.

Unpromising as is this view of the future prospects of the Mission, we are sure that no one will impute to us the desire to discourage its promoters, least of all to alarm the Missionaries themselves, and the anxious friends whom they have left behind in this country. But we are satisfied that Dr. Livingstone has judged wisely and well in cautioning us all to "count the cost" of this new warfare upon Satan's kingdom. We have no right to expect that this Mission should be exempted from the casualties—adverse providences, as we, in our blindness, deem them—incidental to all such undertakings, however piously originated, however wisely conducted. Rather, the only *contre-temps* that dashed the pleasure of that happy day at Canterbury—the absence, from serious illness, of a beloved member of the Mission, (an illness induced by his zealous exertions in its cause,)—forewarns us that we must be prepared for at least the usual amount of disastrous intelligence in the further progress of the Mission.

That Archdeacon Mackenzie and his associates will carry a stout heart under whatever trials and difficulties they may encounter we are well convinced; and we have a good hope that the ever-present and almighty aid of the Master whom they serve will not be wanting to them in answer to the prayers

which he so touchingly requested of all sections of Churchmen in his brief valedictory letter addressed to the public papers from Canterbury.

It is chiefly with a view to fixing that request in the hearts of our readers that we have dwelt on the great and urgent need that there is for the Divine aid in the face of the peculiar trials which threaten this infant Mission, for although the Archdeacon will be withdrawn from the prominent position which he has filled during his advocacy of the cause in all parts of the United Kingdom, it is earnestly to be hoped that he and his work will continue to occupy their place in the sympathies and prayers of all who desire the extension of Christ's Kingdom upon earth through the agency of that apostolic ministry which, through the merciful providence of God, it has been the privilege of the English Church not only to perpetuate, but to propagate to the remotest ends of the earth. All who have watched the origin and progress of this Mission are aware that there are peculiarities in its constitution which commend it to the special regard of the true sons of the Church, and that the credit of the Church is specially concerned in the good-success of this fresh attempt to plant the Anglican Church in its integrity in a purely heathen soil.

That the great experiment will ultimately succeed, and that this Zambesi Mission will furnish a precedent and a pattern for future Missions to the heathen, we do not doubt. All that we desire is to deprecate an impatient craving after immediate results, which may react in serious disappointment should they not be speedily realized. The true type of the work which the Zambesi Missionaries have in hand is to be found in the records of the building of the second temple, after the Babylonish captivity: the proper position of the Church at home is that of Moses on the mount, with uplifted hands, supported by Aaron and Hur, while Joshua and the warriors of Israel were engaged in deadly conflict with Amalek.

THE RAISING UP OF A NATIVE MINISTRY IN INDIA.

BY A MISSIONARY.

OF the various topics which are engaging attention here with reference to our Indian Missions, the want of an indigenous ministry, and the best way of raising up one, occupy perhaps the largest share of that attention. The want of a native ministry as an existing fact, and the urgent need of such a ministry in the present stage of Mission progress, are felt indeed by all, but as to the means for supplying it, men's judgments are much divided. Advocates of the all-denomination scheme (as we may call it),

while professing principles of general agreement, find it difficult to settle details, and without such details practical measures of an effective and permanent character can never be set on foot and carried out. Thus for instance we find a speaker at the late Liverpool Conference uttering the following sentiment:—

“Be it observed that these views are not incompatible with the adoption of *any* order of Church government existing among evangelical Christians; since the Scriptures, while laying down general laws, permit the exercise of a large discretion in working out details.”—P. 279.

This comes well enough from the secretary of a Baptist Missionary Society, but we feel no doubt that the rejection of Episcopacy as the Divinely appointed form of Church government or (which is the same thing) as having its principles plainly discernible in the New Testament, and therefore of binding and perpetual authority, necessarily involves a rejection of all definite belief in the sacredness of the ministerial office. When one rejects the claims of Episcopacy as being *exclusive* in their character, he is driven by his own principles from every intermediate position, and forced at length to maintain, that in the Church of Christ there are no Divinely appointed officers at all; that all pretensions to a peculiar right of teaching and administering religious ordinances are alike unfounded and invalid; and that the principle laid down by the inspired apostle even with reference to the Great Head of the Church Himself—that “no man taketh this honour unto himself, but he that is called of God, as was Aaron”—has no obligation whatever on the reverent obedience of his members, but that self-constituted authority, developed in divers forms and shapes, is the only rule of government in the Church, which yet claims its origin from God, who is expressly declared to be “not the author of confusion.” With such a scheme, however, we, as consistent Churchmen, have and profess no sympathy whatever, and we leave its advocates to do what they can to realize the Utopian dream of union among native Churches blessed with all the varied and varying modes of government which so-called “Evangelical Christianity” has been or is prolific of.

We therefore turn to consider what is of more immediate concern to ourselves, and in order to give our thoughts more shape and tangibility, we will confine ourselves in our remarks to one portion only of the Mission field of India, which has peculiar claims to notice as containing more than one-half of the whole body of professing Christians throughout the peninsula, and which has very lately merited special animadversion in one of our Church reviews—we mean Tinnevely. There, if anywhere in India, the raising up of a native ministry seems not

only imperative, but also easy of accomplishment; and we are therefore not greatly surprised to find that the absence of such a ministry leads sanguine and perhaps inexperienced supporters of the missionary cause to indulge in language such as that to be found in the article on "The Wants of the Church's Missions" contained in the July number of the *Christian Remembrancer*. The writer of that article thus expresses himself:—

"The little Christian community" (meaning the Church in Southern India) "has made no numerical advance; and it now seems fairly hemmed in by the advancing tide of idolatry. And do we inquire why is all this? must we not answer—it is because the Church in India could not or would not admit into the sacred ministry those persons who, we do not hesitate to say, it is God's will should be admitted. The mention of the greatly disproportionate numbers of unordained native catechists is, to our mind, quite sufficient to account for the sad languishing of the Missions subsequently, and the melancholy statistics which we feel it our bounden duty to bring forward."—P. 65.

As to the statistics alluded to, while we attach but small value to the *numerical* strength of a Mission—for although there may be little advance as to numbers, there may be a very real advance as to internal consolidation in a Mission, going on at the very time—yet in the case of Tinnevely, to which the above remark mainly applies, it is gratifying to find that "the melancholy statistics" actually exhibit a steady *increase* from year to year during the period mentioned by the writer. This has been put beyond doubt by a correspondent in the *Guardian* newspaper of the 11th of July, who has adduced the returns of the *Society for the Propagation of the Gospel* Missions in Tinnevely from 1848 to 1858 inclusive, and though in the last year the number of baptized, 8,476, showed a large deficiency on that of the previous year, when the number returned was 9,343, it was expressly stated that at the time when the census was taken "more than 1,000 Christians in the Mission of Nazareth were *seceders* under temporary circumstances," which is a very different thing from their being *apostates* and actually lost to the Church. In fact we have reason to hope that their very secession may be overruled for good, by their originating means for their self-support as a Christian community before they are brought back into unity; and we are happy to have it in our power to show that even in 1859 (last year, which was not included in the table presented in the *Guardian*,) there has been much done to satisfy those who look to figures, for the returns that have come to hand give 9,170 as the number of *baptized* in Tinnevely in connexion with the *Society for the Propagation of the Gospel*.

But to turn to our special subject,—the writer contends for an Episcopate for Tinnevely, on the ground that there are “persons who, we do not hesitate to say, it is God’s will should be admitted into the sacred ministry.” Now, we believe the very reverse to be the case; it will not be before we have a Bishop for Tinnevely that really effective measures will be taken to provide even “the materials for the formation of a ministry” such as that properly enough desired for turning the Mission there into a native Church. It is not to be supposed that individual Missionaries, however zealous and laborious, would feel that interest in the raising up of a native ministry which it is not in their power to create; and the local responsibility attaching to each tends very much to confining attention and concern to one’s own immediate sphere. It is a Bishop having “the care of all the Churches” who can more properly take into account the general want, and provide for the supply of it. An apparatus for drawing and training candidates for the ministry is the growth of Episcopal wisdom and piety, and must not be looked for as existing in Tinnevely, where we have no local Episcopate. We cannot, therefore, but feel surprise and pain to notice the assurance with which the reviewer speaks of “persons who, we do not hesitate to say, it is God’s will should be admitted” into the ministry; and again, when he says, “Rather do we need and *ought to have*, 500 native priests and deacons *at once*, for that diocese alone,” meaning Madras. The difficulties that exist in finding men duly qualified for ordination are such as can hardly be estimated aright at a distance. Let us hear two men of long standing and experience in India who have both now been labouring there for nearly twenty years. The Rev. A. R. Symonds, the Secretary of the *Society for the Propagation of the Gospel* in Madras, in urging the extension of the Episcopate to Tinnevely, incidentally alludes to one of these difficulties.

“It will be urged by some,” he remarks, “that the natives are not as yet sufficiently matured and trained to bear ordination, and to stand alone as ministers. Be it so: but I contend that under the present system they never will be so trained as to acquire that independence and self-reliance of character which we desiderate in them as a qualification for the ministerial office. We need some system of previous training and subsequent supervision, such as would tend to correct these defects.”

The other is the Rev. Dr. Caldwell, who, in his Lectures on Tinnevely, which originally appeared in this periodical, thus speaks:—

“There is often a difficulty in obtaining for the office of

catechist a person of adequate piety, steadiness, and energy. We should be most happy to supersede native catechists by native ministers, if men of the proper qualifications could be supplied to us in sufficient numbers, and if we could raise the large additional funds that would be required for their support.”—P. 73.

Without at present enlarging on the *pecuniary* difficulty referred to in the latter extract, which is fully explained by the author in his book, we wish to draw attention to the point on which both these witnesses lay considerable stress—we mean the *moral* difficulty arising from a want of tone in the character of native candidates; and this because it has a much wider application than is apparent in what they say, but which they are fully aware of. The education of mind in England is conducted in close and living connexion with the institutions of the Church and country. The cathedrals, the colleges, and schools of England have each and all a history, and a fashioning power for forming and elevating the character. A mighty shadow is extended over the whole land, and its youth are sheltered and nurtured beneath it—

“Sub ingenti Matris se subicit umbrâ.”

But Christianity has no existing past in India; every institution there is new, and has no voice to speak of the past, to influence the present, for high aims in the future. Let a boy enter Eton, for instance: he sees his father’s name cut on the wooden pauneling, or on the door of the schoolroom;—it may be, he sees his father’s father’s name; and he knows their worthy career, and is stimulated by their example. In the chapel he sees the numerous plates of brass surmounting the various seats, and containing the names of all the leading Etonians, who, in their several walks of life, have won a place for themselves in the grateful memory of mankind; and the effect of this on many a young heart cannot fail of being truly elevating. There is a sort of *prestige* here in favour of high moral character and Christian excellence, that does not exist in India; and it is, therefore, not surprising to observe that, in various degrees, not only native converts, but East Indians and Europeans born in the country, as well, share in this want of a high tone of character complained of. It has to be won against fearful odds, in most cases; for there is not only the absence of the healthy influence enjoyed in England amid the noblest and holiest associations of the past, to be compensated for, but the presence of counter influences of a positively harmful kind to be overcome and subdued. Energy of character, there, is no natural gift or spontaneous growth, as it may be here; it is a trophy of no

mean victory. So that while there is, perhaps, a good deal of national pride in the assertion, that every measure for the benefit of India has to be originated and directed by the energy of Englishmen, there is no doubt that there is a good deal of truth in it also. But what we think will be found eventually to be really the case is, that no measure for the good of the country at large will be effective in kind, and permanent in its results, which does not combine the three elements of European, East Indian, and native, each supplying its own peculiar advantages, and each needing the other, but all working together in truest harmony and united power. This, however, opens up a question requiring a very large treatment.

But, to return to the case of the native candidates for the ministry in Tinnevely, we are persuaded that the establishment of an Episcopate would effectually obviate many of the existing defects. A Bishop is the centre of Church life—the pivot upon which the whole Church system turns and acts; and without a Bishop in Tinnevely, the training of candidates for the ministry will never be conducted under a system characterised by the principles and spirit of the Church of England. It matters not whether we have a High Church or a Low Church Bishop. So long as that incomparable gem, our Prayer-Book, is not tampered with, a Bishop, from his position, is bound to enforce its teaching, or at least to protect the enforcement of it; and the existence of that Prayer-Book, in all its fulness, in Tamil, with the advantage that, in an infant and rising Church, custom has rendered no part of it yet obsolete, the growing intelligence of the people will shortly create a pressure of public opinion which the Episcopal power will have to respect. A Bishop, therefore, is *the want* of Tinnevely; and his presence would create an apparatus for the training of candidates, out of which alone will spring anything like an indigenous ministry for the Church there. To talk of large numbers of individuals as ready for ordination is a simple delusion; and to argue from that imagined fact for the supply of an Episcopate for Tinnevely, is to shift the argument for an Episcopate from a true to a false ground. There are, perhaps, other pressing needs and serious grievances in the working of the Missions themselves, which may and do call (though not yet loudly) for a Bishop to supply and adjust them; but it cannot help to serve the cause of the Episcopate that is wanted, to suppose the Missions themselves to be in a languishing or retrogressive state, and to argue from that supposition that the remedy for this is in an Episcopate. It might easily be retorted by such as do not desire the proposed remedy, that the Missions not being in that state, a Bishop is not yet needed. The line of argument far more

adapted for use in the present state of feeling on the subject is this: quite independently of the question of the nature and claims of Episcopacy, is the Episcopal regimen the organization of the Church of England or not; and if so, why are the Missions of that Church anywhere to be denied the possession of what belongs to it?

Correspondence, Documents, &c.

THE GATHERING AT CANTERBURY.

TUESDAY, October 2, 1860, is a day to be remembered by the English Church. It is a mark of progress for which a few years since we should hardly have ventured to hope. We think it good to place on record in our pages an account of the proceedings of the day, for which we are chiefly indebted to a local newspaper.

The service at the Cathedral commenced at half-past ten. The choir was filled from one end to the other. The sermon was preached by the Bishop of Oxford, from Jeremiah xxxix. 15—17, "Now the word of the Lord came unto Jeremiah, while he was shut up in the court of the prison, saying, Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the Lord of Hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee. But I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hand of the men of whom thou art afraid." We shall not attempt to give a summary of the eloquent and most moving discourse, as we suppose it will be published. The Bishop concluded in the following words:—

"And for thee, true yokefellow and brother beloved, who ledest forth thy little band through the pathless ocean to a land far off—in this hour of parting, whilst the grasped hand yet trembles in the embrace of love—to thee what shall we say? Surely what, before he gave to younger hands his rod and his staff, God's great prophet said of old to his successor:—'Be strong and of a good courage, for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the Lord, He it is that doth go before thee: He will be with thee, He will not fail thee nor forsake thee: fear not, neither be dismayed.' What can man's voice add to that solace? He, at whose dear call thou goest, He shall be with thee. Thou shalt know the secret of His presence. Thou shalt see, as men see not here in their peaceful homes, the nail-pressed hands and the thorn-crowned brow. Thou hast been lured into the wilderness to be alone with Him; and thou shalt find, as His great saints have ever found before thee, that He alone is better than all beside Him. When thou art weakest, He shall make thee strong; when all others leave thee, He shall be closest to thee; the revelation of His love shall turn danger into peace, labour into rest, suffering into ease, anguish into joy, yea, and martyrdom, if that should be His will toward thee, into the prophet's fiery chariot, bearing thee, by the shortest course, to thy most desired home."

The Holy Communion was administered to some hundreds of communicants. The offertory amounted to 373*l.*, which was made up by a friend of the Mission to 400*l.*

After the service at the Cathedral there was a luncheon in the crypt of St. Augustine's College. Many were unable to attend for want of

space, who were afterwards admitted to standing places to hear the speeches.

The Warden then delivered a brief address, the object of which was to wish the Missionaries farewell on behalf of the College. He began by referring to the historical associations that cling so thickly about Canterbury, her Cathedral, St. Martin's church, and the College itself, and went on to mention the event of the day, which would hereafter hold no mean place in the history both of the College and the Cathedral. He could scarce venture to dwell upon the features of the scene presented in the church that morning, but was sure that it had sunk deep into the hearts of all present, and would leave behind it an indelible impress. If the past was full of interest, the present was full of hope.

The picture of Africa, after its shores had received the Mission, was one on which they must naturally love to dwell ; and he could not but see, with the eye of his imagination, the landing effected, the consecration solemnized, and the band going forth to their long labour, full of a sober but solid hope that heaven would bless their labours. *Teneo te, Africa*, was the saying of one of old ; and it might be applied to the objects of the Mission band, but with the addition, which he of old could not make, *in nomine Patri, et Filii, et Spiritus Sancti*. Then he was carried forward, in fancy, to the time of the first church being erected, and covered with the rags and remnants of that tent which was to be as the tabernacle in the wilderness to the Missionaries in their wanderings. The prospect was pleasing, and one that tempted the imagination ; but to leave it, and return to what was passing at present, he did certainly think that it had been a glorious day, such as any man might feel proud in having lived to see, but especially any one connected with St. Augustine's College. He could assure the right reverend prelates that the heart of the College beat true to the heart of the Church of England. They tried to understand the Church, and they were sure they loved her ; and their constant, resolved belief was, that she was equal to any missionary enterprise, and had faith and zeal enough to carry through any movement of this kind, however great. Therefore it was that occasions like the present filled them with thankful joy, because it raised in them expectations of greater things to come. It was not for him—in the presence of two distinguished prelates and other dignitaries of the Church, he would be presumptuous, were he to set forth the dangers and difficulties, or the hopes and rewards, that waited upon the Missionary in the prosecution of his labours. Little clouds would hang over every enterprise ; and they were then under the influence of one, caused by the empty place of one well known to, and dearly beloved by many present. He would not dwell further on this or any other subject. He had only to say to Archdeacon Mackenzie and his co-adjutors, "We wish you God speed—good luck in the name of the Lord. For my brethren and companions' sake, we wish you prosperity ; yea, for the sake of the house of the Lord, which you are building in that distant land, we would do you good."

Archdeacon Mackenzie.—I would very gladly on this day have

kept my seat, and been content with listening to what others had to say for our encouragement, warning, and instruction. But I cannot do so, because I represent not merely myself, but my fellow-workers, who have given up themselves to go forth with me to carry on the work of the Lord. For their sake I feel that I must not keep silence, and I return you, then, the best thanks in my power for all that you have done for us, for the welcome you have given us personally, and for your efforts in favour of the cause in which we are embarked. I thank the Warden of this venerable place, whose walls have received us, only a young branch of the Church, and inspired us with greater strength for the work that awaits us in Africa. To the other friends, whether now present or not, we give our sincerest thanks for the trouble they have all taken to secure our comfort, and the kind welcome that has everywhere greeted us. This opportunity of publicly acknowledging our obligations is the more welcome, by reason of its being the last one that we shall have before our leaving England. Let all, then, of those hearty friends in Canterbury, or in the other parts of England which we have visited, take this assurance, on my word—that often and often the thought of their kindness will rise up to our memory in days to come, refreshing us by our knowledge of their interest in our well-being, and conscious that we have their prayers for our success. Yes, and many, too, whose names I could not now mention, will be restored to our memory in those distant parts, and we shall often think with gratitude of the kind farewell they gave us in England. Before sitting down, let me make one more remark. It is well on this, as on all other occasions like the present, to have some definite and fixed object, by which we may settle in our minds the remembrance of this day's gathering. It seems to me that the most practical way of doing this will be by imitating an example that was set in another part of England some years ago, and met with a very satisfactory success. They formed an association of the friends of the cause, and named one day in the year for a general meeting, when an account of what had been done during the past twelve months was produced. Besides this, they subscribed to a special fund for some particular object having to do with the cause; and, in the case which I am mentioning, they raised as much as 500*l.* a year, and sometimes 700*l.* It may be objected that this is not a large amount. But the money is not the prime object of the association. It is rather to keep alive the interest in the cause, and to maintain the list of friends to it. Now I think that if an association of such a kind, or similar to it, were established here, it would have a very good effect. The particulars I presume not to arrange. The day of meeting, the object for which a special fund should be raised, and other details, could be easily settled in committee. I simply throw out the hint; and leave it to you to take it up, or not, as you think proper. Once more, I thank you heartily for all you have done for our cause, which may God prosper!

The Dean of Canterbury said—I have been called upon, quite unexpectedly, by the Warden to address you, but the general sympathy you have already shown in whatever concerns the Mission sufficiently

assures me that you will bear with me patiently in the very few observations that I mean to make. While Archdeacon Mackenzie was speaking, the following thought came into my mind : that though the Mission is stated to have originated with the two Universities, I am very glad to be able to add to them the names of two more Universities—one contemporary with the Reformation, the other only in existence since the third decade of the present century. Now may I not add Canterbury to the list ? We are not ambitious, indeed, here to emulate the importance and centralisation of the great Universities ; but yet I think Canterbury is a sort of University. There is our Cathedral, which has a spiritual centralisation of its own ; we have the King's School, educating the youth, not merely of this place, but from families in the surrounding districts—the boys being often brought to the school because of their parents' early association with it ; we have our Clergy Orphan School, looking down on us from its hill—a home and refuge to many whose own homes have been broken up by misfortune ; and last, we have St. Augustine's College, sending forth its sons to every part of the globe. And I venture to say that our curriculum of instruction at Canterbury is wider than at Cambridge, Oxford, Dublin, or Durham. It was during my summer wanderings in Western England that some one suggested the addition of the University of Canterbury to the list of Universities supporting the African Mission ; and perhaps the service of this day has given us a fresh claim to the distinction. That service, I am sure, must have gone to all our hearts, and called forth, I had almost said, tears from every eye. There is a little circumstance connected with it which has taken place to-day : though trifling in itself, it may not be inappropriately mentioned here. A tree has recently been brought over to this country of a size far surpassing all our former growths ; and Archdeacon Mackenzie has done me to-day the honour of planting in my garden the seed of the *Wellingtonia Gigantea*. May our Mission resemble it in its growth and in its greatness, fulfilling the emblem of Him who said, of “the least of all seeds,” that “when it is grown it is the greatest among herbs, and becometh a tree, and covereth all the nations of the earth with its branches.” May this be typical of our Mission. Let me not forget, before I sit down, the sermon which we have heard to-day, or him who preached it. There is cause for thankfulness to God, who bestows as he thinks fit to each man the measure of talents, that our Church of the present day has a great Bishop who is also a great preacher. I trust that many who heard that sermon will have cause to thank God in long years to come for having heard it. The stirring tones in which the Bishop spoke, and the solemn subjects on which he expatiated, appealed to the heart in a way that cannot be described. I only ask you to show that you agree with my estimate of that discourse by the heartiness with which you thank the author of it.

The Bishop of Oxford said—Mr. Warden, Mr. Dean, and ladies and gentlemen,—I beg to thank you very heartily for the way in which you have received the mention of my name by the Dean, and for the manner in which you have expressed your sympathy with what I

addressed to you in that great church this morning. It is a mighty theme—a subject upon which every one who attempts to approach it must, I think, feel how inadequate language is to give utterance to what is struggling within his own breast. The awakening of that great continent from its midnight darkness ; the repaying that long-contracted debt of cruelty and wrong, wherein England is Africa's debtor ; the attempt to send forth from our own favoured Church, in its purity, in its distinctness, in its completeness, the Gospel of the Church of Christ ; it may well, indeed, warm every heart, but the greatness of the burden must almost benumb every tongue. When met together here, in this crypt of this Missionary College, to take, once more, a farewell of another kind from our dear brother, Arch-deacon Mackenzie, and those going with him, every one of us feels the truth of what the Warden and the Dean have said already, of the fitness of this place to be the foundation from which these mighty issues should spring. This great centre of English Church life—this noble record to the various vicissitudes through which the good providence of our God has brought us, is a declaration to all the peoples of the world that we are at once old and new ; that we are Catholic and Anglican ; that we are Apostolical in our doctrine, Apostolical in our discipline, and Apostolical in our succession. Therefore we dare, although we know our weakness (and none know it so completely), yet we dare be bold, and to believe that God will accept the offering at our hands, and will crown it with success, because we cannot doubt but that we are a living part of that living Church, to which He has promised victory. And, sir, I think that not only the old Church, but this College also, a fit place for us to meet in. It is the birthplace of England's renewed Church activity, marking, in its own strength, marking, in its own proportions, that God has, for His mercy's sake, awoken the heart of this people, led it to use its blessings, to value them, and to spread them.

I think you will allow me to say that the name, St. Augustine's College, urged me irresistibly to connect it with another St. Augustine—of Hippo ; and, if I may be allowed the equivoque on the name, to remember that that Augustine was a man of African blood, and that he, the man of African blood, has been, if ever uninspired man has been, throughout the whole Church of Christ, a perpetual renovator of its own inward spiritual life. Remember how near Africa has stood, in him and in others, to the Cross of our Lord. What a galaxy of names ! Augustine and Cyprian, and their fellows. And then, to come closer to Him, though we do not suppose that he was a man of Ethiopian blood, yet remember from Africa was chosen, by the providence of God, the man that should bear up the hill of shame the Cross of Salvation, under which the Saviour fainted. "They laid hold of one Simon, of Cyrene, and he bare the cross." And is not Africa's past the promise of Africa's future ? Is it not, too, a warning to England's present, that the Gospel, kept only for a nation's self, withers in its grasp and gives place to such deadly fraud as that of Mahometanism ; but that the Gospel spread, as the Lord meant it to be spread, throughout the whole world, flourishes ever in the central

home of the spreading Church with an undying vigour, and rejuvenescent vitality? May Britain's Church, and Britain's people, learn the mighty lesson, and echo forth to every nation in the world the blessed message of the Lord's salvation.

The Bishop of Chichester said a few words expressive of the deep and abiding interest he felt in every object of missionary enterprise, and especially in the one which had gathered them together that day. After the addresses of his dear brother of Oxford, and the other speakers, he was conscious that he had no right to occupy their time with any words of his, but in compliance with the request of the Warden, he did rejoice to assure them of his sincere interest in the progress of the Mission, and the earnest and prayerful hope he indulged in for its success.

In the evening, the students were assembled in the Hall of the College, to hear addresses from Archdeacon Mackenzie, and the Bishops of Oxford and Chichester. The Bishop of Chichester spoke of the peculiar temptations that beset the youth-time of life, and how only they could be overcome.—Archdeacon Mackenzie impressed on his hearers the absolute necessity of possessing a strong and living faith, upon which, he said, the whole of a man's usefulness in life depended. They must look entirely to God-given strength, if they would bear up against the obstacles that pressed upon them in their onward and upward course.—The Bishop of Oxford warned the young men of the College not to idle away present time and present opportunities in vain dreams of the future, or to excuse themselves for doing little good, while they are in the College, by thinking of vast projects of benevolence, to be executed at some future time, when their movements would be without check or restraint. The way to overcome this was by the exercise of a strong will, bent upon making the most of their present powers, and willing to wait patiently for the day of greater things. The Bishop's address was a most eloquent one, and produced a deep impression on those who heard it.

ANNUAL CONVENTION AT NEW YORK.

(BISHOP OF VICTORIA ON CHINA AND JAPAN.)

THE Annual Convention of the Diocese of New York met on Wednesday, September 26. The Bishop of Victoria was present, and was invited to occupy a seat beside the President. On Thursday, after some business had been transacted, the President (Bishop Potter) rose and introduced the Bishop of Victoria, inviting him to address the Convention.

The Bishop of Victoria said that it gave him great pleasure to obey the kind invitation. He then thanked the Provisional Bishop and the Convention for the courtesy they had shown him in giving him an honorary seat in the Convention. It was only another manifestation of the spirit in which he had been received in every part of the United States. He knew that it was not rendered to him as an

individual, but sprang from a veneration and deep filial interest for the mother Church. On every steamboat and railway car, those sentiments had greeted him ; and they were giving the greatest interest to the reception of the Prince of Wales, who deserved and demanded their prayers as the prospective heir of the British throne. In England there was felt a deep interest in the progress of the Church of the United States. The two Churches were one in faith, one in laws, one in the maintenance of pure Evangelical truth in union with pure Apostolic order. He knew that there was a profound spirit of friendship, respect, and affection for England pervading the deep heart of this whole nation, especially that portion of it which belonged to the Church. And if, in England, they were unable to manifest a similar feeling as freely,—if they were more or less fettered by parliamentary law and Letters Patent,—their American friends must impute it to the right cause, and not doubt the state of their minds and hearts towards America. They were indeed deeply interested in seeing the abundance of America's material resources,—in seeing her taming the wilderness, rearing cities, and covering her vast territory with a network of railways ; but they were still more interested in the progress of their sister Church in this land, the extension of her Dioceses, the increase of her clergy, and the marked growth of her influence upon the nation. He hoped she would lengthen her cords and strengthen her stakes, and thus England would rejoice with yet greater and more intense satisfaction.

The Bishop then passed on to the state of affairs at the East, in regard to which he was very much perplexed. It would take more than a merely human mind to predict the result with certainty. In view of the Anglo-French intervention, and the evident and palpable signs of decay in the Chinese Government, the policy of the Emperor was simply insane. He doubted whether that Government could long continue, and there was great danger lest our Mission there should for a time be overwhelmed with anarchy and desolation. The great Central Rebellion was another powerful element of change, of which he could not yet form a certain opinion, as to whether it would succeed or fail ; or, if it succeeded, whether the benefits to Christianity would be greater than the evils. On the whole, he was inclined to a favourable view of the influence of the Tai-ping movement. They were half-enlightened Pagan insurgents, who had taken ten years to march from the South-east province of the Empire to their present threatening position. They had long been in possession of Nanking ; had lately taken possession of Soochow within eighty miles of Shanghai, and still more recently had advanced to within twenty-five miles of the latter city. In a strange eccentric way they had mixed up some crude notions of Christianity with old pagan superstitions. They displayed an iconoclastic zeal against the Temples, idols, and Buddhist priests. Moreover, they had provided themselves with a version of a portion of the Holy Scripture, reprinting the whole of Gutzlaff's New Testament, together with other parts of the Bible. Two years ago he had collated their edition of Genesis, Exodus, and St. Matthew

with Gutzlaff's, and found it accurately to correspond. Recently the Rebels had welcomed some Protestant Missionaries from Shanghai, and acknowledged themselves only partially enlightened, expressing a desire to learn the rest of the truth. On the whole, though he would not commit himself positively, yet he viewed the Rebel movement with profound hopefulness. He trusted they would be preserved from so great a disaster as would be an Anglo-French intervention to uphold so cruel and barbarous a dynasty as that of the Mantchow Tartars. Judged even according to the Chinese standard, the Rebels appeared to be vastly superior to the pagan dynasty, and more likely to favour pure religion.

The Bishop of Victoria then passed on to speak of Japan, which, he said, had lately been opened by the successful diplomacy of the Americans. It was difficult to learn the full truth about Japan; but it would seem that God had given to that fair country, in the richest and most lavish profusion, all needful temporal blessings, so that it felt independent of all the rest of the world. The natives were distinguished for material and industrial skill, and the rulers were not very anxious for an extensive intercourse with foreign countries. They had made the treaties only because they were subjected to so heavy a pressure at the time. They did not dare to resist: they did not like to change their policy. So they pursued a middle course,—yielding, yet unconvinced. They feared revolution and other imaginary evils from the introduction of Christianity. It was an appalling thought that every religion was tolerated there except Christianity. All other religions were respected, and only the Ambassadors of Christ shut out. He was able to testify to this remarkable fact, that after centuries of efforts, there was not now surviving one single native Christian. It had been acknowledged to him by the Romish pro-Apostolic Vicar in Japan, that there was no evidence of a single native Roman Catholic now living. The government had succeeded in effacing the last relic of that religion, except the fear of revolution and a revival of the civil wars which formerly ravaged the country, owing to the intrigues of Romish Missionaries. The same thing was felt at Loo-choo, where—just ten years ago that day—he had landed and spent a week, and seven years after had ordained a Missionary for that island, who in two years time was compelled to leave on account of ill health. In Hong Kong they had printed portions of the New Testament in the language of Loo-choo: St. Luke, St. John, the Acts, and the Epistle to the Romans. But Japanese influence was so strong in the island that they were prevented from circulating a single copy. No matter how many copies were distributed during the day, and politely received, they were brought back by the police, and the next morning every copy was found lying at the Missionary's door. Those copies now remain in the Temple, formerly occupied by the Missionary as a dwelling, but no native dares to use a single one of them. The manner—as in Japan—was extraordinarily polite, with a punctilious attention to all the courtesies of life, yet they succeeded in closing up every avenue by which Christianity could enter. He

exhorted American Churchmen not to be too sanguine or too hasty in regard to their Mission in Japan. At present, the Rev. Mr. Williams—with whom he had spent five pleasant weeks—had only one field open to him at Nagasaki, and that was to devote himself simply to linguistic studies, to set the good example of a Christian life, to master the native literature, to make friendly neighbours among the natives, and thus prepare the way for future efforts when they may be in his power. When he was in Jedo four months ago, he had witnessed a curious reminiscence of the former contest with Christianity. It was now 200 years since the final triumph of paganism, when all the professors of Christianity were put to death, and penal laws of the strictest kind were enacted against it. And a singular piece of machinery had been invented to keep it down. There were 100 apostates whose lives were spared, and who were not only pardoned, but supported thenceforth, with their lineal descendants, by Government, on condition that they should devote themselves and their children to the study of the doctrines of Christianity, so that they might act as spies, or as experts, in aiding the Government to detect the slightest attempt on the part of the extirpated religion to revive. Their descendants, 100 families, are yet living in Jedo, and yet receive their daily allowance of rice from the Government for this kind of service. What if God should change this subtle malignity of the enemy into a means of preserving some traditional knowledge of the truth, and thus facilitate the advance of the Gospel when God pours out His Spirit upon that Empire ! He wished our diplomatists would rely less upon European fleets and armies, and more upon the silent force of a Christian example. The Japanese were an interesting people, highly appreciating the kindnesses of civilized life ; and it was possible that, as in China, a great change might be witnessed in one generation. The Bishop expressed great interest in the American Mission in China, and in Bishop Boone, in whose company, fifteen years ago, he had spent three weeks in the cabin of the vessel in which they both entered for the first time the port of Shanghai : and ever since, it had been one of the pleasures of a visit to Shanghai to renew his acquaintance with Bishop Boone, and with the Missionary brethren and sisters labouring with him there. It had been his pleasure also to receive them as guests at his house at Hong-Kong, on their way to and from this country ; and he bore strong witness to the usefulness and value of the Missionary sisters in carrying on the work. He called on those who heard him to follow all those Missionaries with their prayers and sympathy. That work had indeed its own sympathies ; but it was full of painfulness also,—especially that of hope deferred, and a fear that more was expected of them than could possibly be accomplished. They feared that friends at home would be impatient, and overlook the general principle of Missions,—that they must sow in tears before they could reap in joy. The test of life in the Christian Church is the desire to spread the Truth abroad ; and he congratulated the Church of America on the possession of that. In conclusion, as a slight memento of this day, he begged the Pro-

visional Bishop to accept a copy of a book published by him (the Bishop of Victoria) thirteen years ago, expressing the hope that he would place it in some Church library where it would be most likely to be read by those who were interested in Church Missions, and who would like to know the difficulties overcome in introducing the Gospel into that land sixteen years before. In God's name, he invoked upon them all the blessing of the Lord.

The Provisional Bishop accepted the volume, presenting his hearty thanks for the address ; and on motion of the Secretary, the Convention returned its thanks also.

The Provisional Bishop delivered his address to the Convention on the following day. We extract the following paragraphs referring to his late visit to England, and to the visit of His Royal Highness the Prince of Wales to the United States.

"A few days before my departure from the country, I wrote to the Bishop of Montreal, stating that the church at Rouse's Point was nearly ready for consecration, and asking whether, for the sake of promoting kindly intercommunion between the two Churches, he would do me the great favour of performing the service of consecration. He replied at once with the utmost cordiality that he would have much pleasure in doing so. Soon after my arrival in London I was induced to say a few words at a meeting at the Mansion House in behalf of the *Venerable Society for the Propagation of the Gospel in Foreign Parts*. Having briefly referred to the communication with the Bishop of Montreal in relation to the consecration as a pleasing incident, I was struck with the heartiness with which the thing was cheered. Similar demonstrations on several other occasions, and all that I saw and heard, in public and in private, convinced me that the British public was prepared no less than ourselves to hail with joy every approach to more intimate and friendly relations between the two churches and the two countries.

And in this connexion I cannot refrain from observing, and I am sure that my words will meet with a hearty response in every bosom, that the visit of His Royal Highness, the youthful Prince of Wales, to the British Provinces and to this country ; the scenes of hearty good will that mark his progress, not less in this country than in the British Provinces ; the warm, approving feeling everywhere awakened by the bearing of the Prince, by his gentleness and his evident desire to be attentive to every duty and to every claim ; the admirable character of the persons by whom he is surrounded and accompanied ; the courtesies continually taking place between the citizens of two great nations ;—all this seems to me to form one of the most beautiful pictures that can be found anywhere in the pages of history. Nor can we doubt that the memorable event will be as useful in its influence on the relations between the two countries, and on the spirit of the age, as it is eminently beautiful. It is particularly gratifying to me that several of the most eminent laymen of this diocese have, with others, kindly lent their aid in the arrangements which are now being made for the purpose of giving a fitting reception to the distinguished

visitors in this city. Let us hope that it will be worthy of the first city on this continent, and that no untoward accident will occur to check the outburst of good feeling, or to prevent it from exercising a benignant influence through future years over the destinies of two great kindred nations."

SYRIAN REFUGEES AT CONSTANTINOPLE.

WE are allowed to print the following extracts from a private letter:—

"The additional funds are most useful, and enable Mr. Tien to relieve more of the most deserving and necessitous. He has purchased a bed and a few other comforts for a family, consisting of two widows and five orphans, who were in the hospital almost without clothing, food, or straw to lie on. Before the outbreak, these ladies had lived in great affluence, and were on visiting terms with some of the most influential families in Beyrout. When Mr. Tien took them food and clothing, they tried to embrace his feet, and expressed their gratitude in the strongest terms. May the prayers be heard and answered, which so many sufferers offer to God for benedictions on the benevolent donors!

One parent said to Mr. Tien,—'If your religion teaches such conduct, oh! take my children, and bring them up as English Christians. They are orphans, but if they are taught by the English, they will be well off.' Six poor fugitives have been assisted with means to convey them from Constantinople to their homes, where their devastated land requires cultivation and care. An account of the distribution of our funds will be sent to the Editor of the *Colonial Church Chronicle*.

I should tell you that Mr. Tien's knowledge of medicine¹ is most useful. He has patients almost daily, to whom he supplies simple remedies for colds, sore throat, fever, &c. &c. One poor woman, who had heard of the aid he rendered, wandered about for some hours to find him. She at length imparted her sorrows to him, and a portion of the fund at his command rendered her less miserable by supplying food and clothing.

Mr. Tien was yesterday in the Mosque, where he met with a Turkish officer, with whom he had a long conversation on religion. He afterwards came to our house, and remained deeply engaged for three or four hours with religious topics. He seemed entirely convinced of the falsehood and mischief of the Mahomedan creed, and said, 'Oh, sir, can I find the Saviour? Will He receive me?' The poor fellow is ordered to join his regiment on Monday, but he entreated to be allowed to come daily until he left, that he might 'imbibe some of the beautiful spirit of the glorious Christian religion.' These were his own words."

¹ Acquired at St. Augustine's College.

Since the above extract was in type, the Editor has received the following letter from Mr. Tien :—

“ Pera, Constantinople, Oct. 17th, 1860.

“ Accept my best thanks for the interest you have taken in our poor Syrian refugees. The money collected in consequence of the appeal in the *Colonial Church Chronicle* has enabled me, in some measure, to relieve the wants of between forty and fifty persons. I send a statement of the manner in which the amount already received, 34*l.* 11*s.*, about 4,387 piasters, has been expended :—

Food from August 3d to the present time, 1,780 piasters ; part passage-money for eleven persons to return to Syria as deck passengers, 1,360 piasters ; bedding, clothing, &c., 1,247 piasters ; in all, 4,387 piasters, equal to 34*l.* 11*s.*

Some of the poor creatures say, ‘ It is the English alone who pity and help us, members of our own religion do not care for us, but English Christians are always ready to assist those in distress ; ’ one of the widows said to me, ‘ As you have satisfied us with food for our bodies, may the Lord satisfy your souls with good things from above ; ’ another told me, ‘ I will repeat my “ Septaformis,” not for my living benefactors, but for the souls of their departed relatives.’ I tried to show her that God alone can hear and answer our prayers, through the merits and mediation of our blessed Lord and Saviour Jesus Christ, and also that prayers offered for the dead avail nothing.

The word ‘ Septaformis ’ means a rosary composed of eighty beads, seventy of which are divided into tens, for the repetition of ‘ Ave Marias ; ’ the seven large beads which divide these, are for the ‘ Pater Nosters ; ’ the remaining three, at the end, are for the ‘ Gloria Patri.’ This is called the rosary of the seven wounds of the blessed Virgin Mary. I send a little book of Mohammedan charms which is held in great esteem and respect by the Turks, who look upon it as next only to the Koran, always performing their religious ablutions before touching it ; not any Christian is allowed openly to purchase copies, but I was enabled to obtain two or three. The Emams (priests) copy these charms and suspend them round the neck of any invalid, with the assurance that the malady will thereby be cured. Towards the end of the book are different figures, representing a gun, a sword, and a serpent ; these are used as safeguards against shot, sword cuts, and serpent stings ; of the other four, the first two are to be worn by mothers and children when there is illness in the house, the next as a safeguard against rheumatism, and the last, against lameness. The small circles, containing Arabic writing, are fac-similes of the seals of Mohammed and the Khalifs.

Believe me, dear Mr. —, yours very sincerely,
A. TIEN.”

THE LETTERS PATENT OF THE BISHOP OF ADELAIDE.

THE following Petition has been forwarded in duplicate to the Archbishop of Canterbury and to the Secretary of State for the Colonies. The draft of the petition was laid before the Synod lately held at Adelaide.

To Her Most Gracious Majesty, VICTORIA,

By the Grace of God, Queen of the United Kingdom of Great Britain and Ireland, and its Dependencies, Defender of the Faith, &c. &c. &c.

The humble petition of the Lord Bishop of Sydney, Metropolitan, and of the Lord Bishop of Adelaide, and the Clergy and Laity of the United Church of England and Ireland within the Diocese of Adelaide, in South Australia, in Synod assembled :

Sheweth—

That the Bishopric of Adelaide was erected by Letters Patent, dated 25th June, 1847.

That the ecclesiastical laws of England for the maintenance of discipline in the Church there established cannot be enforced, in consequence of there being no Consistorial Courts having legal jurisdiction in South Australia: And that the Provincial Legislature has ever expressed a repugnance to enact laws, or erect courts for such purposes.

That, consequently, the Diocese of Adelaide is exposed to serious inconveniences and dangers.

That, moreover, the Church in the Diocese of Adelaide, having no maintenance or pecuniary assistance from the State, it is necessary to establish a different organization, and to obtain the co-operation of the laity in carrying out the voluntary principle, upon which the Church in future depends for her support.

That, under these circumstances, and for these reasons, and further, for the more effectual development and combination of the sympathies and energies of the Church in the extension of her ordinances and ministrations throughout the colony: and to the intent that the due supply and support of ministers within the Diocese, as well as the management, disposal, and enjoyment of all the real and personal estate and effects of the Church might be secured, your petitioners, the Bishop, Clergy, and Laity of the Church, in the Diocese of Adelaide, after mature deliberation, both in a Representative Assembly, and also in the various Vestries of the congregations throughout the Diocese, finally determined upon and agreed to the consensual compact as hereunto appended.

That, in pursuance of such compact, and in accordance with the Fundamental Provisions and Regulations thereby adopted, the regulation of the affairs of the Church in the Diocese of Adelaide has been entrusted to a Synod, consisting of the Bishop, of the Clergy, and of

Synodsmen elected by the respective congregations ; and that such Synod has, from the date of such compact, 9th of October, 1855, down to the present time, met annually, and that a Standing Committee elected in manner, as by such Regulations provided, has executed and performed the various duties assigned to it by the Synod.

That, amongst other matters arranged by such Synod, certain model Trust Deeds, also hereunto annexed, have been prepared and have been since adopted by various churches in the Diocese.

That your said petitioners, and the Laity in the Diocese, have and still continue to subscribe funds, and to purchase land, and to build churches and parsonage houses, on the faith that the compact so entered into, and the various matters done by the Synod, shall be recognised, accepted, observed, and enforced, by succeeding Bishops who may hereafter be appointed to the See of Adelaide.

That doubts, however, have been expressed as to whether future Bishops, so appointed, would be bound to govern the Church in the Diocese of Adelaide in accordance with such compact, and to recognise and observe the Fundamental Provisions, Regulations, and forms of Trust Deeds, above mentioned.

Furthermore, that there at present exists no regularly constituted mode of exercising the Appellate Jurisdiction granted by your Majesty in your Royal Letters Patent to the Bishop of Sydney as Metropolitan of the Province of Australasia ; nor any means of enforcing the judgment which the said Bishop may, as such Metropolitan, give upon any case of appeal from the Diocese of Adelaide.

That your petitioners, the Bishop, and the Clergy and Laity, in Synod assembled, being desirous to supply this defect, and anxious to cement the union of the various Diocesan Churches in the Province of Australasia, will be prepared to recognise the authority of such Metropolitan Court of Appeal as may, with your Majesty's approval, be hereafter established ; and to make such alterations in, or additions to, the Fundamental Provisions as may be requisite for giving effect to the sentence of such Court.

That your petitioner, the Lord Bishop of Sydney, as Metropolitan, approves of, and gives his assent to, so far as such assent may be requisite, the establishment of such Synod and the adoption of Fundamental Provisions, and Regulations, and Trust Deeds, in the Diocese of Adelaide.

That your petitioner, the Lord Bishop of Adelaide, for the furtherance of the objects of your petitioners, is willing and desirous, and hereby gives his consent, that his Letters Patent should be revoked, and that other Letters Patent, framed accordingly, should be to him issued.

Therefore your petitioners humbly pray that your Majesty will be graciously pleased to revoke the Letters Patent of the said Lord Bishop of Adelaide, and issue such other Letters Patent as shall recognise the above-mentioned Fundamental Provisions, and Regulations, and Forms of Trust Deeds, as valid and binding : and provide, that in future all Bishops shall govern the Church in such Diocese in

accordance therewith, or make such other order as your Majesty may deem fit.

And your Petitioners, as loving subjects and as in duty bound, will ever pray, &c.

LETTER FROM THE BISHOP OF BRISBANE.

“Bishop’s Court, Sydney, Aug. 20, 1860.

MY DEAR SIR,—You will be pleased to hear of the safe arrival of the good ship *Vimeira*, in Sydney Harbour, on Thursday, August 16th, after a long but happy and prosperous voyage. One great trial we experienced in the death, during our passage, of one of my little band of Missionary brethren, the Rev. Frederic Gee, who had hoped, if it had been God’s will, to labour with us in the Brisbane Mission Field. To our dear brother we had become greatly attached. May his removal bind those of us who remain more closely to each other, and all to our common Master’s service.

On the day after our arrival, a thanksgiving service was held in St. James’ Church, Sydney, after which we partook of the Holy Communion, and then adjourned to the Church Society’s Rooms, where a brotherly and affectionate address was presented to us. I need scarcely say that I and my brethren are kindly and hospitably received here, myself at Bishop’s Court, and the others of my party at the homes of different kind friends in Sydney.

It was a great comfort to me that, by the kind arrangements of our excellent Captain, we were able, with the exception of a very few days, to have morning and evening service daily; two, and sometimes three services on Sundays, and a monthly celebration of the Holy Communion.

Asking the remembrance in prayer of our dear brethren at home, believe me very truly yours,

E. W. BRISBANE.”

THE BISHOP OF HURON AND TRINITY COLLEGE, TORONTO.

The Bishop of Huron to the Clerical and Lay Gentlemen composing the Executive Committee of the Synod of the Diocese of Huron.

MY REVEREND BRETHREN AND BRETHREN,

Your resolution, requesting me to lay before the Diocese the proofs upon which I have formed the opinion which I expressed concerning the teaching of Trinity College, Toronto, has been placed in my hands. In compliance with your request, I now proceed to redeem the pledge which I gave in my pastoral, of making known to the clergy and laity of my Diocese the grounds of my opinion, whenever called upon to do so.

Some time after my return from England, in 1858, some graduates in Trinity College applied to me for ordination, and it became my duty to examine them. I perceived that the views of some of these gentlemen, more particularly concerning the character and doctrines of the Church of Rome, were not such as I had always entertained.

I sought out the cause of this, and after a good deal of examination and inquiry, I was led to the conclusion that the views held by these gentlemen were traceable to the teaching to which they had been subjected during their University course. The mode of teaching, as described to me, appeared to be highly objectionable, and the matter taught was in my view most dangerous to all students, more especially to young men preparing for the ministry. I shall now direct attention to these two points, the mode of teaching and the things taught.

In order that I should not fall into any error concerning the mode of teaching in the University, I addressed, by letter, several gentlemen who have been connected with Trinity College, and I forwarded to each of them a list of questions, to which I requested candid and plain answers. The following are the questions and answers, from which you may form your own opinion as to the mode of imparting religious instruction to young men in Trinity College.

1. Was the attendance on the lectures on catechism compulsory?
2. Did the Provost at each lecture *dictate* questions and answers from his own manuscript?
3. Did the students write both questions and answers as he dictated them?
4. Were the students expected on the next lecture day to read the answers as the Provost had dictated them?
5. Did you ever know the Provost to lend his manuscript to a student to correct his notes taken down at lecture?
6. Are there any copies of the manuscript thus corrected handed down from class to class? And is the book familiarly known among the students as "The Provost's Catechism"?
7. Did the Provost ever express his disapproval of the use of these note books?
8. Are you aware whether a proposition to publish the manuscript was ever made by any of the students, and what was the Provost's reason for disapproving of its publication?

The following answers are from a layman residing in the Diocese of Toronto. The answers are numbered to correspond with the questions.

Ans. 1.—Attendance on the lectures is fully as compulsory as on any other lecture prescribed.

Ans. 2.—Yes, it is the Provost's regular mode of proceeding to dictate questions and answers.

Ans. 3.—No; that would be impossible at the rate the Provost is accustomed to go on. One of the first things a student does after entering, is (on advice) to secure a copy of the manuscript, which invariably corresponds, almost verbatim, with that which the Provost uses, except in some instances it may not perhaps be so full. As each student enters the lecture room, he brings his own or another's copy of this manuscript, which he places on the table before him, in the presence of the Provost, leaving it closed until the questions dictated on the last lecture day are answered or disposed of. Then he opens his manuscript, and follows the Provost as far as he goes,

marking at the same time, if he notices any error or mistake. Apart from this, he writes neither questions nor answers, nor does he take notes, which must be quite apparent to the Provost.

Ans. 4.—Yes; that is the plan pursued, and never, in my experience, did I witness an answer, as recorded in these manuscripts, prove to be incorrect; but I have known other answers refused, when they did not suit the Provost's views, or, as he said, "were not the answers I gave."

Ans. 5.—No; but I have heard he did so; but whether he did or not, the perfect agreement of both proves that we have got a correct copy.

Ans. 6.—These copies now in use are positively correct copies of the Provost's so far as they go. These are handed down from class to class. The freshman (for whose benefit the catechism is designed) either copies one for himself, or has one given him by some of the students who have preceded him. I have been asked repeatedly by the students, "How do you like the Provost's catechism?"

Ans. 7.—I have never heard him do so.

Ans. 8.—I don't know. These statements are perfectly true, and can be proved in the most solemn manner.

I now proceed to give the answers of a clergyman in the Diocese of Huron.

Ans. 1.—Attendance was compulsory.

Ans. 2.—The Provost at each lecture asked questions, evidently from his manuscript, upon the notes which he had dictated at the previous lecture, and of course the answers had to be taken from his notes.

Ans. 3.—The students used every means to acquire the answers which the Provost required, and when they found they had not the exact answer in their manuscript, they took down the answer given by him.

Ans. 4.—The students were required to give correct answers, taken from the Provost's notes, to the questions asked by him.

Ans. 5.—Never; but he lent his questions sometimes.

Ans. 6.—There is a catechism, question and answer, in common use among the students, handed down from class to class, and familiarly known as "The Provost's Catechism."

Ans. 7.—Never that I know of.

Ans. 8.—I have heard the students speaking of wishing to have the catechism published, but I do not remember the Provost's objections.

The next answers are from a layman resident in the Diocese of Toronto:

Ans. 1.—Yes; the Provost required an excuse for absence on every occasion.

Ans. 2.—The Provost lectured from his manuscript, and asked questions on the next day for lecture. He has frequently said, when a question has not been answered satisfactorily, "That is not what I gave you." His questions were written as well as his lectures.

Ans. 3.—Some of them took notes; others would have their prede-

cessor's books, and would only follow him while reading, and see that they were correct.

Ans. 4.—We generally answered in his own words, and if not, as nearly as possible.

Ans. 5.—He lent his questions on the catechism on one or two occasions, and his notes on the articles. I cannot answer positively as to his notes on the catechism.

Ans. 6.—The manuscript, with an exact copy of his questions (as taken by Mr. Wm. Jones, now of Cambridge), and the answers, as collected (answer No. 3), were handed down. When I entered in 1856, I procured a book from Mr. Wm. Jones, from which to copy a manuscript for myself. It was always spoken of as "The Provost's Catechism."

Ans. 7.—I never heard of any disapproval, either directly or indirectly.

Ans. 8.—I on several occasions have heard students propose to have it published, and the reply generally given was "The Provost would not like it." Whether or not he was consulted, I cannot say.

The next set of answers is from a layman, now resident in the Diocese of Huron.

Ans. 1.—Attendance on the catechism lecture was compulsory.

Ans. 2.—The Provost read from his manuscript as a continuous lecture, but must have been aware that he had it either written, or took very few notes in the room, and both questions and answers were contained in his lecture, although not distinguished as such by him, being probably aware that we had both questions and answers before us.

Ans. 3.—The students had both questions and answers written before they entered the room, and only compared theirs with the Provost's while he read.

Ans. 4.—The students were expected on the lecture day to answer the questions of the preceding lecture day in the substance, and as much as possible in the words given.

Ans. 4.—I never did.

Ans.—Each student of the first year either borrows, and copies a manuscript from the borrowed copy, or purchases from a student of the second or third year his manuscript.

Ans. 7.—I never heard him say anything *pro* or *con* in the matter.

Ans. 8.—I never heard any proposition of the kind, though it might have been made without my knowledge.

The following is an extract from a note received from a lay gentleman, residing at some distance :—"I do not think the Provost has ever given both questions and answers to any student to copy, but I heard when I was at College that he lent his questions on one occasion and that a copy was taken of them. Of course, as soon as the students had a copy of the questions which were to be put to them, they were able to form proper answers from the notes which they had taken down from the last or preceding lecture. I don't remember hearing any copy called "The Provost's Catechism;" I have heard of "The Provost's Questions," meaning those questions which the Provost

asks. I have heard that the Provost has been asked to publish a catechism, in order that the students might be saved the trouble of writing out copies for themselves."

The following answers are from a graduate of Trinity College, residing in the Diocese of Toronto:—

Ans. 1.—Yes; it was placed precisely on the same footing with the other subjects. Students absenting themselves from the catechism, or any other lecture given by the Provost, were *obliged* to account *satisfactorily* to the Provost on the succeeding day, for their absence therefrom.

Ans. 2.—Yes; the Provost's mode of procedure was as follows:—At his first lecture to freshmen he read to us about thirty questions (the number varied afterwards). The next Friday he questioned us on the matter of the preceding Friday, and read to us fresh questions and answers, sufficient to fill up the hour.

Ans. 3.—The students had copies of the questions and answers written, either by themselves, or students who had previously graduated in Trinity College, and as the Provost *read his lecture* they compared their manuscripts with *what read* and made alterations in the references (texts of Scripture), or anything else in which there might have been a discrepancy. They were thus assured of *perfect accuracy*.

Ans. 4.—Most assuredly they were; for I recollect that on one occasion, a student of my year expressed the answer in a manner which varied, by *two unimportant words*, from that dictated by the Provost on the preceding Friday, and was corrected for it. I remember this the more distinctly, as every student who took pains with it, used to repeat it with *literal* accuracy.

Ans. 5.—I understood, by report among the students, that the Provost did at one time lend his manuscript to a student, and I always considered that this was the origin of the almost stereotyped accuracy of our manuscripts.

Ans. 6.—Yes; generally a student, after his previous examination in his second year, at which time he passes his third and last examination in the catechism, either gives, lends, or sells his manuscript catechism to junior students. In my case I obtained the loan of a manuscript catechism, and copied it out. It is familiarly known among the students as "The Provost's Catechism."

Ans. 7.—Never to my knowledge.

Ans. 8.—No; but I often wished, for my own convenience, that it had been printed and published, as the copying of it entailed a great deal of unnecessary labour upon me, and wasted much precious time. In fact, I thought it on the whole a very strange proceeding.

I have stated fully my objections to this mode of teaching in my pastoral; I need not here repeat them.

This manuscript known as "The Provost's Catechism," with the questions copied or corrected from his own manuscript, lent for that purpose, and the answers taken down carefully from his lips, and corrected from time to time, has been handed down from class to class, and has been bought and sold by the students. I have not given the

names of those gentlemen from which I have received the above answers to my questions, but I can obtain permission to do so if necessary, and shall lay the original documents, together with the letters which accompanied them, before any member of the Synod appointed for that purpose. There was but one gentleman to whom I applied who expressed a wish "not to be at all implicated in the matter." I have therefore not made any use of his communication.

THE CHURCH IN ITALY.

WE call the attention of our readers to the following paper which has just been issued:—

"It is thought that there is a work to be done at present in Italy by the Members of the Church of England, and specially by the Members of the Anglo-Continental Society.

It is thought desirable to send into Italy one or more Agents. Their duties and instructions would be

Negatively—

1. To avoid transgressing the law of the land.
2. To abstain from any attempt at drawing individuals out of the Italian Church into separate communities.

Positively—

To encourage internal Reformation in every way possible, and particularly—

1. by the judicious distribution of the Society's Italian Publications, and Italian Prayer-books;
2. by explaining by word of mouth the limits of the legitimate jurisdiction and authority of the Bishop of Rome, especially with reference to the liberties of the Churches of North Italy and Sicily;
3. by enforcing on excited minds the necessity of Ecclesiastical Order;
4. by convincing men, both by argument and by the example of the English Church, of the possibility of a National Church reforming itself, and being at once Catholic and Protestant: Catholic, as maintaining the faith and discipline of the Holy Catholic Church; Protestant, in rejecting Papal usurpation and dogma.

It is probable that there is a good deal of political feeling at present in the North of Italy, to which these views would not be displeasing.

Should a sufficient sum be raised, a well qualified Agent is ready to proceed on this Mission. Communications are invited by the Rev. Frederick Meyrick, care of Messrs. J. H. and J. Parker, 377, Strand, London, W.C., by whom donations will be received.

EDUCATION OF MISSIONARIES AT ROME.

THE following amusing extract from the Rev. Dr. Wolff's recently-published volume of "Adventures and Travels" (p. 85), will have a

peculiar interest for those among our readers who have considered the numerous questions connected with the training of Missionaries :—

“Wolff is anxious here to have his opinion of the Roman colleges thoroughly understood. Differing as he constantly did from both teachers and pupils in theological views, he must yet uphold to admiration the moral and religious training he witnessed in those establishments. Neither in the Collegio Romano nor the Propaganda did he ever hear an indecent observation, either from priests, prefects, or pupils ; nor see one single act of immorality. A strict surveillance was the system of the Collegio Romano. The prefect called the pupils every day for the rosary prayer, and closed the doors of their rooms in the evening. On his opening the door and awakening them in the morning, one of them had to recite the Litany of the Virgin Mary, and the rest to cry *ora pro nobis*. After this they went into the private chapel and read a meditation taken from the book of the Jesuit Segneri, which contains many good and beautiful things. But the description of hell and paradise there given is the same Wolff once read in a Rabbinical book and in a surah of the Koran. During recreation, after the first studies of the day were over, the pupils (invariably accompanied by the prefect) walked out and visited several churches, performing a silent prayer for a few minutes in each of them. After which they went to the Porta Pia, or the Quirinal, where there is always a gathering, both of the inhabitants of Rome and visitors. There they might meet any day, cardinals, prelates, princes, noblemen, their own friends, and strangers from foreign lands—Germans, Spaniards, English, French, even travellers from Chaldæa, Abyssinia, Jerusalem, &c. And thence they returned to the college, where, after a prayer, each pupil retired to his own room for further study. In the evening again they assembled in the corridor of the building, where their friends in the town visited them, and they conversed freely on any matter they pleased. Then followed supper, and then, before they retired to rest, they went again to the chapel, where a portion of the gospel and meditations from Segneri or Rodriguez were read aloud. Such was the daily routine at the Collegio Romano, varied, as has been seen, during vacations, by expeditions into the country, and even temporary absences.

And in the Propaganda, to which Wolff went afterwards, the regulations were very similar.

If the Missionary Societies of England would look at the Roman colleges with a candid spirit, they would see many things there which they might take as a model, with great advantage to themselves, instead of finding sweeping and indiscriminate fault because differences of religious opinion exist. The Cardinal-Prefect, and the rest of the Cardinals who are members of the Propaganda, are not mere patrons, giving their names and subscriptions, but never going near the place, nor troubling their heads about it, as is the case with patrons of English societies, who leave everything in the hands of a few individuals, of whom even the nominal committee knows little or nothing ;

and who are often retired tradesmen, or unemployed naval officers, without either knowledge or interest in the matter.

In the Propaganda the patrons are workmen, and do their own work, or see for themselves that it is done. They visit the college, will attend sick pupils, cover them up in their beds, send them suitable presents, as of cakes with twenty or thirty candles burning on them; or in cases where amusement is necessary, will order actors, ventriloquists, and jugglers to be fetched for their entertainment, and the Pope himself does not disdain to visit among them. Surely this is a contrast to English customs, and not very much in their favour.

Again, on the return of Propaganda Missionaries from places where they have been stationed, they are consulted by the assembly of Cardinals as to what has been done, and what remains to be done, in that particular locality, instead of being, as in England, sent to a poky lodging-house in High Holborn, and submitted, from time to time, to the humiliation of being lectured by some long-nosed, snuff-taking lady of the so-called Evangelical party, whose only care is to bid them beware of Puseyism, over-formalism, &c. &c. &c. whatever happens to be the religious bugbear of the day. In short, at Rome the value of a man's work is both ascertained and acknowledged; and a Missionary coming from a distant country is frequently consulted privately by a cardinal, as well as publicly by the general assembly of cardinals and monsignori, the subject of these discussions being the necessities and results of the mission. And when he is sent forth again, he is not hampered by instructions from a petty committee, or even a cardinal, but he goes out as *Missionarius cum omnibus facultatibus apostolicis*.

Reviews and Notices.

Seeing and Hearing; or, First Impressions in Natal. By A. M. Reprinted, with additions, from the *Mission Field*. Edinburgh: R. Grant and Son. London: Bell and Daldy.

THE first series of this beautiful little book was published two years ago. It is now issued, together with a second series, with the title, *Seeing and Hearing; or, Three Years' Experience in Natal.* By A. M. With a Preface by Archdeacon Mackenzie, the Head of the Mission to Central Africa. The writer of the book is the Archdeacon's sister. We cannot speak too highly of it.

The following is from an account of the boys at Ekukanyeni:—

“During play hours, it is very pleasant to see their thorough enjoyment of their various games, and the remarkable want of selfishness among them. One skipping-rope is held and swung by two boys (all taking their turns in this office, which is by no means a sinecure), while the rest, one alone, or five or six at once, skip upon it, keeping perfect time, the other boys standing round, applauding or laughing at the performers. The swing is a great amusement, and they toss one another high up in the air, without any squabbling for the favoured seat. Bows and arrows, shooting at a mark, marbles, and cricket, each in turn, is the favourite game. Perhaps the prettiest amusement was at the season of mealie-gathering, when the long mealie-stalks served for horses, which pranced and curvetted under

their young riders, the whole school being mounted—trying races—leaping the sluits—subduing the temper of an unruly steed, and sometimes thrown in the contest—the whole imitation carried on with as much grace as spirit—and ending with the troop of horse merrily galloping down the road towards the mealie-gardens, where lay their work for the time. It is very pleasant, too, to see them in chapel, at daily service, and on Sundays, and although one or another will at times whisper to a companion, or otherwise disturb, and cause him to laugh, yet their general behaviour is remarkably good, and they join nicely in the responses, and sing the hymns and chants with their whole hearts, the singing being led by the harmonium, played by the eldest lad in the school, the only one of the original first class who has not been sent to Maritzburg. Undiane is destined for a teacher, and is now partly under training himself, partly taking part in the instruction of the younger boys. He has been taught music and drawing by Mrs. Colenso, and his success in both is quite remarkable. Some of his drawings were sent home, and received the approval of her Majesty, who commanded this approval to be conveyed to the Bishop, along with the expression of her interest in the work he is carrying on among her African subjects. As to his music, he plays on the piano and harmonium, and at his spare moments may often be heard amusing himself with such music as Pergolesi's 'Gloria in Excelsis,' Mozart's 'Agnus Dei,' or 'Qual Anelante,' and when tired with the execution of these, he solaces himself with the chants and hymns used in the chapel (the latter being, as I have said, composed by the Bishop), or in drawing out, note after note, and chord after chord as fancy prompts, as though never weary of the harmony he produces. As to his inner self, I feel as if it were almost too sacred a subject to enter upon,—his deep earnest longing for the good of his own people, along with his almost painful want of confidence in his own powers—his keen sense of the warfare in which he is engaged, and the child-like way in which he grasps at the hopes held out to him of assistance in the struggle, and final victory—his deep interest in the Holy Scriptures, both the stories and the doctrinal parts. I cannot express the hopes we entertain on behalf of that dear boy, if God spares his life to be a shepherd among the sheep, as now among the lambs of His flock.

His influence among the younger boys is very great, and in his exercise of it he reminds me of Dr. Arnold's favourite sixth form boys at Rugby. At one time after the experiment had been tried of Christmas holidays at home, there sprung up among the boys an evil spirit of discontent and insubordination which was very difficult to deal with. One day I had been led into a discussion with my class on the subject, and very soon found I could make no way with them at all; they found an answer to everything I urged—could not understand what benefit they had derived or were to derive from the pains taken with them, and keenly felt the loss of their mothers, and of the indulgences of their homes. It was evident that during the holidays they had been exempted from the usual occupation of boys—herding the cattle—and had probably come in for a large share of any feasting that might be going forward. They asked me what good they were to gain from all the teaching, and what white person would send *his* sons to live in a *Kraal*, &c. &c. I had begun seriously to repent my disregard of the Bishop's repeated advice, never to enter into such discussions with them at all—and to wonder how I was going to bring this to an end, for I felt that having allowed so much to be said, to silence them now with the high hand of authority, was to give up the point, and yet convince them I could not. At this critical moment, in came Undiane, to ask for help in a lesson of translation he was preparing for the Bishop. I told him what was going on. He spoke to the boys—told them that it was good and right that they should love their homes and their mothers—good and right to enjoy the holidays that had been given them—but now it was good and right that they should return to school—Sobantu (Father of the people, the Bishop's Zulu name), the Inkosikazi (Mrs. Colenso), and all their teachers rejoiced to have them back, and they too should rejoice to come, and then he told them so gently and sensibly, I delighted in listening to him, how good the teaching is, and how by means of it they may be able one day to help their own people as they never could do if left untought. The lecture had its effect for the time, but it cost us some little trouble before the little fellows were restored to their former state of cheerful submission to authority."

The following passage has now a special interest. The writer is speaking of William, the Bishop of Natal's assistant in all his Zulu translations and other works :

"Poor William ! He was quite overcome when he first realized the idea of the Zambezi Scheme carrying off some of the few teachers in Natal. He both spoke and wrote to me, and I am not ashamed to confess that his words caused me to waver for some weeks, as to where my own duty lay, in case my brother should accept the proposal made to him. I tried all I could to set the matter before him in a different light. I spoke of the people 'sitting in darkness,' and in such need of teaching. 'Yes,' he said, 'it is true, but we too need teaching,' and taking up a piece of paper, he threw it on the floor behind him, saying, 'That is all you think of us and our needs.' I begged him not to speak or think so, told him how deeply we feel the pain of leaving them ; but I alluded to St. Paul's vision of the man of Macedonia, saying a call such as this from the Zambezi moved my brother to go to them. 'Yes,' he said, 'wherever teachers are needed, there is such a call. But in other places he is just called (by the needs of the people) : here we call him with our lips.' At another time, I told him that my brother did not forget or think lightly of the people of Natal ; that in his speeches at Oxford and Cambridge, before touching on his new sphere of action, he told his hearers they ought to send another in his place, where the wandering sheep are so many, and so scattered, and the shepherds so few. 'That was a good saying,' said William, 'but a better would have been, "There are many wandering sheep in Natal, and few shepherds, therefore let me return there, and send another in my place to the Zambezi."' And then he went on quite mournfully, 'Another is not the same to us—him we know, and love, and trust. I have seen him now for years ; I have seen him spoken evil against, falsely ; I saw him act *ngobudoda*' (like a man, in a manly way, a favourite term of William's), 'he held his peace. I know him, and love him, and now he is about to leave us.' When he spoke of myself, I said to him, 'He need not mind about me, I had never seen any fruit of anything I had ever done or said among them.' He answered in his own gentle respectful way, yet half-reprovingly, 'It is ours to sow the seed, and sow in faith, looking to Him who alone can give the increase.'

Another of his beautiful encouraging sayings I must record. I was complaining of the difficulty of the language. 'For me,' I said, 'I am like a horse in a mill, going round and round my beaten track of familiar sentences, but never getting beyond.' 'No,' said William, 'you will resemble the water which turns the mill-wheel, ever going forward, on and on—for our Father will never leave without help those who seek to serve Him.'

By mutual consent we have dropped the subject of the Zambezi. Indeed, there is no occasion for me to unsettle my mind by too anxious thoughts so long beforehand. Whatever form the work at the Zambezi may take, my best preparation for it will be, I feel convinced, in the quiet performance of present duty, under the kind training and superintendence of the Bishop. And here I cannot refrain from adding a word of gratitude, for the true brotherly kindness I have constantly received from the Bishop since I have been under his care ; kindness which I can never forget, be my future lot cast where it may. As to the lessons he has taught me, they are, if possible, of even greater value, and for the use to be made of them, I feel deeply responsible."

We have received from Messrs. J. H. and J. Parker ; *Wolfehampton, or the Convict Settler of Jervis Bay*, being No. XX. of *Historical Tales*. It contains a sad, but, we fear, a true account of the early times of the Australian settlements.

We have received from Messrs. Macmillan, *The Faith of the Liturgy, and the Doctrines of the Thirty-nine Articles*. By the Rev. F. D. MAURICE.

Colonial, Foreign, and Home News.

SUMMARY.

WE are glad to learn that the Committee of the Eastern Episcopal Fund, TORONTO, have completed the investment of the amount required to be funded before an election can take place. It is now only necessary to complete certain mortgages, after which it is probable that steps will be taken to elect a Bishop.

The Right Rev. Dr. Potter, Provisional Bishop of NEW YORK, arrived safely at New York, on Monday morning, Sept. 24th, after a tour in Europe.

The Right Rev. Bishop Kip, of CALIFORNIA, has arrived in England.

The *Calendar* says that "Bishop Whitehouse announced in his address before the late Diocesan Convention of ILLINOIS, that the French colonists in and around Kankakee had petitioned that he would take them under his spiritual care. They number about a hundred families, who have declared their preference for the system and worship of the Protestant Episcopal Church. A number of French Prayer-Books have been distributed among them. Their quondam leader, Chiniquy, is now in Europe, lionizing."

The American Church has for some time contemplated the foundation of a new University, to be called "The University of the South." The preliminary arrangements having been made, it was arranged that the corner-stone of the principal building should be laid, with appropriate ceremonies, at University Place, Franklin County, TENNESSEE, on October 10. A great gathering of bishops, clergy, laity, and friends of the noble enterprise, was expected from all quarters.

His Excellency Sir George Grey, Governor of the Cape of Good Hope, arrived at Simon Bay, in the *Forte*, July 4. He reached Cape Town on the day following.

The *Society for the Propagation of the Gospel* has received from the Bishop of NATAL a letter referring to his proposal to resign his See, and to go as a missionary to the Zulus. The Bishop says: "As I was prepared to go, if God so willed it, so now I desire to acquiesce in what appear to be the indications of His Providence, that my proper post of labour is, for the present at all events, here in Natal." The Rev. R. Robertson proceeds to the Mission in Zululand.

His Royal Highness Prince Alfred, on August 9th, laid the first stone of a new tower for St. George's Cathedral, GRAHAMSTOWN. It is intended to receive a peal of bells. It is to be called the Alfred Tower.

We have learnt with great regret that the Bishop of COLOMBO has been compelled by the state of his health to resign his See, which he has now held for fifteen years with so much advantage to the Church in Ceylon.

The Bishop of WELLINGTON, New Zealand, has appointed the Rev.

John Lawrell, Incumbent of St. Matthew's, City Road, London, his Commissary in England.

The Bishop of VICTORIA (Hong Kong) has arrived in England.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, October 2, 1860.*—Archdeacon SINCLAIR in the Chair. Present, the Bishop of Sierra Leone.

The Secretaries stated that the death of the Rev. T. B. Murray, which took place on Monday, 24th September, having been reported to the Standing Committee, the Committee proposed for the adoption of the Board the following Resolution:—

“That this Board, having received from the Standing Committee the painful intelligence of the death of their respected Secretary, the Rev. T. B. Murray, record with deep sorrow the loss of one who for upwards of twenty-five years served the Society with singular zeal and conscientiousness. They desire to record their sense of his many amiable qualities, and of the uniform kindness and courtesy with which he discharged the various duties devolving upon him as Secretary; and to convey to Mrs. Murray and his bereaved family the expressions of sincere and heartfelt condolence.”

It was moved by Philip Cazenove, Esq., and seconded by Thomas Edye, Esq.—

“That the above Resolution be adopted, and that his Grace the Archbishop of Canterbury, President of the Society, be respectfully requested to subscribe his name to a copy of it, to be forwarded to the family of the late lamented Secretary.”

The motion was carried unanimously.

On the motion of John Boodle, Esq., seconded by Philip Cazenove, Esq., it was resolved—

“That it be referred to the Standing Committee, to consider and recommend the arrangements and appointments which it may be expedient to adopt, in consequence of the lamented death of the Rev. T. B. Murray.”

The Secretaries laid before the Board the Report for 1860, which had been prepared by their late colleague, the Rev. T. B. Murray; and stated that the above resolution, referring to his lamented death, would be added to it.

With respect to the notice given by the Standing Committee at the meeting of the Board on Tuesday, July 3, viz., that they should recommend, on Tuesday, October, 2, 1860, that 1,000*l.* be placed at the disposal of the Bishop of Natal, for general purposes in Zululand, should he be enabled to carry into effect, in a satisfactory manner, his desire to proceed, at the head of the Zulu Mission, to Zululand—being prepared, should it be found necessary, to relinquish the See of Natal, and live in the Zulu country—there being a doubt whether the arrangements which were in contemplation would be carried out, the Standing Committee withdrew the recommendation of which they had given notice.

The Board granted 30*l.* towards building a school-house at Somerset

West, where there is no church. Service is to be held by a catechist-schoolmaster. The population consists of mechanics and labourers, who had raised 100*l.* towards 450*l.*, the sum required. The Dutch and English had joined in requesting the appointment of a catechist, who will be supported by the people.

Books to the value of 10*l.* were granted to form a library for the students of Kafir College, Cape Town. A very satisfactory account was given of the progress of the College.

The sum of 25*l.* was granted for a school-church at the Grand Trunk Railway Station, at Montreal.

The Bishop of Colombo, in a letter dated June 22, 1860, gave an account of the laying of the first stone of a new Singhalese church by Sir H. Ward, the late Governor, whose lamented death occurred shortly after his removal to the government of Madras.

The Bishop stated his intention of resigning, on account of failing health, his bishopric, which he had now held for fifteen years. He only waited for the appointment of a successor.

The Bishop of Graham's Town, in a letter dated July 14, 1860, stated that the proceedings of the first Diocesan Synod had just been completed in a manner highly encouraging and satisfactory.

The Bishop of Sierra Leone, in a letter dated July 6, 1860, had forwarded an application from the Rev. C. S. Hassels, of Cape Coast Castle, for aid towards a church in course of erection. It was to accommodate 500 persons, 400 to have free seats. The cost would be 2,000*l.*, towards which there had been collected 395*l.*, besides 300*l.* promised. Service had been heretofore performed in a room at the castle. The Board granted 100*l.*

On the recommendation of the Standing Committee, the Board agreed to place at the disposal of the Bishop of Huron 200*l.*, for the purposes of church-building in his diocese.

The Bishop of Newfoundland, writing Sept. 13, 1860, asked the Society to place at his disposal a few sets of service books for churches which he was about to consecrate. Six sets of service books were granted.

The Rev. A. R. Symonds, in a letter dated Madras, Aug. 23, 1860, forwarded a report of the manner in which the Society's grant of 500*l.* towards schools in Tinnevely had been appropriated. The following are extracts :—

“ Last year was one of decided progress with us, as you will observe, in several respects. The number of our native clergymen was increased from 7 to 11, of communicants from 3,220 to 3,365, of baptized members of congregations from 15,112 to 15,783, of catechumens from 4,304 to 5,365, and of children in schools from 4,836 to 6,148. The increase of children in the schools, you will perceive, is a very considerable one for one year, and we owe it in no small measure to your aid.

It will be well, perhaps, that I should pointedly bring before you how your grant, together with that of the *Society for the Propagation of the Gospel*, has been brought to bear.

First,—It has enabled us to take up entirely new positions in localities before unoccupied.

Secondly,—We have greatly strengthened our position in other places in which we had some previous footing.

Thirdly,—We have very materially improved and enlarged several existing schools, so as greatly to add to their influence and efficiency.

Fourthly,—We have organized a small body of school inspectors to visit the smaller village schools of the districts, and to keep both teachers and pupils up to the mark.

Fifthly,—We have set on foot four new boarding-schools for boys. Such schools are, you are aware, regarded by us of capital importance.

Sixthly,—We have erected seven school-houses, and have furnished them all with the various apparatus necessary for efficient working.

All this, I think, you will admit is a pretty fair year's work; and I am assured you will allow that your grant has not been unproductive."

The Secretary stated that a second grant of 400*l.* was voted in July last.

The Rev. F. J. Spring, of Bombay, under date of July, 17, 1860, sent a satisfactory statement of the proceedings of the Bombay Committee, consequent upon the Society's grant for schools. A superior school for girls, and a grammar-school for boys, had been established in Bombay.

The Rev. Thomas Skelton, in a letter dated Delhi, June 11, 1860, applied for a grant of maps and other publications for the students of St. Stephen's College, attached to his Mission. Mr. Skelton stands in high repute with the *Society for the Propagation of the Gospel*, and his application was recommended by the Rev. W. T. Bullock. The Bishop of Calcutta, in writing to the *Society for the Propagation of the Gospel*, spoke of the necessity of "strengthening the hands of Mr. Skelton, who was labouring with real devotion." The publications asked for by Mr. Skelton were granted by the Board.

PRECIOUS FRUITS OF THE GOSPEL.—(*From the American "Spirit of Missions."*)—The following interesting note accompanied a contribution recently received:—

"September 24, 1860.

Reverend and dear Brother,—I inclosed, to-day, to the treasurer of the Foreign Committee, along with a balance to complete the contributions of my parish for the year, another little sum of two dollars and fourteen cents, the history of which I think it right to give.

A native of the Chatham Islands, named Acoachi, came to this place several years since, with a gentleman who had been on a voyage to the Pacific. Though born a heathen, he had acquired some general acquaintance with Christian truth, under some of Bishop Selwyn's missionaries, and had a copy of the Maori Gospels. The influence of this knowledge, simple as it was, appeared in his singular conscientiousness, fidelity, and kindness of disposition, which acquired for him

a respect and confidence quite remarkable, under the circumstances of his condition. It was a surprising event in God's providence, that, though he was, like all the Islanders of those seas, a most expert swimmer and diver, he came to his death by drowning, through the playful use of a life-preserver, of which he had no need. In his pocket, after his death, this little sum was found, and it was thought the most suitable disposal of it, to cast it into the treasury of our missions to the heathen. Such missions had brought him out of Pagan darkness, and lifted him up from the ferocious barbarism of cannibals, to a mildness and rectitude of conduct which any of us might imitate.—I am, very sincerely, your friend and brother.”

ADDRESSES TO PRINCE ALFRED AND SIR GEORGE GREY, K.C.B.—The following Translation of an Address in the Kafir language from the Fingos to Prince Alfred appears in the *Grahamstown Journal* :—
“MAY IT PLEASE YOUR ROYAL HIGHNESS,—

We, the undersigned, Captains and Headmen of the Fingo tribes of Heald-Town and the district of Fort-Beaufort, beg to tender you our heartfelt thanks on your arrival at this place. We desire, through your Royal Highness, to inform our great Mother of our happiness of the token of kindness she has shown towards us in permitting one of the Royal Family to visit our country.

We feel glad in our hearts that your Royal Highness will be able to see for yourself how we have advanced since we have been taken under the care of the English Government, as a few years ago we were under slavery to the Kafirs, and treated by them as dogs. And we trust that your visit upon the Frontier will be the means of increasing our loyalty, and of us becoming more willing subjects of her Majesty's Government.

Trusting that our great and highest Chief, God, will keep you in health and happiness during your visit in this country, and bring you back in safety to our great Mother, the Queen.”

The following address was sent to his Excellency Sir George Grey :—
“MAY IT PLEASE YOUR EXCELLENCY,—

We, the undersigned, Captains and Headmen of the Fingo tribes of Heald-Town and the district of Fort-Beaufort, avail ourselves of the present opportunity of welcoming you back amongst us, to become our great Chief again.

We trust that we shall never forget the great benefit we have derived from your fatherly advice to us, and the many advantages you have conferred upon us, one of which will stand as a memento as long as we live ; namely, the Industrial School. We now see—what we never saw before—our children learning to read and write in their own language, and many of them also to read and write in English.

We can assure your Excellency, when you left this Colony our hearts felt sorry for fear you would not come back again. But we now hail your presence upon the Frontier with feelings of loyalty and pleasure. And we pray that the Lord would afford unto you, during your tour in the Eastern Province, with his Royal Highness Prince Alfred, the best of health.”

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

DECEMBER, 1860.

MISSIONARY EXHIBITIONS FOR INDIA.

FOUNDED IN THE UNIVERSITIES OF OXFORD AND CAMBRIDGE BY THE
SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

WE observe with great satisfaction, by notices in the last Report, that the *Society for the Propagation of the Gospel* is addressing itself vigorously to do its part in the extension of the Church in India, to which it stands pledged by several recent resolutions of its Board of Management.

Two University men—one from Oxford and one from Cambridge—have gone out as Secretaries and Missionaries, to be stationed at Bombay and Calcutta, and are to be engaged, as it is stated, “in concert with the Bishops, for the more active organisation of Missions, and *for their more regular superintendence.*” This is one step; another, and a far more important one, is the foundation “of two Exhibitions at Oxford, and two at Cambridge, to be held by Candidates willing to devote themselves to the work of Missionaries in India.”

It is upon this latter institution that we propose to make a few observations now; but we must, in passing, take some little notice of the former.

No one who knows the thorough honesty, and strict attention to Church rule and order, with which all the measures of the Society, both at home and abroad, are planned and executed, will be surprised to see the proviso, which we have quoted above, that these new resident secretaries are to act in concert with

the Bishops. No one who has ever given a moment's thought to the Church in India, with its three (!) English Bishops there, can doubt the necessity of the Prelates of Calcutta, and Madras, and Bombay, being assisted in this, or some such way, "in the more active organisation of Missions, and also in their more regular superintendence."

We are not going to object to the measure in itself; we hold that with any number of Bishops in India, such officers, whether called and commissioned as Archdeacons or Canons of the different Cathedrals (which we should prefer), or bearing for a while the provisional office of "Resident Secretaries," must be indispensable. But we confess that under any other Presidency, and any other Committee than that which so well orders the business of the *Society for the Propagation of the Gospel*, we should view with some fear and suspicion the functions assigned to these new Missionaries. The "organising" of a Mission seems to involve the labour of many pioneers, and those of different kinds, under, it may be, Priest as well as Bishop; but the *superintendence* of Missions, and especially that which the Society well knows to be so necessary, "their more *regular superintendence*," is, we believe, simply and solely the proper duty of Chief Pastors, and is not to be delegated by them, or even with their consent to be undertaken for them, by the most trustworthy representatives of the most faithful of Church of England Societies.

Who does not see that this is only another—and at present, perhaps, an unavoidable—expedient to remedy the monstrous inefficiency of our Church system in India? We are really tired of arguing that three Bishops are not sufficient for a Continent larger than Europe. The great Stagyrte says, in one of his logical treatises, "We must not discuss every problem, or every theory, but only such as those in which men may fairly be in doubt; men, I mean, who are in want of reasoning and argument, and not of chastisement or common sense."¹ We shelter ourselves under the shield of the noble philosopher, and thank him for his shrewd sense and the touch of unusual humour. He seems himself to have experienced the vexation of spirit which chafes sometimes even calm and well-ordered minds, when they are thwarted in important efforts by the *vis inertiae* of incurable dulness; we only wish he had helped us to the discovery of that "chastisement" which is needed for far worse and far more mischievous offenders. There are men—far too many—who just use their reason to mislead and misrepresent, in fact, to abuse reason; who see, as keenly as those they oppose, what the truth is; who see, in fact, that it is what their opponents say

¹ Aristotle, Topics, i. 9.

it is, and who, just because they see it, and because they fear that the world will see it too, set all their ingenuity at work to mystify what is clear, and to prejudice what is acceptable; and when all else fails, raise some false issue to distract the inquiry, or fall back upon some popular excitement, or some fear of statecraft, which they know is a far shorter path to their victory than free and candid discussion. We more than conjecture that this is a faithful description of some vigorous opposition to the only real extension of the Church in India. Well, there is "a chastisement" for such logicians; the pride of power has its reward; and the deliberate opposition to the work of earnest and thoughtful Christian brethren will one day, we fear, have its bitterness. In the meantime, we ask our readers to remember that, since the fearful mutiny, we have been taking, and, in these instances before us now, are still only taking, half measures. Ample time has now been given for all fair inquiry; ample allowance has been made for all possible misunderstanding. If the Church of England wishes to have Christ's work better done in India, it must take the matter now into its own hands; it must act upon this question of additional Bishoprics in India, wholly independent of this or that Missionary Society. The present reproach lies heavily upon the whole Church at home, and in India; by the Church, through its only authorised leaders, by its own proper voice, and by its own good hand, in humble trust upon God, that reproach must be done away.

In dependence, however, upon an increased Episcopate, and as supplemental to it, we hail with peculiar satisfaction the attempt to connect with our two ancient Universities the institution of Missionary Exhibitions for India.

We hail it, first, as an omen of a new era in our Church of England Mission work. At the foundation of the *Society for the Propagation of the Gospel*, it was most wisely ordered, that "the two Regius and two Margaret Professors of Divinity of both our Universities for the time being" should be members *ex officio* of the Society. The Divinity Professors share this honour and duty with just eight other persons, the two Archbishops, the Bishops of London and Ely, the Lord Almoner and Dean of Westminster, the Dean of St. Paul's, and the Archdeacon of London. We believe it would be impossible to select a better College of Referees, a better Council for Superintendence, of the Missions of the Church. The very choice of such high officers shows how Church work was done in the seventeenth century. The co-operation of the student with the man of action, of ecclesiastical authority with theological learning, of the experience of the world with the meditation of the cloister, was in those days seized upon as by an instinct, as the

one proper mode of Church action in such an enterprise. We are afraid the good idea has only imperfectly been realised in fact. We should gladly see some attempt to carry it out into more fruitful operation; but, at any rate, a basis has already been laid by those wise master-builders of old; and it is a most happy and a most obvious thought to raise upon it the present superstructure, for not only are Exhibitions founded for University students in Oxford and Cambridge, but we observe, with much pleasure, the names of the Regius Professor of Divinity in Oxford, and of the Margaret Professor in Cambridge amongst the Examiners.

But it is not only a nominal connexion with the honoured names of Oxford and Cambridge that is thus attempted. There are three securities taken that the selected Exhibitioners shall really represent the spirit of the places of their education, both in its course of study and its habits of discipline. They must have passed the examination for the B.A. degree; therefore, in the first place, some classical or mathematical attainment is indispensable: next, they must know the elements of Hebrew, and also of either Sanskrit or Arabic, and have some attainment in theology, in the history of the first six centuries of the Christian Church, and in Western and Eastern mental philosophy; lastly, what is almost the most important test of missionary fitness of all the rest, "they are required (after election), unless under special dispensation, to reside at their respective Universities; and at the end of each year (the Exhibitions are tenable for two years), to furnish the Society with evidence of satisfactory progress in two of the above-mentioned languages."

For it is surely simply hopeless to attempt real Mission work in India without a real grounding in the one great Oriental language, Hebrew, and in one or other of those other languages, Sanskrit and Arabic, which hold, as it were, the master-keys to open the door of approach to the Hindoo or Mohammedan mind. Very wisely, the Society requires some attainment in theology; and we hope this will be, so far as it goes, thorough and most exact. Rightly it calls for the knowledge of the history of those great ages in which the Creed of the Church was shaped under the clear insight of an Athanasius and a Hilary; and here, we trust, some of the controversial treatises of the great Archbishop of Alexandria, or of St. Augustine, will be subjects for examination even more than the histories of Eusebius or Socrates. It is quite well, too, that note is taken of "Moral and Mental Philosophy, and especially the Religious and Philosophical Systems of India;" but, after all, the testing study of the future expert and approved missionary must be the study of Hebrew, and of Sanskrit or Arabic. Having these, he has his arms; he has

the sword of his warfare; having these, he moves freely, he steps confidently, he has the *παρρησία* (moral and religious endowments being pre-supposed) of the true Evangelist of men; he can persuade, he can convince, he has the electric spark which carries at once, even by stranger lips, the thrill of a living interest and a heart-sympathy as from brother to brother. Without these, without these really, that is, grammatically and methodically, learnt, he speaks, indeed, with stammering lips, and he speaks in vain.

It is a hard work, as hard as it is most noble and blessed to go forth as an evangelist to India. A man is wholly unfit to undertake that work at all, who undertakes it without grave self-questionings and much fear. Two years of hard study in one of our Universities, after the exercises of school and college are quite concluded, are not a moment too long for this holy preparation; and the knowledge of the heathens' language is, we say it confidently and we say it solemnly, the Pentecostal gift, in which, by this devotion of mind, and this purpose of heart, the blessing of the Spirit of Love and Power is to be sought and won.

Now, we are not so sanguine as to expect that in a Church which so sadly neglects the study even of Hebrew, and amongst a people who are certainly not possessed of any special aptitudes for the acquirement of languages, and, above all, of such as Sanskrit and Arabic, there will be all at once any great harvest of ripe scholarship in the comprehensive field which the Society has wisely marked out from the first. Still, it must be remembered that there is in fact nothing ambitious and nothing unreal in the system of examination which is proposed. We hope that the news of such a foundation will make many a young man who has taken his B.A. degree turn his thoughts again to a residence in Oxford and Cambridge. The three years between the Bachelor's and the Master's degree are really the period of time which decides to most men the intellectual position of their life. It is perfectly vain for any one to suppose that without the *hard* study of at least these three years, he can ever *fit* himself for any thorough high-class work in theology, either in the Church at home or abroad. The majority of even able clergymen must have proved themselves, in matter of fact, by the date of their Masters' standing, whether they intend to try to be *learned* in the Scriptures or not. We all know here, as elsewhere, energy and devotion break through all difficulties and all impediments; but we fear very few even otherwise capable men gird themselves to the study of Hebrew, or, at any rate, of Hebrew and the cognate dialects to Hebrew, after eight-and-twenty or thirty. Is it too much to hope that, under

the help of a fair though moderate stipend, some of our younger clergy will come back to the Universities for a two years' study of divinity, philosophy, and, above all, the sacred languages of the Jew and the Christian, and in relation to these, of the Mussulman and the Brahmin? Why, the very opportunity would have gladdened the heart of many a hard-working man, who now feels that his lot is cast irrevocably, and that his present studies even of God's Holy Word must stop short of the one only complete satisfaction of them, that of reading the living truth in its first, pure, and mighty expression.

We must not omit to mention, in connexion with this subject, one other noble and entirely auxiliary foundation, which at present exists in Oxford, for the distinct training of Missionaries for India. Several of our readers are aware that there are two Sanskrit Scholarships, established under Colonel Boden's will, endowed with an annual stipend of fifty pounds each, and tenable for four years, which are open to all members of Colleges and Halls in Oxford, who shall not on the day of their election have exceeded their twenty-fifth year, but for which residence is equally required. Under either of the distinguished candidates for the Sanskrit Professorship, who, within a few days hence, shall be elected to the office, we feel confident that a great stimulus will be given to this particular study; and we know of no reason why the Scholarship and the Missionary Exhibition should not be held together. The Scholarship, hitherto, has not usually been retained for the whole allotted time; and we can hardly suppose that the electors would consider those candidates less qualified, who seem, by being pledged to go to India as Missionaries, most likely to fulfil the founder's wishes.

It is interesting to note, that when Archbishop Laud founded, in 1636, the Arabic Professorship in Oxford, and appointed Pococke to the chair, there seems to have been at once, under the combined influence of a first-rate teacher, the introduction of a new and most important language, and the additional impulse to its pursuit which the residence of the first Professor, as Chaplain at Aleppo, and afterwards at Constantinople, led him to give to it, a remarkable development both of study, and, we had almost written, of Missionary enterprise, in the University. Pococke's successor in the Chaplaincy at Aleppo was Robert Huntington, a Fellow of Merton, who was distinguished, we are told, for his knowledge of the Eastern languages, and especially of Arabic. Another Oxford man, a Fellow of Magdalen, "whose proficiency in Oriental studies was so great as to gain for him the title of Rabbi Smith, became Chaplain at Constantinople," we think, in the year 1668: and these were by no

means the only names of high mark which each University could claim as labouring in the Mission field abroad, and promoting the interests of learning at home.¹

Sanskrit literature in our days presents to the scholar and the student of mental philosophy, as well as to the Missionary and the divine, perhaps a still greater attraction than Arabic. It is the interest not only of a new language, but of one which seems to unlock to the diligent learner the very springs of a new source of thought, of a new world of ideas. No one can have read Professor Max Müller's history of Sanskrit literature without feeling that the acknowledged call upon the Church to enter far more vigorously, with the ripest learning and the keenest intellect, upon the spiritual conquest of the East to the faith of Christ, has coincided with a most remarkable increase of the helps and appliances for the successful prosecution of her great work. Surely our academic youth will not decline the noble enterprise; surely if not at once, yet when the nature and the attractiveness of these new studies is really known, we may trust that the revival of learning, and the disclosure of a new vein, as it were, of study, will be found to be the impulse, yet once again, to some bolder ventures of faith, and to more hearty and self-denying service to our God, and, for His and their sake, to our brethren.

But, after all, neither endowment for study, nor attractiveness in the studies themselves, will work out the result which we so greatly desire. Once and again, of late, we have heard from high authority the note of warning, that our candidates for Holy Orders even at home are not of such intellectual promise as they used to be, not so many years ago; and we all know how few comparatively from our Universities give themselves to the work of the Church abroad. Let not any of our readers suppose we rely overmuch upon any such stimulus as the *Society for the Propagation of the Gospel* has tried to supply, right and wise and good as that is in its place. Advent tide suggests other thoughts and other hopes. Let us remember well that the days of refinement, and of multiplied comforts, are the days also of Epicureanism, or, in truer though sterner phrase, of Sadduceism. Men are keen critics now, and religion is to many an intellectualist only a dull thing, and the Church only a battle-field of sects. Many a young man of noble promise is easily tempted now to sacrifice upon the altar of worldly ambition those gifts which might make him mighty like Apollos, or which might for him, as for Timothy, both save himself and

¹ See further particulars, in Anderson's "History of Colonial Church," vol. ii. 2d ed. 117--119, 272--274; see also "Account of the Levant Company."

many a brother's soul which heard him. It is at such a season as this, which has just come round to us afresh, that we must try to rise to a true faith in our real and our only strength. Where are there not, in this wide world of suffering and of unrest, here in England, and in heathen lands, aching hearts that would fain "see Jesus?" God grant to the Church of our fathers and of our children, the love of a Philip and an Andrew to guide all such wayfarers home, that they may see the desire of all nations, and that "the hour may" fully "come when the Son of Man shall be glorified."

W.

The Week before Advent, 1860.

ITALY.

A GOLDEN opportunity is offered to the Church of England. Shall it be lost? A new people has made its appearance in Europe. Henceforth, the Italians are a nation. Politically, their destiny appears fixed. But what of their religious future? There are warring elements among them. The old Papal party is still strong; the infidel party is not weak. Congregations of Plymouth Brethren are already established at Florence. There are bishops and priests who hold aloof from King Victor Emanuel as an excommunicated heretic; there are bishops and priests who bid him go forward in the name of God. Garibaldi is the hero of Italy, and Garibaldi calls the Pope antichrist. Freedom of thought has been purchased as well as freedom of action; and what will be the result of free discussion on an impulsive and quick-witted people who have hitherto been fed on such intellectual fare as the Jesuits' system of government has thought good for them? There is a strong effervescence in the Italian mind, and from it may issue a vague Protestantism declining into infidelity, or an intensified Romanism, or, finally, one of the fairest Churches with which Christendom could be graced.

English sympathies have been, throughout the late events, with the Italians and the Italian cause. We have heartily rejoiced to see the political regeneration of that beautiful and long down-trodden land. Our desire for her religious regeneration is equally strong, not only because her political *status* can never be secure without it, but also because we see what a mighty influence it would have on the cause of truth and righteousness throughout the world.

But how is this regeneration to be effected? Is it by drawing off individuals into separate Protestant communities? Such a policy never has succeeded in effecting any great movement, and never will effect it. It is the petty harassing policy which

Rome has been attempting to carry out in England—drawing off here a wife or daughter, there an enthusiastic young man, but leaving behind feelings of embitterment against herself, which have more than counterbalanced her successes. In Italy, this policy would be peculiarly pernicious. For what would be the communities into which such persons could be gathered? The only form that they have as yet taken is that of Plymouth Brotherism, and Plymouth Brotherism is not the religious future which we hope for Italy.

Internal reformation—reformation of the National Church, wrought from within by the impulse of the national mind—this alone will suffice for the religious regeneration of Italy. And why should it not be effected? If at any time, there is hope now. To throw off the supremacy of the Bishops of Rome would seem to be the natural policy of Victor Emanuel and Count Cavour; and when once that clog was removed, reform would come, as surely as it did in England in the sixteenth century, in spite of Henry VIII.'s efforts to retain Popery without the Pope. There are many in Italy, amongst the clergy and laity, who do understand the difference between what they justly term "true Catholicism" and Romanism; but, of course, these are the more enlightened. The majority believe that Romanism and Catholicism are identical; and the more stirring and excited amongst them, being determined to cast off the former, are in danger of throwing aside the latter. Their error is one of ignorance. They have been carefully trained and educated in it, and no little study, as well as clearness of thought, must be needed, in order that they may divest themselves of it. We believe that there are few persons in England, and we are sure that there are fewer in Italy, who are aware that down to the middle of the eleventh century, the Church of North Italy was wholly independent of the Bishop of Rome—as independent of him as is the Archbishop of Canterbury at the present day—or, to use a more exact analogy, as are the Bishops of New York and Edinburgh of the Primate of England. Yet this is an undoubted fact, witnessed to throughout by history with unhesitating and unfaltering voice. We have not space for enumerating all the proofs of this statement from the time of the Emperor Aurelian (see Euseb. H. S. vii. 30) onwards. Two or three instances will suffice, and, of course, the later they occur the more important they are. We will name three.

1. In the year 827, Angilbert Pustrella was Archbishop of Milan. Of him Ughellus writes:—

"Suffultus Magni Caroli privilegiis et gratiis, charusque Ludovico Pio Imperatori Lotharioque ejusdem filio, a Romanâ

Ecclesiâ ita defecit ut per inauditam superbiam cum Romano Pontifice de potestate deque dignitate decertare non verecundaretur. Pessimum exemplum ita ad successores pertransiit ut per ducentos ipsos annos ea contumacia illos abduxerit infece-ritque."

The colouring is, of course, that of Ughellus. The fact is clear, namely, that in the ninth, tenth, and eleventh centuries, the Archbishops of Milan regarded themselves as equal to the Archbishops of Rome.

2. In the year 1059, Peter Damiani was sent by Nicolas II. to reduce the Ambrosian Church to submission to the Petrine. The words of the clergy of Milan to him are these:

"The Ambrosian Church, according to the ancient institutions of the Fathers, has ALWAYS been free, and has not been subject to the laws of Rome; and the Pope of Rome has no jurisdiction over our Church as to the government and constitution of it."

Damiani, by his great personal influence, and by the force of circumstances, to a great extent succeeded in his mission. He may be regarded as the man who induced the "Diocese" (*i.e.* the national Church) of North Italy to accept the Papal supremacy. Yet how loosely the Papal authority sat on the Milanese may be seen by our third instance, which brings us to the twelfth century.

3. In the year 1123, Anselm Pustrella the fifth was elected Archbishop of Milan. In 1125 he went to Rome, to confer with Honorius II.; and in his conference, "with good and brisk arguments, he asserted the customs of the Ambrosian Church with the prerogatives of that Archbishopric and city." :—

"Unde ipse Papa huic prudenti viro dixit: Frater, meditatus et Episcopus venisti, sed si vis frui auctoritate Archiepiscopi in temporibus meis, necesse est ut stolam suscipias e manibus meis, aut, sicut ego suscepi, ad altare Sancti Petri. Hinc Dominus ille Mediolanensis Roboaldus Albensem adjuravit ut sibi consuleret. Tunc Roboaldus ille Albensis sic ait, quod prius sustineret nasum suum scindi usque ad oculos quàm daret sibi consilium ut susciperet Romæ stolam et Ecclesiæ Mediolanensi præpararet hanc *novam* et gravissimam quam Honorius Papa dicebat sibi imponere mensuram. Mediolanum igitur ipse Archiepiscopus sine stolâ rediit et eundem Albensem Episcopum secum reduxit. Verum Archiepiscopalem sedem non ascendit donec Ubertus de Marcgnano, ejus scriba, juravit quod ipse dominus suas Anselmus nulli minuiemento honoris Ecclesiæ Mediolanensis consensit, et quod ipsum Albensis ille Episcopus Roboaldus auctoritate suâ confirmavit. Deinde Pontifex iste Anselmus sedem et Castella

Archiepiscopatus in beneficio cleri et populi recuperavit." Landulphus quoted by Ughellus.¹

Here is a foundation on which a Churchman may build, and on which a statesman may act. Let the Churchmen of the new Italian kingdom be once fully assured that the authority claimed by the Pope of Rome is a mere usurpation, and that their Church was free from it for more than a thousand years, and may be free from it again without their thereby sacrificing their Catholic character, and we believe that they would not be unlikely to reclaim the rights and liberties of their National Church.

The Church of England has a work to do in Italy. It is not the work of destruction which Gavazzi would desire to effect in Naples, or the work of division which Guiccardini has been carrying out in Florence. It is to aid the higher and nobler spirits of Italy, in Church and State, to work out their own reformation on Catholic principles, as the Church of England reformed herself in the sixteenth century.

At a late meeting of the Committee of the Anglo-Continental Society, it was resolved—"That it was highly desirable that the Church of England should send an English Bishop or Presbyter on a Mission of brotherly love to the Church of Italy." We should rejoice to see this proposal carried into effect: we should doubly rejoice if such a commission could be given to a Bishop *and* to a Presbyter at the very next meeting of Convocation. It would not be difficult to lay the finger upon the eloquent Bishop and the learned Canon who would be the fittest men for such an important and delicate task. Meantime, a step has been taken in the right direction. The Anglo-Continental Society has sent out an agent, to prepare the way, it is hoped, for more formal and authorised action, and, meantime, to gather information and to do all that he can towards helping on the internal reformation which is so greatly to be desired. We published the instructions which were to be given to him in the last number of the *Colonial Church Chronicle*, but we consider them sufficiently important to repeat them here. They are:—

Negatively—

1. To avoid transgressing the law of the land.
2. To abstain from any attempt at drawing individuals out of the Italian Church into separate communities.

Positively—

To encourage internal reformation in every way possible, and particularly—

1. by the judicious distribution of the Society's Italian publications, and Italian Prayer-books;

¹ See Allix's "Ancient Churches of Piedmont," p. 114, Lond. 1690.

2. by explaining by word of mouth the limits of the legitimate jurisdiction and authority of the Bishop of Rome, especially with reference to the liberties of the Churches of North Italy and Sicily ;
3. by enforcing on excited minds the necessity of ecclesiastical order ;
4. by convincing men, both by argument and by the example of the English Church, of the possibility of a National Church reforming itself, and being at once Catholic and Protestant ; Catholic, as maintaining the faith and discipline of the Holy Catholic Church ; Protestant, in rejecting Papal usurpation and dogma.

With these and similar instructions, Dr. Camilleri has set out for Italy, and he is now prosecuting his work. We believe that he is a marvellously well-qualified person for the task. There are few Englishmen who could discuss theology in the Italian language: it is Dr. Camilleri's language from his childhood. There are few who know what are the feelings of the Roman priest except one who has been himself a priest. Dr. Camilleri was ordained in the Roman Church; and, after long trial in Malta, the Cape, and elsewhere, was appointed by the late Bishop of London to take charge of the Church of England Mission to Italians in London. For several years he has been curate to Dr. Wordsworth, which is in itself a guarantee for his gravity and steadiness of principle. He is a man of peculiarly serene and gentle temperament, who will never be hurried into harsh words, or be tempted into bitterness of feeling; nor is any violent or over-zealous action to be feared from him—a point which, at the present moment, we think all-important. He has had experience in analogous, though not identical, work, many years ago, while he was living at the College in Malta. At that time he edited an Italian newspaper, which, as long as it remained in his hands, was a success, chiefly on account of the absence of bitterness by which it was characterised.

Dr. Camilleri is gone. He has taken with him Italian Bibles, New Testaments, and Prayer-books, and a number of the Anglo-Continental Society's Italian publications. It would be scarcely possible to find books and tracts better adapted to his work than those published by this Society. For six years the Society has been, from time to time, bringing them out, and some asked, *Cui bono?* They consist of Bishop Cosin's tract "On the Religion, Discipline, and Sacred Rites of the English Church," together with some extracts from Andrewes, Jewell, Beveridge, Bull, Crackenthorpe, and King James I. on the "English Reformation;" of some extracts from Ussher, Bramhall, Taylor, Ferne, Cosin, Pearson, Bull, Hooker, Jackson, on the nature of the

Catholic Church and the right meaning of the words; of the late Rev. J. Meyrick's tract, entitled "Papal Supremacy tested by Antiquity;" of the "Life of St. Mary," extracted from the Bible; of the hymns for Easter Day, &c. in the Prayer-book, translated into beautifully flowing Italian verse; of Prebendary Ford's "Guide for Candidates for Confirmation," and of the Bishop of Oxford's "Sermon on the Immaculate Conception." He has also taken with him copies of some of the French and Latin publications of the Society, as the French edition of Massingberd's History of the Reformation, *Des Principes de la Réformation en Angleterre*, and others. The Italian version of the Bishop of Oxford's Sermon on the Principles of the Reformation, "*I principj della Riforma Inglese*," has just made its appearance at the right moment. This sermon is being sold throughout Italy—at Turin, Milan, Bologna, Naples, and elsewhere—and the proceeds of the sale are to be given for the benefit of the wives and children of those who have suffered in the late Revolution.

Dr. Camilleri is gone. We earnestly entreat the sympathy and the prayers of the Church at home in behalf of his Mission. When for a moment we pause from the din and bustle of our daily occupation, and fix our minds upon the future of Christ's Church, a vision sometimes rises before us. It is not the vision which some ten or twelve years ago would have, perhaps, presented itself to the mind's eye; but we seem darkly to see the possibility of the Italian Church, freed from Papal rule, working out its internal regeneration, and establishing itself as a reformed National Church: and signs are not wanting to show that the same thing may occur, as has been often threatened, in France. Without Italy and France, the Papacy would be harmless for evil, and would stoop to treat for terms of unity; and, without the Pope, the Churches of Italy and France would soon be in communion with the Churches of England and America. Well, it is a vision, and not likely to be realised! But though not likely to be realised, it *may be* realised, and we may pray for such a consummation; and we may, in such ways as are allowed us, work towards such an end.

Sufficient funds have been raised to pay the expenses of Dr. Camilleri for three months.¹ Three months is a short time: six months, *at least*, is needed for him to carry out his object adequately and successfully. Further contributions, it has been announced, will be received by the Rev. Frederick Meyrick, Bournemouth; the Rev. Charles Sparkes, Barnet; or by Messrs. J. H. and J. Parker, 377, Strand, London. We commend the cause to the liberality of English Churchmen.

¹ A list of the contributions is given on the cover.

Correspondence, Documents, &c.

THE SYNOD AT GRAHAMSTOWN.

WE acknowledge, with many thanks, a copy of "Acts and Resolutions of the First Synod of the Diocese of Grahamstown, held on Wednesday, 20th June, 1860, and following days. Printed by order of the Synod." We wish that our space would allow us to transfer to our pages the whole of this pamphlet. We are indebted for the following summary of it to the kindness of a Correspondent:—

Act I. relates to the Constitution of the Synod—

The Synod to meet for the regulation of Church matters at intervals not exceeding three years.

The Bishop to convene a special Synod if he shall see occasion.

Every Clergyman to have a seat.

Each parish or separate congregation to elect a lay representative, of full age and a communicant.

Every lay member of the Church to have a vote for the representation of the parish to which he belongs.

Previous to voting the following declaration must be signed, if required: "I, —, do declare that I am a member of the branch of the United Church of England and Ireland in this Diocese."

Act II. relates to the order of Proceedings.

Act III. creates Trusts for Episcopal Endowment and College property, and appoints a Committee to report at a future Synod on the subject of Trust and Trust Deeds for the holding of Church property in the Diocese.

Act IV. relates to the management of Church property.

Act V. establishes a "Board of Finance," which is to take steps to procure funds necessary for the requirements of the Diocese.

To receive from parishes all moneys belonging to the Diocesan fund.

To make a special effort during the present year towards raising a Diocesan fund for general purposes, by donations and subscriptions throughout the Diocese.

Act VI. relates to the patronage and status of the clergy.—

"The Synod does not discourage the stimulus to individuals to build and endow churches, on the understanding that persons so building and sufficiently endowing should present to the cure any qualified clerk whom the Bishop may see fit to allow. But the Synod deprecates any sanction being given to a right of this kind becoming transmissible to others by purchase."

The question of patronage referred to a committee to report to the next Synod.

"That while this Synod considers it advisable that the presentation to all vacant cures should for the present remain in the hands of the Bishop, it is of opinion that no minister should be inducted to any cure of souls contrary to the declared wishes of a majority of the members of this branch of the Church of England in such parish.

STATUS OF CLERGY.

No clergyman duly instituted to be removed, except in execution of the sentence of an Ecclesiastical Court.

Stipends of unmarried clergy fixed at 150*l.* per annum, with allowance of 50*l.* for rent and travelling expenses.

Stipends of married clergy at 300*l.*, with same allowance.

Act VII. relates to the Constitution of an Ecclesiastical Court. The Bishop or his commissary to preside. The other members to be the Archdeacon, Chancellor, two Presbyters, selected by the defendant out of six elected by the Synod, and a Lay Assessor, to be named by the Bishop.

Provided, that this Court has no jurisdiction over laymen, except catechists or other teachers licensed by the Bishop.

Provided also, that nothing herein shall affect the jurisdiction of the Bishop in any matter beyond the sphere of this Court.

Act VIII. Means whereby a deeper interest in Missions to the heathen may be awakened, and recommends the establishment of new Missions at Grahamstown and the other principal towns in the Diocese at the earliest possible period.

Act IX. relates to Hymn-books—

“That it is desirable to introduce a selection of Psalms and Hymns into all the Churches of this Diocese, but it is not necessary, in the present circumstances of the Diocese, to adopt any manual of hymns to the exclusion of those already in use in the several parishes, provided always that no manual of hymns should be considered so approved for use until the sanction of the Bishop has been obtained.”

Act X. consists of instructions for the guidance and information of ministers and parishioners in the Diocese of Grahamstown relative to the choice and duties of churchwardens and sidesmen, the summoning and conduct of vestry meetings, and other matters, in cases wherever these matters are not already provided for by local ordinance.

Act XI. The Bishop to ratify the Acts of the Synod.

The Synod hereby declares that nothing contained in its rules, regulations, and acts, is intended to affect or change the position of the Church in this Diocese, or the relation of its members towards the United Church of England and Ireland; and that the Church of this Diocese remain as heretofore, an integral portion of the Church of England.

Act XII. adopts regulations made at a late conference respecting the administration of a sick and aged clergy fund.

Act XIII. Nomination of the several Committees.

ORDINATION AT SYDNEY.

OUR readers have probably seen in the *Guardian* an account of an unseemly proceeding on the part of a Clergyman at Sydney, in refusing the use of the temporary Cathedral for an Ordination lately held by the Bishop. We anticipate one good result from this incident, and that is, that the rights of the parochial clergyman in the Cathedral will be settled before the new fabric is completed. There is now proof that it will be very difficult, if not impossible, to carry on the mixed arrangement of Parish Church and Cathedral in the same building. We subjoin the following account of the transaction from the *Sydney Morning Herald* of September 22, omitting only, for the sake of room, the report of the Dean's excellent sermon. In order to allow Mr. King to speak for himself, we reprint his letter to the same paper. Mr. King, we understand, disputes the right of the Bishop to appoint a Dean.

ORDINATION OF FOUR CLERGYMEN.

“The Ordination Service announced as about to take place at St. Andrew's Church (the temporary Cathedral), was held by the Bishop of Sydney, yesterday (St. Matthew's Day), in the Parish Church of St. Philip. The Lord Bishop of Sydney had, we understand, intimated to the Rev. George King, the minister of St. Andrew's, his intention to hold an Ordination in that church, as being the temporary cathedral, on St. Matthew's Day, the 21st instant, and that the service would be performed by his Lordship's chaplains, the canons, and the Very Rev. the Dean of Sydney, whom, in virtue of his right as Bishop of the Diocese, he had appointed to preach the sermon. The Rev. George King having objected to this arrangement, was again informed by the Bishop's Secretary, that his lordship had settled such appointments with regard to the order of Divine service, as would render Mr. King's assistance unnecessary. And upon Mr. King's again communicating his intention of taking part in the service, he was officially admonished that his doing so would be considered an interference, and obstruction of the Diocesan's authority, and as constituting a grave ecclesiastical offence. About two hours before the appointed time of Divine service, Mr. King notified by letter to the Bishop's Secretary his determination to lock the church. At eleven o'clock, the Bishop, attended by the Dean, his chaplains and secretary, arrived at the cathedral, and found the entrance and the church closed. His lordship, being assured that Mr. King's expressed determination had been practically carried out, caused the following notice to be given to the assembly, and posted upon the gate. The congregation, which had been waiting for some time, then adjourned to St. Philip's, when the service was proceeded with.

‘Notice is hereby given that, in consequence of the Rev. George King having obstructed the proceeding of the Ordination Service, in accordance with the arrangement of the Lord Bishop of Sydney, by closing the Cathedral against the Bishop, the service will necessarily

be adjourned to St. Philip's Church, and will commence at half-past eleven o'clock.'

The service commenced soon after eleven o'clock, A.M., Morning Prayer being read by the Bishop's Chaplain, the Rev. R. L. King, of Parramatta. The sermon was preached by the incumbent of the church, the Very Rev. the Dean of Sydney, from the following text:—'And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.' (2 Tim. ii. 2.)

The Dean (who was robed in his surplice) having left the pulpit, went to the southern (or epistle) side of the altar-table—at the north end of which the Bishop had sat during the sermon. Within the rails were the Reverend Canons Allwood and Walsh (who sat in the *sedilia*), and near them the Rev. R. L. King. The four deacons, to be admitted to priests' orders, were the Reverend Messrs. William Lumsdaine, Marcus Blake Brownrigg, Stanley Mitchell, and Hanson Delisle Hay Garven. These gentlemen, habited in their surplices, were introduced by the Dean, who is also Archdeacon, to the Bishop, and certified to in accordance with the form prescribed by the ritual in the Book of Common Prayer. The Litany was then said by the Bishop, and the service further proceeded with,—the Epistle (Eph. iv. 7) being read by the Rev. Canon Allwood, and the Gospel (St. Matthew ix. 36) by the Bishop. The 'Oath concerning the Queen's Supremacy' was then administered to each deacon; which done, the Bishop continued to read the Office, the parties to be ordained priests pledging themselves to the performance of the duties which were about to devolve upon them. At the Imposition of Hands, the Priests who joined with the Bishop in that act were the Rev. Robert Allwood, the Rev. W. H. Walsh, the Rev. Dean Cowper, and the Rev. R. L. King. The Registrar of the Diocese was in attendance. After their ordination, the newly-ordained priests received the Holy Communion. About 100 persons were present, amongst whom were many of the Episcopal clergy, besides those who officiated on the occasion.

To the Editor of the Herald.

Sir,—An advertisement having appeared in your paper, setting forth 'that the Lord Bishop of Sydney would hold an Ordination in St. Andrew's temporary Cathedral on this day,' it becomes necessary for me to state the reason why the ceremony was not performed in that church.

I received a letter from Mr. H. K. James, secretary to the Bishop of Sydney, dated 13th September, 1860, announcing the Bishop's intention to hold an Ordination in St. Andrew's, on Friday, the 21st instant, and adding—'The services will be conducted by his Lordship's chaplains and the Very Rev. the Dean.'

To this communication I sent the usual acknowledgement; and then continued—

'You state that "the services will be performed by his Lordship's chaplains, and the Very Rev. the Dean." With reference to this

portion of your communication, I beg to say that I shall be prepared, (D.V.) as minister of the Cathedral Church, to perform the appointed services ; and at the same time, shall be most happy to avail myself of the assistance of the chaplains ; but I must state, and I do so respectfully, that I shall not recognise any individual as Dean of St. Andrew's, who has not received his appointment directly from her Majesty the Queen.

Yours faithfully,

G. KING.

St. Andrew's Parsonage, September 15, 1860.'

A rejoinder from Mr. James followed a few days afterwards, informing me 'that the Bishop desired him to let me know that, as the services on that occasion will be strictly special, the Bishop will not require the assistance of the parochial minister.'

My reply to this letter was in the following words :—

'Sir, &c. &c.—You should have known that I am not only the "parochial minister," as you are pleased to designate me, but also the minister of the Cathedral Church, and as such am responsible for all the services, both special and general, which are performed in it, and I beg to repeat, as I stated in my former letter, that in my capacity as such minister I shall (D.V.) perform the portion of the services which have always fallen to my part in all former Ordinations.

Yours faithfully,

G. KING.

September 19th.'

On the next day I received from Mr. James the following letter :—

'Sydney, 20th September, 1860.

Reverend Sir,—I am directed by the Lord Bishop of Sydney to inclose for your information a statement of the manner in which the services connected with the Ordination to-morrow are to be conducted.

With reference to your letter of the 19th instant, in which you state that you shall (D.V.) perform the portions of the service which have always fallen to your part in all former Ordinations, I am desired by his Lordship to inform you, that if any obstruction to or interference with the carrying out of this arrangement is offered by you, his Lordship will be compelled to regard your so doing as a grave ecclesiastical offence, and to take proceedings against you in reference thereto accordingly.

H. K. JAMES.

Order of Morning Service, St. Matthew's Day, 1860 :—

Prayers will be read by the Bishop's chaplain, the Rev. R. L. King.

The Lessons by the Canons or Rev. A. H. Bull.

The Sermon will be preached by the Dean of Sydney.

The Holy Communion will be administered by the Bishop, assisted by the Dean and Canons.

H. K. JAMES, Deputy Registrar.'

My reply to the above communication was as follows :—

‘ St. Andrew’s Parsonage, September 20, 1860.

Sir,—I received your programme of the Bishop’s meditated insult towards me in my own church, and before my own congregation, and have resolved, in consequence of that communication, to lock the church against the party which have been guilty of such indiscretion, in order to prevent any unseemly and improper disturbance in the House of God. You will be pleased, perhaps, to inform the Bishop of my determination in this matter, that the Ordination may be held elsewhere.

Your messenger delivered your letter at six o’clock last night, and immediately walked away, saying that no answer was required. I reply at the earliest possible moment.

Yours faithfully,
G. KING.’

At eleven o’clock to-day, when the Bishop’s two law advisers and Mr. James stood before the door of the church, I stated, for the information of the Bishop, that I was still prepared to open the church, and assist the Bishop in the service, both to read, and, if necessary, to preach also ; but they recommended a different course, refusing to alter the arrangements made previously by the Bishop, and I deemed it prudent, under the circumstances, for the sake of peace, that the Ordination should rather be held in another church.

I am, Sir, &c.
G. KING.

St. Andrew’s Parsonage, September 21, 1860.”

THE CHURCH IN TASMANIA.

(From the Church Chronicle for the Diocese of Adelaide.)

It is very important we, in these Australian Dioceses, should know what we are severally doing ; if for no other purpose, to prevent us from getting contracted in our views. The difficulties with which we have to contend must be very much the same ; it may be mutually helpful to notice in what way they are attempted to be met in other dioceses than our own. Perhaps the position of Tasmania is less like our own than any other in Australasia. The extensive ecclesiastical establishments long maintained there by the Government have given it somewhat the character of a State Church, in so far as the material support of divine ordinances is concerned. Not only have they had State aid ; but, even where the various disadvantages of it have led them to try to get rid of it—or, at all events, by a system of commutation, to place the whole matter on one equitable footing,—the people at home won’t let them have their wish. We, with our one colonial chaplain, can hardly realise the wide difference in the state of things in Tasmania, with its large staff of chaplains in the pay of the Government. Yet, when we come to the expansion of the Church to new districts, they seem to be no better off than we—rather worse,

probably, in consequence of being so long out of the habit of doing anything for themselves.

In the address delivered by the Bishop of Tasmania to his Synod, we find the repetition, almost *totidem verbis*, of our own Diocesan's complaint respecting the obstacles in the way of getting clergymen from England, and the provision of a proper maintenance for them in the colony. He speaks of clergymen in straitened circumstances, of arrears of stipend, of districts unsupplied with the ministry of the Word and sacraments, of a deficiency of funds to provide for the growing wants of the Church. These, we believe, are more or less the depressing features of every Australasian Diocese, however well endowed. None have been able to keep pace with the wants of the people. The late session of the Tasmanian Synod has been occupied with various important questions. The address of the Bishop is exceedingly interesting. It is unaffected, straightforward, sensible, and fatherly. A selection of certain of its most important passages cannot fail to interest our readers. The following explains his view as to the selection of clergy for his Diocese :—

“I made a stipulation that the person selected should present himself to my Commissary in England and pass his approval. Here at once I will meet an objection which may arise in the minds of some persons. Of course you anticipate that my Commissary, who is an old college companion and an acquaintance of forty years' standing, would think on religious subjects like myself. I may say at once I have this duty to perform to the Church and the Diocese. I gave instructions to my Commissary not to inquire whether the candidate did or did not agree with myself in every particular, but whether he were an earnest and a God-fearing man, of no party, no extreme views, one who had not committed himself to any act or deed objectionable to either side—and I believe I was in the path of duty in so stipulating, for I am old enough to know, that I am not a Bishop of the High Church, or the Low Church, but that I am a Bishop of *the Church*; and, therefore, I require that any clergyman introduced to this Diocese should be a quiet, earnest pastor, on whom I could depend to carry the message of salvation to the poor careless sinner; one who will not stop at home, but will recollect that a portion of his commission is to seek out the poor and distressed; who will seek the scattered flock of Christ, and so act on the well-known principle that unless the clergyman does faithfully and consistently visit his flock he cannot expect the flock to come and visit him on the Sabbath.”

These remarks will be read with unfeigned pleasure by lovers of the Church of England throughout the Australian colonies. Nothing could more flagrantly contradict the very theory of the Church than the attempt to exclude from a Diocese all but those of a particular cast of theological opinion. With respect to the maintenance of the ordinances of religion, the picture which the Bishop draws is not cheering. His appeal is to the Church of England laity :—

“If I write to England, what must I say? As an honest man I must say, ‘Every chaplaincy has a stipend attached to it of 310*l.* a year,’

but I must tell an inquirer, 'Your 310*l.* will not go further than 160*l.* to 180*l.* in England: you must bear the expense of coming out yourself, as there is no fund from which to defray it, and the 310*l.* is held on so peculiar a tenure that I cannot guarantee its existence for a single year; and as far as I can see and hear, it is very probable that the voluntary principle will be extended further than now; you will have hard work, many watchful eyes and censorious minds to encounter, and I cannot guarantee mechanic's wages; and besides, you may have to depend on your own popularity, or the caprice of the people. If you are stationed in a country district, you may offend, by your faithfulness, some leading persons there, and depend upon it they will make you pay for your independence.' Now, there are those in the room to-day who know I have not overstated one single thing—(hear, hear)—but I have rather understated the case, and that there have been such offence taken, and such withdrawal of support, by parties of influence and position. I had an application in reference to one good and faithful man in the colonies, but so long as the present state of things prevails, I will not and I cannot offer him any inducement to come here! Have we not a distinct prospect for the future of churches closed, school-houses shut, the word of God unpreached, the sacraments unadministered, people living in sin because of no one to marry them, children unbaptized, the dead not buried, and Christian men, with their baptismal vows upon them, untaught and un comforted? Is this a vision, is it a chimera? There are many of you who know it is not; but I say again the laymen have the matter in their own hands; it is in the power of the laymen to place the Church in a position to induce good and excellent men to cast in their lot amongst us; so only can the Church be replenished and be raised to a satisfactory state of efficiency."

His Lordship then touches on the difficult question of "Discipline of the Clergy," in matters not affecting moral character, but tending greatly to impair the minister's usefulness. He draws a distinction, which every one will see to be just, between duties required of the ministers "for conscience' sake," and the moral requirements of personal integrity and purity of life with which a tribunal can deal. The question before the Synod was, whether the Discipline Act could deal with the former class of duties. His Lordship points it out as one requiring to be carefully considered, but expresses no decisive opinion on the point. The remarks of the Bishop on the subject of the Provincial Synod, from the establishment of which so much is expected, will be read with interest.

"During the late visit of our excellent Metropolitan here, I conversed with him on a point which was mentioned ten years ago at the Conference of Bishops, namely, the summoning of a Provincial Synod. I am not in a position to pledge myself as to what the Bishop of Sydney will do, because he had not consulted the whole of the Bishops of the Province—but the idea is to summon a Provincial Synod at Sydney, of the Bishops, Clergy, and Laity. Among the number of motions brought before us to-day, was one for the alteration of the Liturgy. Now, I have

sometimes been applied to to sanction certain alterations, and I am not ignorant that in primitive ages each Bishop had his own Liturgy, but I remember that I am the Bishop of the Church of England, and I have been very chary indeed of giving permission, or of making any deviation myself. We must have felt that three full services, including the long morning service, is more than the strength of a clergyman can ordinarily sustain. My good friend, Archdeacon Davies, who, in his young days, thought nothing of three full services, and performed them frequently, and does so now occasionally, has injured his health by hard work of this kind; and it is, no doubt, wasting to a man's strength and powers, which might be husbanded and improved for more permanent usefulness. I suggested to the Bishop of Sydney whether some alteration might not be made by a Provincial Synod, not in one single service, but by dividing the services so as to give rest to the congregation and pastor? And where a division took place it would enable the clergyman to conduct divine service in four instead of two or three places. The great object of a Provincial Synod would be to promote unity of action throughout the hemisphere; one general order, a whole Church and uniformity in it; and I must confess I should be most anxious for any such proceeding. With regard to the component parts of a Provincial Assembly, the suggestion I make is, that as the bishops of each diocese will be members, there should be two clergymen and two laymen deputed to represent their respective orders, the deputation of clergy to be elected by the clergy, and the lay members by the laity themselves; I also suggested that as the wants of one diocese were different from those of others, it would be desirable for a general invitation to be given to members of the Church to forward subjects for discussion at the Provincial Assembly, in order to save time, and more effectually to serve the object of such Provincial Synod. If I might venture on the hope that the Synod will take this matter into its consideration, I shall be glad, so that the hands of the Bishop of Sydney might be strengthened by a declaration on the part of the Synod that it is desirable that a Provincial Synod be summoned."

The proceedings of the Synod on the State Aid question occupied the largest portion of its time; and there, as here, purely financial questions seem to throw others, of more vital religious moment, into the shade. A useful series of resolutions was brought forward by the Rev. F. H. Cox on the subject of education. Two Church Committees were appointed, one for each Archdeaconry, to encourage the special religious instruction of the children of the Church, to inquire into the nature and extent of the religious instruction that is being imparted to children in Sunday schools and otherwise throughout the diocese, and to raise funds for rewards to deserving scholars. This is a kind of action in which we should do well to follow the example of that Diocese. A Committee was also appointed to consider what Ecclesiastical Canons are, and should be, of force within the Diocese, and what Parliamentary statutes respecting the duties and liabilities of clergymen are applicable to Tasmania. A discussion took place on

the education of candidates for holy orders, in which Mr. Macdowell made the following uncontradicted statements respecting Christ's College :—That “the College was dormant, had no existence ; that the property was rented by the bursar, who sublet it to tenants—a very anomalous state of things.” Several scholarships belonging to the College are in abeyance ; and a report of the Synod recommended certain arrangements in partial remedy of these evils. It appeared that the real power was in the hands of the Trustees of the College, and the Synod could only resolve that certain things were desirable, in the hope that the Trustees would unite in carrying out the resolutions. The subject of the annual statistical returns made by the clergy to the Bishop was brought forward by Mr. Cox, who proposed that the Secretary of Synod should be empowered to obtain similar returns, the Synod being “the governing body of the Church.” It was eventually resolved, that Mr. Cox should act with the Bishop in the revision of the returns. This is a subject of some importance. It will be noticed that in our own diocesan statistics there are several blanks, or “no returns,” entered. The Bishop has a right to be relieved of the vexation and trouble of obtaining these returns from dilatory clergymen ; and the Synod has a right to receive answers to questions, none of which are inquisitorial, all being necessary to show the actual progress of the Church. Perhaps a remedy might be found in the preparation of circulars of the same nature as those issued by our Clerical Incomes Committee, and the appointment of a Special Committee from year to year to aid the Bishop.

We cannot venture into the voluminous business connected with the finances of the Church in Tasmania.

NOVA SCOTIA DIOCESAN SYNOD.

THE Synod of the Diocese of Nova Scotia met on Thursday, October 11, at Halifax, and continued its meetings till the end of the week. The Bishop was in the chair.

The following extract from the report in the *Halifax Reporter* refers to the proceedings in case of a vacancy in the Bishopric :—

The Rev. W. Bullock called the attention of the Synod to the necessity of making provision for the election of a Bishop, on the first vacancy of the See.

Rev. H. Snyder moved—

That when the See is vacant the Archdeacon of Nova Scotia, or in case of his absence or incapacity the senior Presbyter of the Diocese, resident within the province, shall within a fortnight of the occurrence of such vacancy summon a Meeting of the Synod, to be held in not less than thirty days, to elect a successor, at which meeting the said Archdeacon, or in his absence the Archdeacon of Prince Edward's Island, and in absence of both, the senior Presbyter present, shall preside, and it shall be the duty of such Archdeacon or Presbyter to forward as early as possible the name of the Bishop elect to the proper

authorities in England, and at such meeting of the Synod no other business shall be transacted.

This being seconded by W. Silver, Esq., was passed unanimously.

The Rev. W. Bullock then moved—

That in the election of a Bishop the clergy and laity shall vote separately by ballot—a majority of votes in each order shall determine the choice, provided that two-thirds of the clergy entitled to vote are present, and two-thirds of all the lay delegates, otherwise two-thirds of the votes of each order shall be necessary to determine the choice.

This also was carried unanimously.

THE BISHOP OF HURON AND TRINITY COLLEGE, TORONTO.

(Continued from p. 431.)

I NOW proceed to lay before you the teaching which I characterised as “dangerous in the extreme.” I have heard, when examining graduates of Trinity College, statements which they have reported as made to them, either in the course of lectures, or in conversation with the Divinity Professor. Some of these I took down at the time I heard them, such as the following, that “the Church of England lost at the Reformation some things which were in themselves good, and tended to edification ;” that “justification was an impertinent subject to introduce before a congregation, as there was not one man in ten thousand who was not already justified.” These and such like statements I have heard from gentlemen who have been students in the University. I do not here dwell upon them ; I come to the consideration of documents which I shall quote, and I think when these documents are well weighed, and compared with the articles and formularies of our Church, they will abundantly establish the conclusion to which I have come, that the teaching in Trinity College is dangerous.

I have now in my possession five copies of the catechism, which have been for years in the hands of the students of Trinity College, and which graduates of that University declare contains the questions of the Provost, corrected from his own manuscript, with the answers taken down carefully from his lips. I have collated these five copies, and their agreement is such as must convince any one that either they all had their origin from one copy, or that they were reported with wonderful fidelity from the lips of the lecturer.

The following are specimens of the dangerous teaching contained in this catechism :—

On the article “Born of the Virgin Mary,” we find the following questions and answers—

Ques.—What is the Hebrew form of the name Mary ?

Ans.—Miriam.

Ques.—What does the name signify ?

Ans.—Exaltation.

Ques.—What signification, then, had it as borne by the mother of our Lord ?

Ans.—The exalted position resulting from her having given birth to the Redeemer of the world.

Ques.—Who is the first recorded possessor of this name ?

Ans.—Miriam, the sister of Moses and Aaron.

Ques.—Show that she may be regarded as holding a *position under the old dispensation, typical of that which Mary held under the new ?*

Ans.—Miriam was an instrument in bringing the Israelites to the promised land, and *Mary was an instrument in bringing mankind into the Kingdom of Glory (or Heaven).*

Ques.—What was the belief of the early Fathers respecting the virginity of Mary ?

Ans.—That she continued a virgin ever after.

Ques.—On what grounds did it rest ?

Ans.—Some suppose that the mother of such a son could not be mother of another.

Such teaching as this I regard as a dangerous tampering with a false doctrine of the Church of Rome, directly leading to idolatry. It will, I doubt not, be said by some that Pearson, in his "Exposition of the Creed," teaches the same thing. Even were this the case, still, I would consider the teaching as dangerous in the present time, when there is, especially in the minds of the young, such a hankering after the errors and superstitions of Rome ; but Pearson does not teach that the Virgin Mary had a *divinely appointed type under the law* ; neither does he teach that she was *an instrument in bringing mankind into the Kingdom of Heaven*. He says : "As she, Miriam, was exalted to be one of those who brought the people of God out of the Egyptian bondage, so was this Mary *exalted to be the mother of that Saviour* who, through the red sea of his blood, had wrought a plenteous redemption for us, of which that was but a type." In the questions and answers of the catechism, the undue exaltation of Mary is pushed far beyond what Pearson says upon the subject, and we see the germ of that full-blown superstition which, in its most revolting form, meets us in the late letter of the Pope to the Canadian Bishops. I fear such teaching for our young men. If they are taught to believe that Mary is typified in the law, they may soon conclude, with Bonaventura, that she is to be found in the Psalms, and thus be led to look upon the idolatrous honour done to her in the Church of Rome as natural and right.

On the article "The Communion of Saints," I find the following questions and answers :—

Ques.—With whom have the saints communion ? Prove from Holy Scripture.

Ans.—With God the Father, &c., and with God the Son, &c., and with God the Holy Ghost, &c., and with the holy angels, &c., and with all the saints of the Church Militant, &c., and with all the saints departed, &c.

Ques.—Wherein does communion with saints departed consist ?

Ans.—In union of affection, involving on our part reverential com-

memoration and imitation, and on their part interest on our behalf, and probable intercession with God for us.

I will add here a letter lately received from a clergyman who some years since graduated in Trinity College. "I will now endeavour to state, as well as I can remember, things which struck me as particularly strange in the Provost's doctrinal teaching. I cannot remember his exact words. I can only give the impression that they left on my mind at the time. In lecturing on 'The Communion of Saints,' he certainly gave us to understand, while discoursing on the interest the saints took in our spiritual welfare, that he thought that they pleaded with God for us. He did on one occasion make use of these words, or words very like them, 'This is one of the losses which we sustained,' or 'Things which we lost, at the Reformation,' and I have a very strong impression upon my mind that it was when speaking of prayers for the dead. He always spoke of baptismal regeneration, as if all divines received the doctrine in its strongest sense, without ever hinting that there was a far more evangelical view of it taken by many eminent divines in our Church. When young men are thus taught, in the creed we profess to believe, that the saints departed take an interest in our spiritual welfare, and *probably* intercede with God for us, the transition is easy to 'Holy St. Dominick, pray for us.' Can we regard that man as a sound-hearted member of the *Church of England, as she now is*, who has learned that the same Church, at the Reformation, lost certain valuable practices, which, of course, it would be our duty, if possible, to have restored?"

On the article "Remission of Sins," in the Creed, I find the following questions and answers:—

Ques.—How is remission of sins granted under the Gospel?

Ans.—In baptism past sin is forgiven, whether original or actual, in the case either of infants or adults duly prepared by faith and repentance.

Ques.—How is it granted after baptism?

Ans.—On repentance.

Ques.—In what mode is redemption declared and sealed to the penitent?

Ans.—It is declared in the *authoritative absolution*, and sealed in the reception of the Holy Communion.

Ques.—Prove from Holy Scripture.

Ans.—"If we say that we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins." (1 John i. 8, 9.) "To whom ye forgive anything, I forgive also, for if I forgive anything, to whom I forgive it, for your sakes forgive I it, in the person of Christ." (2 Cor. ii. 10.)

The evident intention in quoting this passage from the Second Epistle to the Corinthians, is to justify the statement that the remission of sins is declared "in the *authoritative absolution*" mentioned in the answer to the preceding question. Contrast the mode of granting remission of sins set forth in this catechism with the mode enunciated so clearly in the eleventh article of our Church, "We are

accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ *by faith*, and not for own works and deservings ; wherefore, that we are justified *by faith only*, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the homily of justification." This mode of teaching the remission of sin, in baptism, sealed by the reception of the Lord's Supper, and declared by the *authoritative absolution* of the Church, is not that which God has revealed in His Word, and which our Church teaches in her formularies, her articles, and her homilies. If baptism, the supper of our Lord, and the authoritative absolution, take away sin and seal the pardon of the transgressor, then the Church of Rome is right, and our forefathers were unjustifiable schismatics in separating from her communion.

Concerning the sacraments, I find in the catechism the following questions and answers :—

Ques.—Of what sacraments does the catechism treat ?

Ans.—Of *two only*, as generally necessary to salvation, baptism and the Lord's Supper.

Ques.—What is implied by these restrictions of the term ?

Ans.—That the term sacrament may be more widely applied to mean any holy rite.

Ques.—Where, then, lies the error of the Roman Church in making seven sacraments ?

Ans.—In drawing *no due distinction* between the *two great sacraments* and *other holy rites*.

Ques.—The sacraments are said to be generally necessary to salvation ; what is meant by generally ?

Ans.—Generally here means *universally* ; generally, i. e. *to all men*. The sacraments are necessary, not to God, as instruments whereby He may save us, but to us, *as God's appointed means of salvation, the channels in which his grace flows to us.*—(*Laud.*)

Ques.—Give an instance of a *sacrament or holy rite* ordained by Christ Himself, which is not generally necessary to salvation ?

Ans.—*Orders*.

Ques.—What rites does Rome class with the *two great sacraments* ?

Ans.—Confirmation, penance, orders, matrimony, and extreme unction.

Ques.—What is to be observed concerning confirmation ?

Ans.—Confirmation was in early times *part of the sacrament of baptism* ; it became separated from it in three ways, &c.

Ques.—What concerning orders ?

Ans.—This rite was appointed by Christ, *and was accompanied by an outward sign*, but the grace bestowed was not personal, but official, and there is no promise of remission of sins.

Ques.—What respecting penance ?

Ans.—In early times those who were subject to ecclesiastical penalties were required to confess their sins, and after having been separated from the Church, were admitted by the laying on of hands. (This rite is not attended by the remission of sins.)

Ques.—What respecting matrimony?

Ans.—In this rite *there are outward signs*, but no spiritual grace, and no promise of remission of sins.

Is it safe to teach young men thus to regard the so-called sacraments which the Church of Rome has added to the *only* two appointed by Christ? and not as our Church plainly teaches concerning them in the Twenty-fifth Article: “Those five commonly-called sacraments *are not to be counted for sacraments of the Gospel*, being such as have grown partly of the corrupt following of the apostles, partly are states of life allowed in the Scriptures, but *yet have not like nature of sacraments, with baptism and the Lord’s Supper, for that they have not any visible sign or ceremony ordained of God.*” Our Church does not speak of *two great sacraments*, leaving us to infer that there are lesser sacraments, and that the Church of Rome, in adding to the sacraments appointed by Christ, has only erred in not making a “*due distinction*” between the two greater sacraments and other holy rites or sacraments. Neither does our Church trifle with her members by using the word “generally” when she intended to express “universally.” When we add to this, that those young men who are thus taught in the first year of their University course to toy with the sacraments of the Church of Rome, are further instructed that the recipient of the bread and wine in the sacrament of the Lord’s Supper partakes of the “glorified humanity” of the Son of God, I think it will be acknowledged that the teaching is dangerous in a very high degree. Moreover, in this catechism, our Lord’s words, recorded in the sixth chapter of St. John’s Gospel, are repeatedly quoted, as spoken concerning the sacrament of the Lord’s Supper, as in the following answers:—

Ques.—Prove from Holy Scripture that the Lord’s Supper is generally necessary?

Ans.—“Then Jesus said unto them, Verily, verily, I say unto you, except ye eat of the flesh of the Son of Man, and drink his blood, ye have no life in you.” (John vi. 53.)

Ques.—What words of our Lord show this?

Ans.—Our Lord speaks of the spiritual benefits which should certainly flow from eating his flesh and blood, of which benefits the wicked cannot be thought to partake: “Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day. He that eateth my flesh and drinketh my blood dwelleth in Me, and I in him.” (John vi. 54, &c.)

Ques.—Prove from Holy Scripture that the Holy Eucharist sustains the spiritual life imparted by baptism?

Ans.—“Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, you have no life in you.” (John vi. 53.)

In these questions and answers, taken from different parts of the catechism, the student is unhesitatingly taught to interpret the words of our Lord, in the sixth of John, as spoken concerning the sacrament of the Lord’s Supper. Commentators of the Church of England since the Reformation, and some Roman Catholic divines, have interpreted

the sixth chapter of St. John's Gospel, as having no reference whatsoever to the Lord's Supper, and one of the latter has asserted that "the Universal Church has understood this passage, ever since its promulgation, to mean spiritual eating and drinking by a living faith."

One of our most eminent reformers, when combating the doctrine of transubstantiation, thus expressed himself concerning this passage: "Christ in that place of John spake not of the material and sacramental bread, nor of the sacramental eating (for that was spoken two or three years before the sacrament was first ordained), but he spake of spiritual bread, many times repeating, 'I am the bread of life which came down from heaven,' and of spiritual eating by faith, after which sort He was at the same present time eating of as many as believed on Him, although the sacrament was not at that time made and instituted. And therefore He said, 'Your fathers did eat manna in the desert, and died; but he that eateth this bread shall live for ever.' Therefore, this place of St. John can in no wise be understood of the sacramental bread, which neither came from heaven, neither giveth life to all that eat. Nor of such bread could Christ have presently said, 'This is my flesh,' except they will say, that Christ did then consecrate so many years before the institution of His holy supper."—*Cranmer*.

I cannot, therefore, think it sound divinity or good Protestantism to teach that in the sixth chapter of St. John, our Lord refers to the oral reception of the elements in the sacrament, and not to the *spiritual participation of his body and blood, by faith*; such teaching I must consider "dangerous in the extreme."

I have thus laid before you, from authentic sources, some of the teaching to which I object. The impressions conveyed to my mind by the examination of graduates of the University, I cannot of course convey to yours. The mode adopted by me to ascertain the character and effects of the teaching in Trinity College, is that which common sense dictated, and which my position required me to adopt, namely, to examine the pupils. It would be quite impossible to write all I have learned in this way, but the result has been a deep-seated conviction that a large portion of tares is mixed with the seed sown in the minds of the young men educated in the institution. In some I know, these tares have not taken root, but this is to be attributed to the fact, that their minds were pre-occupied by the good seed which had been previously sown by the care of their parents or pastors. Whether this has always been sufficient to prevent the growth of the tares, I cannot say.

Before I conclude this letter, which is the last I shall address to you on this subject, I would briefly advert to one or two passages in my late pastoral.

The resolutions of the committee, which were said to have been transmitted to me, were never received; they never came into my hands.

When the statute, which has been the subject of discussion, was read at the council, I *strongly objected to it*, stating at the same time, that if we could always depend on having a Chancellor like the gentleman

who now so worthily occupies that position, there could be no objection to leave some discretionary power with him, as all knew that he would act wisely and justly, but that such discretion could not be safely intrusted to every person who might hereafter be elected Chancellor of the University.

With reference to my reasons for not appearing at the meetings of the corporation, they are stated by me in my letter to the Bishop of Toronto, and occupy a paragraph of that letter.

It is very unfortunate that when the corporation of Trinity College undertook to state from my letter the grounds on which I declined to take my place at the corporation, they should have selected part of a sentence in the middle of this paragraph, and overlooked those portions of the same paragraph which immediately precede and follow that part of a sentence which they selected. The letter is now before the pupils, and any one who will take the trouble to analyse the paragraph referred to will find that there are three grounds stated for my refusal to attend the corporation of Trinity College. The first and chief reason which I quote in my pastoral is contained in the words, "*as I cannot in my soul approve of the theological teaching of Trinity College, I believe that my appearing to sanction this teaching would be a positive evil.*" The second is in the following words: "*Were I to go to the council, as you say would be the wiser and more honourable course, and enter my protest against the teaching which I condemn, no good result would follow* (as I could not expect to effect a change in the teaching of the University)." The words which I have included between brackets are the only portion of the paragraph noticed by the corporation, and they state *this as the ground* of my refusal to attend the meeting of the council, whereas these words constitute an inferior member of my sentence, and do not express my reason for not attending the meetings of the council. The third reason assigned in the paragraph is: "*And the melancholy picture of a house divided against itself would be presented; to avoid this I have heretofore kept aloof from the University, and I am still satisfied in my own mind, that it is better for me to act than to introduce discussion into the council, and thus to render patent the differences which unhappily exist among us.*" With these three reasons thus plainly before them, the corporation of Trinity College selects an inferior member of a sentence in the middle of the paragraph, and asserts that in that part of a sentence, without reference to the context, is contained *the ground* stated by me for refusing to comply with the request of the Bishop of Toronto to take my place at the council.

This letter was written as a "private communication to the Bishop of Toronto," but it is evident it was laid before the corporation, as it is referred to in their document of the 29th of June. In that letter, while I declined to take my place at the council (for the three reasons assigned), *which was the thing the Bishop urged me to do*, I stated in the most emphatic way, "*I cannot in my soul approve of the theological teaching of Trinity College,*" and I hoped and expected that his Lordship would have asked me to particularize in what the teaching consisted;

to my regret and surprise, he did not do so, and therefore I could not arrive at any other conclusion than that which I have stated in my pastoral.

But discussions on these minor points are unimportant, and are of no real interest to the public. The teaching of Trinity College is that which concerns the community. From what I have written above, all may judge of this for themselves. The documentary evidence which I have adduced is but a small part of the information which I have obtained in my examination of the graduates of the University. Some, perhaps, may not see the danger I apprehend, and may think it quite safe to send their sons to the institution; but I feel assured that many will concur in opinion with me, that it is not wise or safe to subject young and inexperienced minds to such teaching, even though great names may be quoted in favour of it.

In conclusion, I would say, that as no one can now misunderstand my attendance at the council of Trinity College, and as "the melancholy picture" which I wished to avoid has been made patent to all, I shall take into consideration the expediency of appointing five gentlemen as members of the corporation, and of endeavouring, in my place there, to effect those changes in the institution which will render it such, that I may be able conscientiously to recommend it to others, and avail myself of it for the benefit of my diocese. I remain, my reverend brethren and brethren, your faithful friend and brother in the faith,
BENJ. HURON.

Aug. 29, 1860.

PRECEDENCE OF ROMAN CATHOLIC PRELATES IN THE COLONIES.

WE extract from the *Church Record for the Diocese of Victoria* the following letter from her Majesty's Secretary of State for Foreign Affairs to the Governor of Victoria:—

"Downing Street, May 3, 1860.

SIR,—I am led to understand that questions have arisen, or are likely to arise, respecting the precedence due in her Majesty's colonies to prelates of the Roman Catholic Church.

That precedence rests on a Circular Despatch of Earl Grey, bearing date the 20th of November, 1847, which, on a literal construction, would appear to indicate that Roman Catholic Archbishops should rank immediately after Anglican Archbishops, and Roman Catholic Bishops after Anglican Bishops. If, however, this were Lord Grey's intention, it was to a certain extent modified by a later decision conveyed in a despatch to the Governor of New South Wales, dated the 9th of January, 1849, in which he expresses his opinion that the Anglican Bishop of Sydney, exercising the functions of a metropolitan over the other Anglican Bishops of Australia, should retain precedence over the Roman Catholic Archbishop, exercising (I presume) similar functions over Bishops of his communion.

This decision, however, is far from settling all the questions which may arise upon the creation of any new Roman Catholic archbishopric, or by the grant of metropolitan powers to Roman Catholic prelates. As therefore I feel no doubt with respect to the rule which ought to be observed, I think it best to give you at once such instructions as may preclude any controversy in the colony under your Government.

I have no wish or intention to depart from the spirit of Lord Grey's despatch, nor to withdraw the recognition of the Roman Catholic episcopate which it conveyed. But I think it most undesirable, and I doubt whether my predecessor himself could have intended, that her Majesty's Government should occupy itself in discussing the comparative rank due within that and other episcopates to Archbishops and to Bishops, or to Bishops exercising, and to those not exercising, metropolitan jurisdiction. And I think it wholly objectionable that the precedence of prelates of the National Church should be made dependent on the internal constitution of the Roman Catholic hierarchy, and so, consequently, on the act of a foreign authority.

I am clearly of opinion, therefore, that, neglecting all subordinate distinctions, the episcopate which derives its rank from the Queen's letters patent, should take precedence of any other episcopate not deriving its rank from any such letters patent, and that the dignities of metropolitan, archbishop, or (it may be) patriarch, should only be recognised by her Majesty's officers when admitted by bishops of each communion as regulating their precedence *inter se*. If not so admitted, you will not take notice of them, but will consider all Roman Catholic prelates as taking rank with the colony of Victoria according to the date of their consecration to the rank of Bishop.

I have the honour to be, sir, your most obedient, humble servant,

NEWCASTLE.

Governor Sir H. Barkly, K.C.B. &c.

SYRIAN REFUGEES AT CONSTANTINOPLE.

(Extract from a private letter.)

"WE had a family of our poor Syrians here yesterday. Mr. Tien brought them with him. I had just received a very comfortable Cashmere dressing-gown to give away, and had the delight of helping the poor woman to take off the ragged coat, which constituted nearly the whole of her covering. Poor creature ! she looked so grateful and delighted ; she had neither shoes nor stockings, until I provided her with some. This family lived in great affluence in Beyrout, keeping many servants, a handsome house, horses, &c. &c. They fled for their lives ; but though much of their property is destroyed, enough remains for them to live very comfortably upon if they can obtain sufficient funds to enable them to return to Syria. Mr. Tien took the poor husband to his room, where he enjoyed those comforts which a dressing-room affords. I prepared some clothing for the baby, and the three other little children were supplied with boots. Their parents expressed amazement at Mr. Tien's unbounded goodness, as they termed his

actions. He told them, 'our Saviour directs us to love our brethren, and assist them when we are able ; and the religion which I have embraced teaches us to try to imitate Christ in the meek and feeble way that we can.'

In a letter dated "Pera, Constantinople, Nov. 13, 1860," Mr. Tien thus writes to the Editor :—

"I cannot tell you how much pleasure it afforded me to receive the additional amount which was forwarded to me about a fortnight ago, for the relief of the poor Syrians. Now it is doubly acceptable, as the severe cold which has set in early this year renders their necessities much greater than before."

Reviews and Notices.

Prayers in behalf of Missions and Missionaries, compiled from the Holy Scriptures, by TWO CLERGYMEN OF THE CHURCH OF ENGLAND, Members of the University of Oxford. With an Appendix of Prayers, by BISHOPS ANDREWS, WILSON, AND OTHERS.

WE think it one of the most hopeful signs of our times that there is such a demand for books of devotion. The little volume now before us has reached a second edition, and we doubt not that it will be valued by all who use it. The St. Augustine's Missionary Union has made some of us realise more than we once did the duty and the blessing of prayer for the coming of God's kingdom, and we think that we can see answers to our prayers in the increased funds of Missionary Institutions, and their increased wants, in the opening of new fields, and the demand for more labourers. This manual of prayers is dedicated to the memory of the late Bishop Blomfield, "in humble and grateful acknowledgement of the Christian zeal manifested in his unwearied efforts to increase the efficiency of the English Church, and to further the Gospel both at home and abroad."

One only of the original compilers has published this new edition. The spirit in which the work has been done may be seen from the following extract from the preface :—

"As to the Litany and Prayers, he has been most anxious in revising and enlarging them to keep as strictly as he has been able not only to the words, but to the spirit and rule of Holy Scripture ; and he has desired earnestly to invite the attention of his brethren to our Blessed Master's most solemn intercession, the night before He suffered, for the unity of those who should believe on Him, *that the world might believe that the Father had sent Him.*

Can we have a Christian hope for the real extension of Christ's kingdom and the conversion of the heathen, for the humbling of the proud heart of the Mussulman, and the gathering in into the fold once more of God's ancient people, while so many professing Christians amongst us still forget the lowliness, and long-suffering, and loving forbearance, with which the Apostle teaches us to keep the unity of the Spirit in the bond of peace, and so many more amidst the miserable divisions of Christendom and the strife of tongues seem only to glory in our shame ?

In the earnest belief that we need to enter afresh upon the holy work of Christian Missions in a spirit of deeper humility, and more abounding charity, with minds invigorated with a far more thorough and reverent study of Sacred Scripture, and hearts devoted singly to God's Eternal Glory, and the help of a suffering world, the

Writer has added to his own imperfect selections from the Book of Revelation, some few Meditations of the great Saints of our Mother Church of England in the days of her trial and her glory. May the learning and devotion of Andrews, the primitive simplicity and righteous zeal of Wilson, the loving fervour of Taylor, kindle in us, under God, a holy resolution to rise to a nobler manhood in Christ, and a more loyal service to His truth. As the heirs of their work, and when praying their prayers, may we feel more deeply how great a blessing it is to be permitted to labour, hand and head and heart, for the Name of Jesus, and how greatest far of all blessings, and most sure and satisfying of all labours it is, to be enabled, with childlike simplicity and love, to be ever praying for the Mercy of Christ, ever looking for His great appearing.

May the God of peace and of all comfort, stablish, strengthen, settle us. To Him be glory and dominion, for ever and ever, through Jesus Christ our Lord. Amen."

We are happy to announce that DR. WORDSWORTH'S *Greek Testament* is now completed by the publication of Part IV., containing the General Epistles, and the Book of Revelation. (Rivingtons.) An Index to the Introduction and Notes has been prepared by the Rev. J. TWYECROSS, of the Charter-House, and will be published separately in March, 1861, price 4s. It will, however, be supplied gratuitously, by the publishers, to the purchasers of the four parts. We venture to copy from the Bishop of Oxford's *Address to Candidates for Ordination on Diligence in Study*, the following sentence:—"In Dr. Wordsworth's Greek Testament, you will find not only a complete and scholar-like Commentary, but also easy and abundant references to the treasures of our great divines, on all the great subjects which he more briefly handles."¹

We have received the Report for 1859-60 of the *London Diocesan Church Building Society and Metropolis Churches Fund*. This Society is doing a great missionary work at home, and we commend it to the notice of those who seek to enlighten the gross darkness of our metropolis. It makes grants towards building permanent and temporary churches, towards endowments, sites, parsonages, and Missionary Curates in the Diocese of London. The Office of the Society is at 21, Regent-street, Piccadilly, W. The light of the Gospel must shine more clearly at home if we would have it penetrate further and more effectually into the darkness of heathen lands.

We have also received the Fourth Annual Report of St. George's Mission. This is truly a record of hard work for the salvation of men carried on in the face of great difficulties. The following extracts are suitable to this Journal:—

"Our master in Calvert Street, who had been with us upwards of three years, and devoted himself very earnestly to the objects of the Mission, has been ordained, and will sail in a few days to join the Central African Mission. We specially ask the prayers of our friends for his safety and success in this new and important sphere of labour, while we thank God that it has pleased Him to choose one of our number who feels that the training of the last few years has done much

¹ Address to Candidates for Ordination (second edition), p. 200. This Address has been published separately by Messrs. J. H. and J. Parker.

in fitting him for his adopted work, to serve Him in this untilled portion of the vineyard."—P. 14.

"We are hoping soon to join with our late schoolmaster in a farewell communion before he leaves England, trusting that he will carry the same blessed truths which he has heard and taught here, into the inmost wilds of Central Africa, so that in all the quarters of the globe we shall have prayers ascending to the throne of grace for God's blessing on our works."—P. 16.

We must give one more extract from this Report :—

"Subscriptions and Donations are received by the Rev. Charles F. Lowder, Mission House, Welclose Square, St. George's East (to whom Post Office Orders may be made payable at Great Tower Street); Rev. W. H. Lyall, 17, Park Crescent, N.W.; Mr. Hayes, 5, Lyall Place, Eaton Square, S.W.; or to the account of St. George's Mission, at Messrs. Barnetts & Co., 62, Lombard Street."

We have received from Messrs. J. H. and J. Parker—(1) *Parker's Church Calendar and General Almanack, for the year of our Lord, 1861* (6d.), which contains a great amount of useful information. (2) *The Forsaken, or the Times of St. Dunstan*, No. XXI. of *Historical Tales*.

We are glad to see that a small Pamphlet, by the Rev. THOMAS FENTON, which we have noticed before, has reached a fifth edition, revised and enlarged: *Three plain Answers to the Question, Why are you a Member of the Church of England?* (Masters.)

Colonial, Foreign, and Home News.

SUMMARY.

THE Bishop of MONTREAL consecrated two churches in September, one at Gore and one at Potton; and in October, two in the Mission at Hemmingford.

The Mission amongst the Kafirs and Fingoes resident in GRAHAMSTOWN, which was begun a year or two back, but suspended shortly after, has lately been resumed, the Rev. W. H. Turpin having been appointed to, and entered upon, that work.

Six boys—three from St. Matthew's Station, and three from the Balotta—have come to Grahamstown, to form the commencement of a central school for the natives. One is the son of the chief Daralla. They are placed in rooms attached to the Bishop's residence.

Mr. Charles Gilder of BOMBAY has been ordained by the Bishop of that Diocese at Poonah. He is the first East Indian who has been admitted to Holy Orders in that Presidency. He is spoken of in the last report of the *Society for the Propagation of the Gospel* (p. 151) as "a very promising candidate, of European parentage, but born in the country, and therefore thoroughly conversant with the language."

The Bishop of BRISBANE and his party left Sydney, August 29th. On the first Sunday after his arrival at Sydney he preached at St James's Church, which was as usual quite full. During the Bishop's stay at Sydney, he and his party were hospitably received by differen

gentlemen. On one occasion, the Rev. C. Kemp received at dinner the Bishops of SYDNEY, NEWCASTLE, and BRISBANE, and a large party of clergy and laity. The Bishop arrived at Brisbane, on Sunday, September 2d, and was formally instituted on Tuesday, September 4th.

The Bishop of MELBOURNE, accompanied by several of the clergy, presented an Address to the Governor, Sir H. Barkly, K.C.B., on the occasion of his Excellency's marriage.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, November 6th, 1860.*—The Venerable Archdeacon Sinclair in the Chair. Present, the Bishop of Mauritius.

The following motion was presented by the Rev. R. W. Whitford, and was adopted :—

“That it be referred to the Standing Committee to consider and report, how far it may be convenient to empower and request the Foreign Translation Committee to take active steps as soon as practicable to procure, and so far as may be to co-operate, from time to time, with other bodies, in providing a perpetual supply both of the Sacred Scriptures, and of the Book of Common Prayer, in faithful and complete editions, whether by more accurate and new translation, or by diligent comparison and careful and exact revision of all former versions, into every tongue wherein the Gospel has been, or shall be preached.

Provided always, that all Grants in aid be made contingent on approval of the work by competent examiners and referees; and, that no Grant made shall become due or payable till after such examination and approval.”

The Bishop of Mauritius, in a letter dated Edgehill, Liverpool, October 25th, 1860, applied to the Society under circumstances of very pressing need. The Bishop had come to England to ask for 3,000*l.* to finish and consolidate what had already been done in his Diocese; and 2,000*l.* more to secure three churches not yet commenced,—the first for a Tamil Christian congregation; the second for a Bengali Christian congregation; and the third for a congregation chiefly composed of ex-apprentices and their descendants. When the Bishop landed in Mauritius, in June, 1855, he found one church at Port Louis, another at Moka, and a third at Plaines Wilhems, each about six miles from the town, and these churches were appropriated entirely to the English residents. Besides the above, rooms were set apart at Vacoas and Petite Rivière for the ex-apprentices. Seven churches and chapels have since been so far completed as to be set apart for public worship, in Mauritius and the Seychelles.

The operations with which the churches, chapels, and school-houses are connected have reference to natives of Great Britain, France, Mauritius, East Africa, Madagascar, India, and China. Nearly 16,000 seamen of different nations visit the harbour of Port Louis annually. There are but few resident European members of our Church; but,

adverting to the great variety of the population, the Bishop dwelt on the hope which springs from this variety, respecting the diffusion of spiritual blessings received in Mauritius amongst other lands of Africa and Asia.

More than 10,000*l.* have been elicited from the colony during three years. A measure for securing grants in aid of schools established has been passed by the colonial government; and the Bishop stated that the erection of churches and schools in large districts within the Island, including Pamplemousse, and in other islands far from the Mauritius,—as, for instance, in the Seychelles, 1,000 miles from Mauritius, and in the Chagos Archipelago, 1,000 miles east of the Seychelles,—is likely, under the present regulations of the colony, to tend to the payment by the government of chaplains and schoolmasters in whole or in part.

The Standing Committee had agreed to recommend to the Board to grant 300*l.* toward the schools and church buildings at Pamplemousse, 100*l.* for a church and school in the Seychelles, 250*l.* towards a church for the Tamil Christian congregation, 250*l.* towards a church for the Bengali Christian congregation, and 100*l.* towards a church for the ex-apprentices and their descendants.

The Standing Committee gave notice that at the next General Meeting, December 4th, they would propose to the Board to place the sum of 1,000*l.* at the disposal of the Bishop of Mauritius, to be appropriated as above.

The Bishop of Colombo, in a letter dated Galle, Ceylon, Aug. 23d, 1860, reported the improved condition of the Buona Vista Female Mission Schools. At the Bishop's visit above fifty children were assembled, thirty of whom are boarded and clothed. These will form a nucleus for the Singhalese Mission about to be undertaken by the S.P.G. Out of the grant of 500*l.* from the S.P.C.K. for vernacular education, the Bishop had assigned 100*l.* towards endowment. Anticipating the establishment of the Mission of the S.P.G., application had been received from a populous village three miles further, with the offer of a site for the erection of a school at the expense of the villagers, if a master and necessary superintendence be provided. Almost all are Buddhists; there are one or two Christian families. One of these, the resident headman, offered to make over to the S.P.G. the plot of land for the site, and to build the school with the contributions of his neighbours. The Bishop would perhaps apply hereafter about a little chapel. But his first object should be to provide a church for the Mission of the S.P.G., towards which he would give 20*l.*, if the S.P.C.K. would encourage them with 25*l.* or 30*l.* more.

The Board granted 25*l.* towards this church.

The Rev. David Simpson, in a letter dated Aug. 25th, 1860, as Secretary and Chaplain to the Military Female Orphan Asylum, Madras, thanked the Society for the grant of 100 Bibles and 100 Common Prayer Books. He gave an account of the Institution, founded in 1786, and mentioned a letter from Dr. Gaskin, dated June 6th, 1787, expressing the gratification of the *Society for Pro-*

moting Christian Knowledge at hearing of the establishment of the Asylum, and forwarding a liberal grant of Books for its use.

The following is an extract :—

“ This Institution was founded in the year 1786, by private subscription, but was soon largely aided, as indeed it continues to be, by Government. Our numbers are 205 ; all the children are the orphans of soldiers. They receive a plain useful education, and are taught household management, cooking, &c. &c. Those who display peculiar aptitude for teaching receive very careful instruction, and enjoy great advantages. Our object with regard to such is to fit them for becoming mistresses in government schools. Others whose natural bent is different are trained as nurses.

The Institution is under the immediate charge of Mrs. Simpson and myself.”

Mr. Simpson reported that the printing of the 4to edition of the Tamil Common Prayer Book, towards which 100*l.* was granted from the Indian Fund in Jan. 1860, had been commenced. The Bishop of Madras, in a letter dated April 10th, said,—“ It will be a great boon to the Missions. I entirely approve of all the arrangements suggested in the printing of this book, and they have my full concurrence.”

The Rev. Dr. Kay, Principal of Bishop's College, Calcutta, Sept. 12th, 1860, stated that Mr. Banerjea and himself had been preparing a new translation of the Psalms into Bengali, the current versions being defective and unsuited for use in public worship. The expense of two preparatory and tentative editions (for circulation among the Missionaries, with a view to getting criticism) had been defrayed from a fund founded some years ago in the College for such purposes. What was now wanted was an edition for actual use among the congregations : and Dr. Kay hoped that the Society would help towards the printing of such an edition.

The Standing Committee proposed to make a grant of half the expense of printing this Psalter out of the Indian Fund.

A grant of Books was voted to the amount of 15*l.* to the Rev. Edward Templeman, Chaplain of Shahjehanpore, East Indies, for soldiers.

The Bishop of Sierra Leone, in a letter dated 5, Wellington-place, St. John's-wood, October 24th, 1860, applied on behalf of the Rev. Dr. Caswall, for assistance in the erection of a church in a second Missionary Station at Domingia.

The following are extracts from Dr. Caswall's letters :—

“ The situation of Domingia, on the Great Pongas River, is highly favourable, being accessible by large vessels, and more healthy than Freetown, Sierra Leone, which lies 130 miles to the south-east. It is about twenty-four miles from Fallangia, on the Little Pongas. The chief of Domingia is Charles Wilkinson, son of Richard Wilkinson, the chief of Fallangia. He gives a site for a church and mission-house ; and excellent stone may be obtained on the spot. The Missionary is the Rev. Abel Philips, who has passed through Codrington

College, and is a young man of great energy and singleness of purpose. He usually resides at present at Fallangia, from whence he visits Domingia, where he will take up his residence as soon as he has built a house, which, as he has private means, he proposes to do at his own expense. For the church he asks assistance. He has had good congregations on Mr. Wilkinson's piazza, and the population, within a walk of the proposed church, is about 1,500, including King Katty and his people at Deah. They have, as a body, shown themselves truly anxious for Christian worship and instruction. Hitherto they have been chiefly devil-worshippers, with an admixture of Mahomedans. . . . Near it also is Yengisa, the town of King Tom, who has put away his idols, and dismissed Basungi, the representative of Satan. Further north is Farrangia, where a door for the Gospel is expected to be shortly opened. Up the Fatallah is Lisso, where the chief of Fallangia has property, which he intends to give towards the founding of a Mission."

The Board granted 50*l.* towards the church at Domingia.

The Bishop of Natal, in a letter dated Sept. 3d, 1860, recommended the appeal of the Rev. H. Callaway, a valuable Missionary labouring at the station of Springvale, on the River Umkomazi, for aid towards building a large school-room, to be used as a church, at Springvale, in the Diocese of Natal.

A grant of 30*l.* was voted.

Six sets of Service Books were granted to the Bishop of Nova Scotia.

The Board agreed to grant to the Bishop of Huron twelve sets of Service Books, two copies of the Septuagint, twelve 4to Bibles, for Missionaries, 10*l.* worth of Prayer Books for the poor, and 100*l.* for church building, in addition to 200*l.* voted at the last meeting.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The Dean of Westminster in the chair. Present the Bishop of Labuan and several other members of the Society.

It was announced that Mr. Taylor, the builder, had abandoned the contract for the church at Constantinople. A letter was read from the Rev. Professor Slater, resigning his Professorship at Bishop's College, Calcutta. A letter was read from Bishop Williams, of Connecticut, asking for copies of all the Society's publications for his Diocesan Library, which were granted. A grant of 100*l.* was made to the Bishop of Colombo, for increasing the stipends of native deacons and catechists. It was agreed, in compliance with the recommendations of the Bishop of Calcutta, that the sum of 1,000*l.*, which had been transferred to the Society from the *Society for Promoting Christian Knowledge*, for educational purposes in Delhi, should for the present be invested, and the principal be reserved, but that the interest should be expended in the publication of religious works. It was understood that this arrangement was to be a temporary one. The Bishop stated that he had urged on the Government the foundation of an additional Bishopric. The Government had already

complied with his request for the establishment of ten additional Chaplaincies. A letter was read from the Rev. Mr. Curtis, of Constantinople, and the sum of 100*l.* was voted for his school—50*l.* for rent, and 50*l.* for the “guardian” who takes care of the house, &c. A letter was read from the Bishop of Natal. He stated that the Rev. Mr. Robertson had already set out on his Mission to the Zulu country. A grant was made for the expenses of Mr. J. P. Williams, a converted Turk, at St. Augustine’s College. Another of the same family is at the College. A letter was read from the Rev. Dr. Baylee of St. Aidan’s College, Birkenhead, offering to send Missionary candidates to the Society; provided that, in case they should be approved, the Society would repay the expense of their education. Several votes were made for Missions in different Dioceses. A vote was passed for assistance for churches to be built in the Diocese of Mauritius: one for a Tamil population, one for Malays, one for immigrants from Madagascar and East Africa, and one for a mixed population in the Seychelles. It was voted that the orphan sons of the Rev. Mr. Haycock, who was murdered at Cawnpore in the Indian mutiny, and whom the Society has adopted, should be sent to the King’s School, Canterbury.

FUND FOR NATIVE STUDENTS IN ST. AUGUSTINE’S.—The Warden of St. Augustine’s has addressed a letter to the *Guardian*, requesting the prayers of the Church on the Feast of Epiphany ensuing, for the Divine blessing on the undertaking about to be made by the College, in the education of native students for the ministry. The Warden pleads, also, for a united effort on the same occasion to establish a “Native Fund,” out of which grants in aid might be made to meet miscellaneous expenses of such students after their arrival in England: the money to be raised either by Epiphany Offerings, or other collections, or by personal contributions. The Warden of St. Augustine’s offers to be Treasurer of the Fund, under any regulations which may be thought desirable.

MISSION TO THE SANDWICH ISLANDS FROM THE AMERICAN CHURCH.—At the late Annual Meeting of the Board of Missions held in New Haven, the Rev. Dr. Howe, from the Special Committee on the Sandwich Islands Mission, reported the following resolution:—

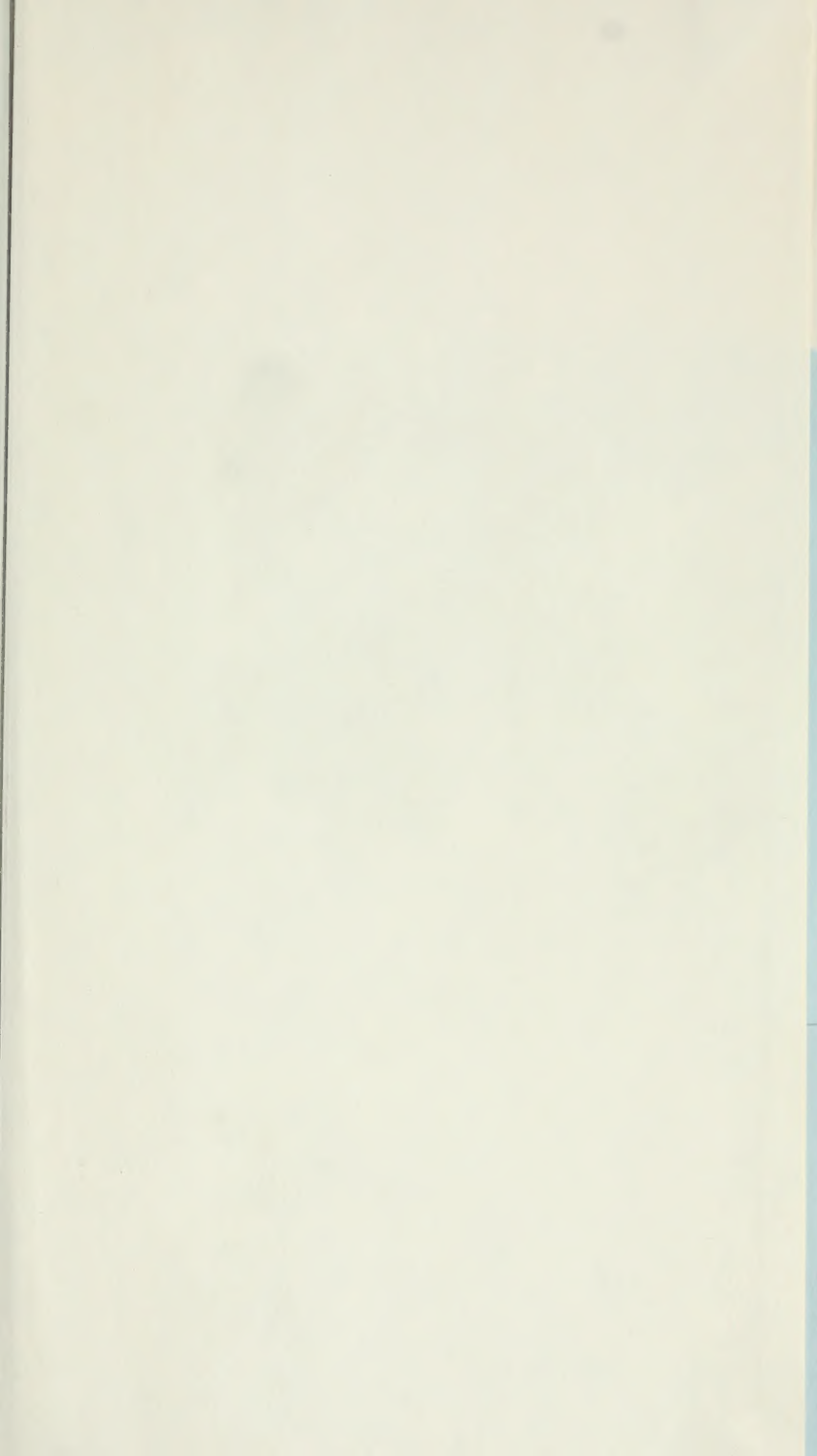
“Whereas, it is understood that there are resident in the Sandwich Islands many members of our Church, who are desirous of the enjoyment of our services there; and

Whereas, there are great numbers of seamen frequenting and temporarily sojourning in these Islands, for whose religious care no adequate provision is made; therefore—

Resolved, That it be recommended to the Foreign Committee to appoint one or more Missionaries to the Sandwich Islands, if suitable persons should offer themselves; provided also that any considerable contributions be made for their support.”

Some objection was made to the last clause by Bishop Bedell, but withdrawn, and the Resolution was carried almost unanimously.







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